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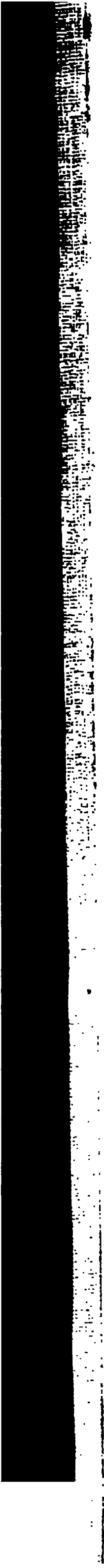
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J. M. SHERWOOD, D.D.

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THE HOMILETIC REVIEW.

VOL. XIII.—JANUARY, 1887.—No. 1.

REVIEW SECTION.

I.—“HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?”

NO. VI.

BY LEONARD WOOLSEY BACON, D.D., SAVANNAH, GA.

THE series of articles which I am invited to conclude in the HOMILETIC REVIEW must have been looked for by many a minister of the gospel, when it was first announced, with anxious interest. The theme, “How may the Ministry Increase its Efficiency and Usefulness?” came straight to “our business and bosoms”; and it had happily been assigned to five notably effective and useful men—two of them pastors, an elder and a younger, and three of them experienced in training pastors for their work. If now any should question my title to a place at the triclinium in such company, I could only plead the invitation of our host, and the fitness of allowing one who is very painfully conscious of his ineffectiveness, to sum up the instruction and help that he has gained from these diverse sources.

The main suggestions that have been enforced upon us are: The need of a deeper personal conviction of the main truths of the gospel; a thorough honesty, loyalty and courage in declaring them, throwing into the message the whole force of the preacher’s personality; intellectual force sustained and increased by unremitted study, and thus commanding a hearing and an interested attention; Biblical study, as furnishing the preacher’s model and material and promoting his mental growth; friendliness and personal sympathy with the hearers; the spirit of prayer, in conscious dependence on God; finally, and not least in importance, we are counselled to keep in mind that preaching, in the narrow sense of the word, is only one, and not always the chief, of the multifarious functions by which the “effectiveness” of the ministry is attained. These seem to me the chief points of the several writers. Of course, thus detached from their setting and grouped in a syllabus, they lose their impressive force. But they are every one true, and every one important.

But I trust that it will not be charged as captiousness if I say, that I seem to have repeated, here, the experience of one of our earliest predecessors in the ministry, who, having sought counsel of the foremost pillars of the Church in his own time, remarked that "they who seemed to be somewhat, in conference added nothing to him." Looking back over a ministry already long, which, with all its defects and blemishes, has been laid out upon these very lines, I find in the counsels of these honored brethren little light to relieve my unfeigned perplexity over the question why my life's work has been so little effective compared even with the standard of my own generation. The warm commendations which my ministry has sometimes received from some of the best of men, and the not infrequent acknowledgments of those who have felt a peculiar debt of gratitude to it, only deepen my perplexity.

The Confessions of an Ineffective Man are a fit appendix to the counsels of his more successful brethren. I propose to speak of one or two points in which my ministry has been consciously weak, and then (with more diffidence) of that which has seemed to me a characteristic which I have done well to cultivate, as a factor in such effectiveness as it has been given me to achieve.

I find it an element of weakness, to be impatient of saying, and saying again, things that are common and even commonplace. The counsels to originality often urged (as in some of these papers) upon young preachers, while they are needed by some, are worse than superfluous to others. If to the natural misgiving of a very young man whether any one will be interested in what he has to say, is added a certain copiousness and freedom of thought, it will become the expression, not of his assurance, but of his self-distrust, that he habitually seeks to challenge attention by originality even to the point of paradox. He is afraid of falling into the commonplace—of saying an accustomed thing in an accustomed way—lest he forfeit the attention of his hearers.

Now, it is a characteristic of some notably successful preachers that their habitual preaching bears no strong mark of originality of thought or even of expression. The thought of many of my readers will spontaneously turn, for an example of this, to an eminent, honored and beloved metropolitan pastor, conspicuous among the clergy of the whole country for his wide, long-enduring and most useful influence both in the pulpit and out of it. By whatever criterion of usefulness his ministry is tried, it is not found wanting. And yet it is the common remark and wonder of many who listen to him with a view of discovering "the hiding" of his unquestionable power, that, so far as ministry is distinguished, on this point of originality, it is distinguished by the absence of it. One comes away from the thronged asser remarking, "he told me nothing I did not know before." Cor

this with the ministry of Horace Bushnell—a man so impatient of saying anything just as it had been said before, or giving forth as from himself anything but what had been “hammered on his own anvil,” that he unconsciously created a new dialect of the English language, to be the vehicle of his new thoughts and new methods of thinking. No mind with any depth of soil could come into the most casual relation with him without receiving some seeds of thought that would spring and fructify. The mere titles of his sermons are nuggets of intellectual and spiritual wisdom. And the volumes of various discourse that he gave to the Press, after his voice was silent, have made the round of the world on missions of priceless value, comforting, instructing and confirming the disciples in the holy faith; by which he being dead yet speaketh, and is likely to speak to other generations yet. But considered as a parish minister he was not to be compared in point of “effectiveness and usefulness” to the famous pastor who never said a startling nor strikingly original thing, and whom the next generation will know only through an affectionate and grateful tradition. I am not at all sure that those traits of intellectual originality (even when kept rigorously within the bounds of doctrinal soundness) which make the effectively useful religious writer are not actually a hindrance to the best usefulness of the ordinary parish minister.

A second point of weakness which I recognize in my ministry of the Word is like the first, but not the same: it is a shrinking from the duty of iterating and reiterating truths which one has already set forth as it seems with sufficient clearness and demonstration. Once to have refuted a prevailing error, once to have enunciated a neglected truth, is not enough even with the most receptive audience. The preacher who would be effective with his message must take a motto from Isaiah, “line upon line, line upon line,” and must make exhortations to himself from the text of St. Paul, “to write the same things to you, for me indeed is not grievous, but for you it is safe.” I remember, many years ago, hearing my father remark upon certain good work successfully done by a man whom he considered to be of inferior ability—“the man knows the power there is in iteration.” Sometimes from a pressure of important topics demanding utterance, sometimes from an unworthy pride of intellectual fecundity, one fails to hammer long enough on an important point to drive it *home*. There may be systematic repetition that is not wearisome but welcome. My brother George (of blessed memory) was in the regular habit, in his beautiful and fruitful work at Orange Valley, N. J., of repeating a sermon at the interval of about one year from the time it was first preached, after which he rarely recurred to it. His people used to look with pleasure for the year to come around and give them the second hearing of a sermon which they had once listened to with profit. Perhaps this method might not be safe for the rest of us. But by

some method we must manage to bring our people repeatedly, continuously, face to face with the truth they need, if this truth is to have adequate effect upon their mind and character.

For the benefit of younger men, I have freely called attention to what I have painfully learned to regard as weak points in my ministry. The reader will be the more tolerant toward me, now, if I venture to speak of a quality which I consider to have had much to do with whatever of real success my ministry has attained to. If I may be allowed to use a greatly reprobated word, it is the *objectivity* of it, as distinguishing it from the preaching that concerns itself much with the acts and processes and religious exercises of the mind. A certain amount of this latter work is doubtless necessary, especially for clearing away prevalent and mischievous errors. If it has been given me to render any useful service to practical theology, it has been in this very line, by defining what *faith* is, as an act of the mind. But this, after all, is only a negative service—the clearing away of factitious bewilderments and embarrassments. Men are not brought to the act of faith by an introspective study of the process of faith, but by setting before them the object of faith, and the reasons for faith. The chief way of bringing men to believe on Jesus Christ is to bring them to know Him. The better they know Him the more they will be likely to trust in Him. To lead men to a correct apprehension of the psychological process of faith not only does not make men believe—it does not even tend to do so—any more than a correct knowledge of the mechanism of the muscular system tends to make one use his muscles effectively. The effective work of the world is all done on false conceptions of muscular action. Every man (excepting the exceptions) conceives that by flexing the arm forcibly he bulges the biceps muscle. All a mistake! it is by contracting the muscle that he flexes the arm. But it is of no use to explain this to him from the manikin and set him to contracting the muscle. He may fix all his powers of will upon the biceps muscle till the crack of doom, without being able to contract a fibre of it. If you want to see that muscle bulge, you must give him a motive, or a provocation, to flex the arm, and as soon as the will is directed to the *object* all the muscular antecedents will take care of themselves. You have an idea that by inhaling a full breath you dilate the chest. It is all an illusion. You really dilate the chest by pulling up the ribs and flattening the diaphragm, and so the air rushes in. But, if you try to do this, you can't. You may spend your life in hearing physiological lectures and trying to work the intercostal muscles; but when all is done, the way for you to expand your chest will be by inhaling a full breath. Just so idle is it to try to get people to act by lecturing them about natural and moral ability, and explaining to them how their wills operate. All this discussion about the will has absolutely no place

in preaching, and is hardly less impertinent in theology. It is enough for the preacher to know that under pressure of motives, reasons, persuasions, affections, men will sometimes act. And it is not of the slightest importance that the *hearer* should know even this. When his desires are fixed on the object the appearance of the will is found to get itself a-working somehow. The great inducement to faith in the Lord Jesus Christ is the Lord Jesus Christ himself. The better one knows Him the more likely he is to trust in Him. The highest function of preaching is to bring men into personal acquaintance with Jesus Christ; and the best material of the best preaching is in the four gospels.

In what I have said thus far, I have simply fallen into line behind my predecessors as they have followed in the course laid out in the initial paper by Dr. Craven. We have considered our thesis as applying to "the Protestant ministry as at present constituted in America"; and (as becomes Homiletic Reviewers) we have given our main consideration to increasing the effectiveness of preaching, while recognizing that this is only one of the functions, and sometimes not the most effective function, of the minister of Christ. While we have merely glanced at the diversities of other ministrations which are required of each of us, it has been with a deep consciousness of the vast varieties of gifts which they presume, and a sigh, "Who is sufficient for these things?"

Consequently our discussion, How to increase the effectiveness of the ministry, has been narrowed to the question, How to increase the effectiveness of the individual minister—as if the Secretary of War, in reporting a plan for increasing the efficiency of the army, should confine himself to a study in hygiene and a recommendation of target-practice, designed to improve the personal strength and skill of the individual soldier. It will be a good time for the Church in America when it shall come to apprehend thoroughly that the effectiveness of the ministers is only a part of the effectiveness of the ministry; shall recognize the principle of the diversity of gifts and vocations; shall repent of the present wasteful no-constitution of the ministry to which it has condemned itself by the low, shoppy competitions of its sectarianism; and instead of insisting that every minister shall do everything that pertains to the ministry, without regard to his special gifts or special inaptitudes, shall apply that maxim at once of common-sense and of Scriptural wisdom, *non omnia possumus omnes*.

What is that which, of late years, with the general advance of society, has most "increased the usefulness and effectiveness" of the medical profession as a body, especially in large towns, but specialization? Special gifts for a particular department of practice lead to special attention to it, special attention widens the special practice, this leads to increased skill again and so the specialization, or, as Mr.

Spencer would say, the "definite heterogeneity" of the profession grows, to the vast advantage of the public and of the profession, even of those members who are not themselves specialists. Meanwhile, in the clerical profession, we know only the old-fashioned "general practitioner."

The analogy is good and instructive. The country doctor, riding the round of his patients, must be a general practitioner—physician, surgeon, apothecary and dentist, all in one. But as soon as the number of doctors increases with the growth of large centralized populations, specialization of course begins and grows with the development of society. But in the same town which boasts its oculist and aurist, its operative surgeon, its specialists in throat and lungs, or in nerves and brain, there are a score of Christian ministers with aptitudes just as marked for the specialties of their profession. One has a charming faculty for preaching to children; another has a convincing, illuminating way with perplexed or skeptical minds; a third draws the street crowd in a throng that he somehow fails to fasten and organize; a fourth is pre-eminent as an organizer, and his church is distinguished for the efficient work of all its members; another yet has the enviable gift of bedside and fireside ministry, so that his very entrance into a house is a benediction.

Now, it is not to be desired, even for the interest of his specialty, that these men of diverse gifts should be wholly withdrawn from "general practice." But what vast increase of "the effectiveness and usefulness of the ministry" in that town, if the One Church represented in these mutually detached congregations could come to *know* that it is one and not many, and that all these variously gifted men, bearing each other's burdens, supplementing the inevitable defect and disproportion of each other's work, are colleagues in the ministry of the One Church of the town, and no longer competitors pulling against each other at cross purposes, with the idea that somehow the resultant of their several forces would be to the furtherance of the gospel!

Such increase of effectiveness is not unattainable in any town where are found pastors to whom personal, parochial and sectarian considerations are subordinated to the love of God and man and of the One Church. But it is not likely to be attained by waiting for the results of diplomacy between national denominations.

II.—“IS PAUL'S LAW OF CHARITY A FAIR ARGUMENT IN FAVOR OF TOTAL ABSTINENCE?”

BY HOWARD CROSBY, D.D., NEW YORK.

“PAUL'S law of charity” (so-called) is found in two oft-quoted passages. The first is in Rom. xiv: 21: “It is good to neither eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.” The other is in 1 Cor. viii: 13: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

Is this law a fair argument for total abstinence from wine as a Christian duty? That is the question. It is constantly used, as if it were a perfect “clincher” on this subject, and as if every Christian who drank wine was breaking a direct injunction of Scripture. It is about time that Christian liberty should be vindicated by a correct interpretation of these much-abused texts. I know of no subject on which the Scriptures have been so rudely handled as on this of total abstinence. The most irrelevant passages are quoted, texts are perverted, so as to appear to mean the very opposite of their real intent, and the Bible history is ludicrously travestied to find arguments for a law of total abstinence. Ignorance of the written Word of God is a conspicuous characteristic of a large part of the so-styled temperance literature of the day, and hence ministers and churches are found teaching for doctrine the commandments of men. It is an error rife in Protestant Christianity exactly like that which we Protestants inveigh against in the Roman Church. It is human nature thinking it knows what is best, and so overriding Scripture and forcing it to say what it pleases. It is a failure to take humbly and heartily God's Word just as it is, however much it contradicts our own philosophy. The Bible most clearly, both in the Old and in the New Testament, sanctions the use of wine as a beverage. The richest blessings of heaven are compared to wine and are symbolized by it, and the Lord of Truth ordained it to be drunk by his people in remembrance of Him. But man says that this will never do, and accordingly he sets himself to destroy the testimony of the sacred volume. It was a hard task. Only a blind fanaticism would have dared it. The potent application which was to change the Word and make white black was invented by a reckless genius that defied all law to gain its ends. It was called the “two-wine theory.” *Wherever wine is spoken of as dangerous in Scripture it is fermented wine, and wherever it is praised or commended it is unfermented!* This was the grand discovery of the nineteenth century. It cut the Gordian knot. It silenced the wine-drinkers forever. For only unfermented wine could be drunk with Scripture sanction, and unfermented wine is certainly not wine according to ordinary language. What, though all history is against

this discovery, and not a trace of such a thing as unfermented wine can be found in any age or nation, that is a small obstacle to our heroes! They can make history as well as make Scripture, and they take Pliny and Columella's prescriptions for keeping grape-juice from fermenting, and because these authors happen to use the word "wine" at times of this syrup (just as we might call the dough "bread" by anticipation before it goes into the oven), they quote Pliny and Columella as showing that unfermented wine existed in their day and was a beverage! and they even go so far as to say that Horace praised this unfermented wine as the best! We can expect any magical feats of legerdemain from such jugglers.

See how lucidly they interpret Scripture. The wine that Noah took was fermented, but the wine (same word) that Melchizedek brought to Abraham (only five chapters after) was unfermented. The wine that Nadab and Abihu drank (Lev. x.) was fermented, but that which in the same book (ch. xxiii.) is ordered to be used in divine service was unfermented! So, in the New Testament, the wine which the Corinthian Christians became intoxicated upon was fermented, but the wine that was used at Cana at the wedding was unfermented. What the wine was that the deacons (1 Tim. iii: 8) and the aged women (Tit. ii: 3) must not drink *much* of, they are not decided upon. If it was fermented they ought not to have touched it at all. If it was unfermented, what was the use of the command?

But a great many of the sustainers of a Christian total abstinence law have abandoned this audacious "two-wine theory." It was too much for their common-sense. And so these dissenters, unwilling to give up the law, fell back on "Paul's law of charity," which is their grand stronghold—certainly a more respectable one than the former, but yet, after all, a very deceitful refuge. A careful examination of the passages will show that they give no support whatever to the total abstinence law.

1. In the first place, Paul's dictum is a *conditional* one. The condition is, "*if* a brother is caused to stumble." The figure is a plain one. A man walking along a road trips over a stone and falls. Applied to the spiritual life, a believer passing on in his Christian career strikes against an *unseen* temptation, and by it falls in his faith and faithfulness. Now, note that, if this condition is not present, the dictum of the apostle goes for nothing. He is not forbidding meats or drinks. He left to those who gave heed to the doctrines of devils to issue laws of abstinence (1 Tim. iv: 1-5). Paul abhorred such laws. He advocated a broad Christian freedom. But he acknowledged that the broadest freedom may at times have to be restrained, that exceptional cases may occur, and these he expresses in the *condition* of his dictum, the very exception proving the rule of freedom, the conditional case losing all its power if it is made itself the law.

2. In the second place, of the condition *the person concerned only can judge*. It is "*I will not eat,*" "*I will not drink.*" It is *I* that make the exception to the law of freedom. It is not the Church or the State. It is not public opinion or ecclesiastical policy. It is my own sole judgment that has any authority in the premises. It is a matter between me and my God *in foro conscientiæ*. I am to see what act of mine may make my brother stumble in his piety, and I am to refrain from that act, but no man is to usurp dominion over my soul and order *my* abstinence from *his* view. The moment that is done I shall be like Paul when he was ordered to circumcise Titus. I shall not give place by subjection to such false brethren; no, not for an hour.

3. In the third place, Paul's special subject was not abstinence from wine, but abstinence from *meat or wine that had been used in idolatrous services*. He tells us expressly that, if the meat is found in the market, to buy, and eat it and ask no questions (1 Cor. x: 25); but if the meat is to be eaten in an idol's temple the eating may stumble some brother (1 Cor. viii: 9, 10). In this case we see that Paul repels the idea of making a universal law. He expects and commands Christians to eat meat that had been offered to idols when found in the market, and only to abstain when some special condition is connected with the eating, such as the eating in an idol's temple, or the eating when some one calls public attention to the fact that it is idol's meat (1 Cor. x: 28). On no account would Paul say, "never eat idol's meat, for you do not know whom you may injure"; but this he ought to have done if he had been guided by the logic of the modern teetotalers.

4. In the fourth place, Paul's dictum *concerns Christians only*. "Thy brother," "my brother," are the words used. It is our conduct toward believers that is regarded. It is a matter of a believer falling into sin, not a matter of keeping an unbeliever from any particular form of showing his depraved heart. The only prescription the Word gives to the unbeliever is to believe on the Lord Jesus. It matters little whether his sinful heart develops itself in drunkenness, or in robbery, or in blasphemy; and Paul's dictum has no relation to the cutting off of one particular form of the unbeliever's sinfulness, which would still leave his unbelieving heart at enmity with God. The apostle is dealing solely with Christian influence upon Christians, and we cannot honestly depart from this application.

5. In the fifth place, Paul shows that his conditional resolve *had no fulfillment in fact* by his telling the Corinthians to eat idol's meat when found in the market, and by his cautioning the deacons not to use *much* wine. Surely Paul would do what he commanded others. He would be in accord with his own injunction. So we may be assured that Paul ate idol's meat and drank wine after this dictum had been pronounced, and thus the use of it as a total abstinence law is absurd. The result, then, of our examination is the finding that Paul's dictum

is simply the application of Christian regard for the spiritual interests of other Christians to all the conduct of life. Even in such matters as eating and drinking, that is, in the most ordinary everyday affairs, we are to be careful not to injure the piety of a brother Christian. There is the whole thing. It goes no farther. There is no laying down of specific law. Each Christian is to be a law to himself when the details of Christian love are to be specified.

Now, when our total abstinence brethren, who have to revolt in the name of common-sense from the "two-wine theory," fall back on Paul's dictum as their stronghold, we have shown that they have but a paste-board fortress. It is no command to total abstinence at all. The subject was not wine-drinking, and the principle was not law. It applies as much to meat as to wine, and is a matter for the individual judgment in both cases. Moreover, the apostle's own example afterwards tends directly against the total abstinence theory.

The same strange and bewildered logic that would twist these texts is found in the general argument used by our teetotal friends. They would have me abstain from wine because Mr. A. will then drink whiskey. They would have me abstain from wine because Mr. B. takes too much wine. They would have me abstain from wine because many Christians think it wrong to drink wine. Look at the utter "non sequitur" in each of these reasonings. The first makes me responsible for a totally different action of another. The second makes my use the cause of another's abuse. The third would have my conscience the slave of others' whims. Moreover, all of them would condemn our Lord for setting the example of drinking wine and appointing it to be constantly drunk as the emblem of His own blood. The whole of this theory of example is as fallacious as the theory of Paul's dictum. The example of a man living on a salary of \$2,000 a year would be the cause of another (who only has \$1,000 a year) spending \$2,000 a year. The example of a man eating a decent dinner would be the cause of a glutton devouring enough for ten and killing himself. The example of a man drinking coffee would be the cause of another drinking opium. The example of a lady taking a cup of tea would be the cause of another drinking ten cups of tea and destroying her nerves. All this argument of example, as applied to the man who drinks wine righteously, is of this absurd sort. Example does not work in that way. Example is connected with circumstances of time, place and degree, and a man who quotes example without those circumstances knows that he is quoting falsely, and the example is no example whatever to him. The man who quotes me drinking a glass of wine as his example for drinking a dozen, or for drinking whisky, simply lies, and knows that he lies. There is no example about it. My duty as a Christian is to seek the maintenance and growth of piety in my brethren. If I am convinced that any possible act

of mine may interfere with this, and may be a stumbling-block over which my Christian brother will fall, it is my duty to avoid that act. In making up my judgment I am not to be guided by the whims of others, or the clamor of partisans, but by my own prayerful consideration of all sides. I am to see whether abstinence from a certain action will not harm some more than it benefits others. In this matter of wine-drinking, for example, I am fully persuaded that total abstinence as a law for Christians does far more harm than it could do good. It belittles the Bible, it reproaches the Savior, it gives Christianity an ascetic look which does not belong to it, and it puts human commandment in the place of the divine law.

Paul's "law of charity" is a practical system, to be worked by the individual in a practical manner. It is not a system to be applied by theories and guesses. Christianity works with the concrete, not with the abstract. We are to govern ourselves by what we see and know, not by what we imagine possible, or what other people imagine possible for us. If I see that my drinking wine is likely to harm Mr. A.'s piety, Paul's "law of charity" bids me not to drink wine so far as that case operates as regards time and place, be the time shorter or longer, be the place narrower or broader. But Paul's "law of charity" does not bid me to cease drinking wine because there is a possibility that it may harm some unknown person, or because my excellent friend, Dr. Johnson, thinks there is such a possibility.

There are too many arguments for the drinking to be set aside by such a vague and shadowy possibility. The possibility is a decided improbability. There is a possibility that I may, by going out of my house to-day, do some one an injury. I may lose, by doing so, the opportunity of saving a soul of one who will call on me for counsel. But am I to stay in because of that possibility? I certainly *could* stay in, and nothing that I know of would suffer for it. But ought I to stay in? Certainly not. Because the possibility is a vague one, and to be treated as a mere abstraction, not as a guide to conduct. Just so all this vague generalizing about drinking wine causing Christians to stumble goes for nothing, unless you can specify the individual case and substantiate it; and even then it is of no value to any particular Christian as an argument until *he* can see it for himself, for he only is the judge of what is expedient for himself, as we have seen in our analysis of Paul's "law."

I close with this remark, that the drinking of wine sanctioned and commanded by the Word of God is not to be set aside by any theories of human reform, but must remain as the general rule, exceptions to which must be the individual Christian's exercise of his own liberty in individual cases of expediency, of which he alone is the judge.

Only on this divine basis can any true Temperance reform be constructed.

secular, "of the earth earthy," it must needs lead the reader's mind away from the things which the rest-day was intended to keep before him. Indeed it is hardly a paradox to say that the better the Sunday paper is in a literary point of view the worse is its influence, because it is the better adapted to catch the unwary and lead them away from the proper use of holy time. No man can habitually read such a paper without insensibly losing the feeling that there is any sacredness in the first day of the week.

The short and easy reply which the advocates of the Sunday newspaper would make to this reasoning is, that it rests upon grounds which are no longer tenable. They affirm that the Fourth Commandment was only a Jewish statute, and has long since been abrogated; that there is no express divine authority for the observance of what is called the Christian Sabbath; that Sunday has no particular sacredness in it, but should be carefully preserved in view of its inestimable benefits to man in respect to his physical frame, his intellectual vigor, his moral progress, and his domestic and social relations. And in these respects the secular journal, so far from being an injury is a help, inasmuch as it drives away dullness, arouses attention, and furnishes appropriate food for thought and intercourse. It really aids in putting the day of rest to its best use. It sets up a rival to the dram-shop, and accustoms men to seek intellectual instead of sensual enjoyments.

We insist, on the contrary, that this is a sure road to the destruction of the day of rest. The propriety of having such a day may be enforced by a variety of considerations drawn from nature and experience. That a man should rest from work one day in seven is good for his body, for his mind, for his heart, for his family. It tends to length of days, and increase of means. It sweetens life to the lowest and the highest, relieves from the pressure of sordid cares, and furnishes ample space for the culture of social affections. But while considerations of this kind are generally acknowledged, yet they have no binding force. They are simply appeals to reason, and put no grip upon the conscience. Hence they cannot and do not control the life. They fall away at the touch of passion. Observation shows that a secular Sunday rests upon a sacred Sunday. Guarantee the day of rest by a religious sanction, and you secure it permanently; give up any such sanction, and you imperil the whole institution. There would still be a day called Sunday, but it would be neither a holy day nor a day of rest. Covetousness, selfishness, the haste to be rich, would still be too strong for the beautiful and apparently conclusive arguments in favor of a weekly rest. The toiling millions would be required to work seven days in the week, to get no more wages than is now given for six. This has been and is the case in a considerable part of Continental Europe, and, where it is not the case,

the change has been due not to the advice of political economists, but simply and solely to the voice of Religion.

A good illustration is furnished in the case of Pierre Joseph Proudhon, the famous author of the motto, "Property is Robbery," who flourished in the last generation. He was a violent socialist, and a thorough rationalist, but a scholarly and thoughtful man, and his power as a writer has never been denied. Now, among his published works is to be found a very strong argument for the observance of Sunday. The treatise is entitled, *De la Celebration du Dimanche*. Although he repudiated the idea of a divine revelation, was, indeed, a decided deist, yet he admired the Decalogue, and, most of all, its fourth commandment. "Nothing equal to the Sabbath, before or after the legislator of Sinai, has been conceived or executed among men." While utterly disclaiming any religious authority for the institution, he elaborately vindicates its propriety on four grounds. The first is *civil*. This weekly festival made the Jews not a mere aggregate of individuals, but a society of brethren. It secured them instruction concerning their history, their ritual, and their laws. It drew out their affections, and fused them together as one in origin and character. And thus it contributed largely to the preservation of law and order, and the stability of the state. Again, it had a *domestic* value. It upheld and guarded the family. The statute included the household, with its servants, dependents, and even guests. All had a common interest in its observance, and were brought together in close and joyful fellowship. The rest-day curbed the master, while it gave a lift to the underling. It checked the lust of gain, and arrested the wear and tear of making haste to be rich. Further, it had a *moral* bearing. The rest enjoined is not one of sloth or frivolity, but of self-possession and thought. Release from toil and care allowed time to acquire knowledge, to converse with nature, and to study one's own character. So consecrated, the day would be one of tender memories, heroic dedications, costly sacrifices, lofty musings, and noble aspirations. Once more, there is the argument of *public hygiene*. Rest is necessary to health, but it must be periodical and stated. Experience shows that one day in seven is just what is required. Less would be insufficient, more would be excessive. "If you give forty-eight hours of rest, after twelve consecutive days of labor, you kill the man with inertia after having worn him down with fatigue." Nor would it answer to rest half a day after three days of work.

Now, on this fourfold ground, Proudhon urged, ably and eloquently, the claims of the Sabbatic institution, founding them upon reason and the nature of things, and appealing to all that a man holds dear. And what was the result? Nothing, absolutely nothing. He founded no school, he had no followers. There has, indeed, been within the last thirty years a considerable improvement among the French in the

degree in which Sunday is observed. But that improvement is in no sense due to Proudhon's forcible argument. Men read it and praised it, and then went on just as they had been doing. It was only the influence of the Church that was effective. Men will yield to the "categorical imperative" of a divine law when they will yield to nothing else. Take away the religious sanction of Sunday, and its hold on the public mind is gone. This religious sanction is what the Sunday issue of secular journals habitually undermines. Hence the deliberate assertion that such issue is evil, and only evil, and that continually. Editors and publishers may not, doubtless do not, think so; nevertheless, such is the fact.

IV.—BUNYAN, THE ALLEGORIST AND PREACHER, AS A STUDY FOR MINISTERS.

BY J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

THE recently published volume, "John Bunyan, his Life, Times and Work," by the Rev. John Brown, Minister of the Church at Bunyan Meeting, Bedford, England, has roused fresh interest in the author of "The Pilgrim's Progress." For the first time since Bunyan died have the means been at hand for a true measure of the man and his work, intellectually and spiritually. This, the latest biography, has with exacting industry gathered from all sources whatever throws light upon the remarkable career of this remarkable man. There is a gap in the library of every minister who does not own the book—a gap which will not be filled till Mr. Brown's biography of Bunyan stands on the shelves. A homiletical study of Bunyan cannot fail to make more effective preachers. For such a study, Dr. Stebbins' edition of Bunyan's work in four volumes is a necessary equipment. Few, even of comparatively well-read scholars, are aware of the variety and extent of Bunyan's writings. Everybody has heard of "The Pilgrim's Progress." Many have known of his "Grace Abounding," and his "Holy War." A few may have glanced at his treatises on the "Jerusalem Sinner Saved," "Solomon's Temple Spiritualized," "The Holy City, or the New Jerusalem," and his remarkable dialogue on "The Life and Death of Mr. Badman," of which Mr. Froude makes so much account in his *Memoirs of Bunyan* (English Men of Letters' Series). But that he was a writer on theology, that he attempted poetry, that his "Divine Emblems" have in them a store of illustration for truths in religion, that, in a word, his works fill four volumes of 500 pages each, in double column, most people do not know. In suggesting and commending this homiletical study of Bunyan, it is natural to begin with his great allegory, "The Pilgrim's Progress." Yet there are certain traits common to all the writings of Bunyan which make him

worthy of close and special study by the ministry. These traits are found in allegories and tracts and sermons alike.

The first claim for homiletical acquaintance with Bunyan is, that he is not only a "well of English undefiled," but has the art of putting standard truths in a telling way. It is, indeed, no small gift that of using our noble English tongue in his masterly fashion. It is the every-day speech of the people which makes the warp and woof of dialogue in the allegories—of argument and appeal in his treatises. He avoids all high-sounding terms, chooses homely words or sentences which are idiomatic and racy. His diction is all alive because he uses these live words. He loves plain, short words. In the dialogue between Christian and Faithful, an analysis of two speeches of Faithful shows that out of 133 words in the first, 99 are words of one syllable; of 132 words in the second, 120 are monosyllables. While this is true of his diction, his style at times reaches the perfection of prose. A finer bit of English prose does not exist than is found in the closing portions of the first and second parts of "The Pilgrim's Progress." In fact, Bunyan's prose is admirable always for its clear, strong, direct and idiomatic power.

Now, the value of familiarity with such writing is to the preacher inestimable. His besetting sin is the use of scholastic terms. Many of his studies bring him into necessary connection with technical if not scholastic diction. In fact, much that preachers are compelled to read, from the daily newspaper to the last scientific treatise, is very far removed from that plain, direct style which is the soul of preaching. Such authors as Bunyan are needed as correctives. Our English diction of that time is in some respects the best. Witness the all-surviving excellence of King James' Version of our Bible. The preacher who will *study* our language as it stands on the pages of Bunyan will never speak in an unknown tongue. His style will be alive with the nervous, strong, Saxon speech men use when they make bargains, or send telegrams, or put out fires.

Again: all Bunyan's writings disclose a knowledge of the human heart in its relations to salvation by Christ, which is, in its way, quite as wonderful as Shakespeare's knowledge of that heart in all its workings. It would, in fact, be difficult to say whether that knowledge were the more full and accurate in respect to the regenerate or the unregenerate experience. It seems to come to him by a sort of spiritual intuition. Mr. Spurgeon, or Mr. Moody, will often remind any one familiar with Bunyan of the same trait, and it is one great source of their power. It may be thought, indeed, that all this is something which a minister can gain only through his own experiences in the cure of souls. But, as in the study of medicine, the reading of treatises on disease precedes the clinic or the hospital, so Bunyan's diagnosis of spiritual diseases and follies and dangers may first be studied with great advan-

tage. Every minister has need to be something of a spiritual anatomist. He has to minister often to minds diseased, the seat of the malady being far below the surface. If not needed so much for pulpit ministrations, this knowledge is needed sorely for those private and sacred dealings with the wounded conscience which tax sometimes the skill and patience of the wisest man. Any help in this quarter will be welcomed, and the study of Bunyan is commended earnestly. His favorite method in his sermons or treatises is the use of a catechetical method. He will carry on a set of questions and answers, which not only wonderfully enliven the discourse, but let in the sunlight to every nook and cranny of the heart. Witness, in his "Jerusalem Sinner Saved," the series of objections which Peter answers in his Pentecostal sermon; or in the sermon on the "Greatness of the Soul," the whole of what he calls "the fifth use and application."

This knowledge of the heart is seen also in the characters which fill the pages of his allegories. Mr. Timorous and Mistrust, Mr. Worldly-Wise-man, Mr. By-Ends, Captain Conviction, and Lord Will-be-Will, Mr. Desires-Awake and the Recorder, these, with a host of others like Mr. Ready-to-halt and Mr. Fearing, are life-studies, no abstractions, they are vital all through. Cut them and they would bleed. It has been said, indeed, with a good deal of insight, that "Bunyan's men are not merely life-portraits, but English portraits, men of the solid, practical, unimpassioned Midland race." Whoever acquaints himself with these men in Bunyan's pages will be no sciolist in human nature. He will see every side and phase of Christian experience, every side and phase of unbelieving doubt, sinful pride and impenitent evasions of duty.

Bunyan's allegories have, however, for the preacher a *special* homiletical value. They all belong to a comparatively late period in his life, and are the ripe fruit of his Christian career. His work as preacher and author began with his residence in Bedford, 1655. The years from 1660 to 1672 were spent in Bedford County Jail. "A careful examination of all the evidence," says Mr. Brown, "points to the following conclusions, namely, that, three years after his twelve years' imprisonment was over, Bunyan was again in prison during the winter and early spring of 1675-6; that this time he was a prisoner in the town jail on Bedford Bridge; and that it was during this later imprisonment he wrote his memorable dream." He began almost immediately to plan a Second Part. But his first idea was to "complete the picture by a contrast." This was the origin of his "Life and Death of Mr. Badman," presented to the world in a familiar dialogue between Mr. Wiseman and Mr. Attentive. Whatever merits there are in this work (and they are great), they did not satisfy the popular desire or the artistic sense—as any completion or counterpart of "The Pilgrim's Progress." It is a

dialogue, not an allegory, and something in the latter vein was called for. Hence, in 1682, "The Holy War" was published, of which Macaulay has said, it would have been our greatest religious allegory if "The Pilgrim's Progress" had never been written. Evidently, however, Bunyan felt that he could give the world something more in the same line precisely with his "Pilgrim's Progress." So, in 1685—three years only before his death—the Second Part was published. He had hit upon the true conception, viz., to "supplement the story of Christian's Pilgrimage by that of his wife and children; the record of the religious life in man by the story of that same life as it shows itself in woman." If our readers will turn to the words of Gaius when Great-Heart conducts the pilgrims to his house of entertainment, Bunyan's conception of the part women are to play under the Gospel will be found charmingly set forth. It is too long for quotation. And it is an interesting conjecture, which has on its face every mark of credibility, that, in Christiana, Bunyan was "idealizing his second wife, Elizabeth, who, in the Swan Chamber, so nobly confronted judges and magistrates in his behalf; while, in the gentler character of Mercy, we have his heart-remembrance of her who had been the wife of his youth in the far-off Elston days." Here, however, all personal reminiscence ends.

These wonderful allegories stand, then, thus grouped: "Pilgrim's Progress," Part I., written between 1676 and 1677, published in 1667. "The Holy War," published in 1682. "The Pilgrim's Progress," Part II., 1685. For convenience of discussion, we shall consider the two parts of "The Pilgrim's Progress" together. Their *homiletical* study will open to the preacher a mine rich in points of apt and telling illustration. That sermons should have in them an illustrative element goes without saying. Truth illustrated is apt to be truth remembered. The merit of the modern school of preaching is largely in its freer use of illustration. The merit, but also the danger. That no part of pulpit discourse needs more careful handling is plain. If the illustrations overbalance the thought, they sacrifice instruction to amusement. If they do not send it home, but divert attention from it, they are drags on the wheels of thought. The only thing worth having in this line is an illustration which illustrates. Bunyan's "Pilgrim's Progress" is a mine of such. They are found in his scenes and characters both. Some of them have been often used and have become hackneyed. The Slough of Despond, the Wicket-gate, the Enchanted Arbor, the Valley of Humiliation, Christian and Hopeful, Giant Despair, and Giants Pope and Pagan, Great Heart and Mercy, are very familiar, but more so to readers of a past generation than to readers of this. But, as it is a great mistake in the study of Shakespeare to overlook his minor scenes and characters, so in Bunyan; it is here that the preacher will

oftenest find matter to illustrate his teachings. For in all parishes these characters are living to-day. Mr. Pliable, Mr. Talkative (how many of them the prayer-meetings are well acquainted with!), Mr. Worldly-Wiseman, Mr. Timorous, Mr. Mistrust, Mr. By-Ends, Mr. Hold-the-World, Mrs. Inconsiderate, Mrs. Bat's-Eyes, Mrs. Light-Mind, and the "very brisk lad that came out of the country of Conceit, whose name was Ignorance"—the catalogue could be indefinitely extended and every one of them made to "point a moral." In all public discourses, an apt quotation is a "nail driven in a sure place." To this, pulpit discourse is no exception. "The Pilgrim's Progress" abounds in short, telling sentences, which fix themselves in the soul of hearers as with a barb. As when Christiana says of Talkative: "Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith"; or to Mr. By-Ends: "You must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause." Bunyan seldom indulges in a vein of humor, but when he does, the humor, though quiet, is very effective. Thus, in the second part of "The Pilgrim's Progress," Mr. Brisk, a man of some breeding and that pretended to religion, but a man that stuck very close to the world," is much taken with Mercy because of her housewifely thrift, and makes love to her. Finding out that all her toil in making garments was for the poor, "he forbore to come at her again." "And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions." Dean Stanley began his course of lectures as Professor of Ecclesiastical History at Oxford with a quotation from "The Pilgrim's Progress," where Christian is shown the "rarities of that place" in the Palace Beautiful—adding that the simple sentences "contain a true description of the subjects, method and advantages of the study of Ecclesiastical History." The whole allegory is rich in such passages, which the preacher on ordinary or special occasions may use most effectively in illustrating or making his points. They serve often a better purpose than anecdotes, are more pointed, and have more weight.

The study of these allegories can do a further service for ministers in cultivating the true use of imagination in sermon-making. No public speaker can reach the highest point of effectiveness who has not this faculty trained for use on fit occasions. There may be people now who think that such a faculty as imagination has no place in preaching. They say they do not want *flowery* sermons. Nobody does whose opinion is worth having. But imagination rightly used will not give flowery sermons, but live and solemn sermons. There were people in Bunyan's day who took exceptions to his way of presenting truth. To meet these, he begins his "Pilgrim's Progress"

upon the face of the earth and made its history. Blot out the record of a dozen ancient cities and but little remains of man's history prior to the coming of Christ. Babylon and Nineveh ruled the largest empires of antiquity. The cities of the Nile gave to the Pharaohs for many centuries vast dominion and power. Jerusalem was long the glorious life and finally the overthrow and ruin of God's chosen people. Rome imperial long dictated laws to the world and subjected it to its iron sceptre; while Rome spiritual, for more than twelve centuries, has perverted the faith and ruled the consciences of a large part of the Christian world. Athens swayed a majestic power in the realm of the intellect and of the civilizing forces of humanity. Coming down to later times, we find Paris is France under the Empire, and substantially so under the Republic; while under both, as the goddess of Fashion and the source and life of the French Novel and the French Play, she is fast corrupting the morals of Germany and England, and making her pestiferous influence felt on this side the sea. London, to-day, dominates Great Britain, and Oceanica, and the commercial world, and rules 200,000,000 souls in India. While New York has long corrupted and cursed, politically and morally, the Empire State. And Chicago, and Cincinnati, and other cities of our land, are fast becoming centres of tremendous forces and agencies of evil, which the patriot and the Christian cannot contemplate with complacency. The opening of the next century—if God shall spare us till then—will find New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, San Francisco, and New Orleans, *the dominant force* in the government and in the moral, social and religious life of from ninety to one hundred millions of human souls, spread out over this vast national domain, speaking, for the most part, one language and living under one system of laws.

What the character, and what the influence, of these cities, which are destined to overshadow and shape and determine our political, social and religious development as a nation in the near future is to be, is, therefore, a question of supreme moment. The problem, confessedly, is one of tremendous proportions, and the solution of it is not easy. And it is a problem which presses itself more and more every day upon the attention of the thoughtful patriot, the Christian, and the social and political economist. We *must* grapple with it in dead earnest, and solve it wisely, and in the interest of law and order and sobriety and good morals and Christianity, or it will solve itself in the overthrow of our institutions and the reign of anarchy, lust, and communism, in their worst forms. We are no vain alarmist. But we cannot shut our eyes to facts which are patent to observation—to a state of society already existing in our chief cities and towns, and daily growing worse, and spreading throughout the country, and permeating society everywhere, which, unless checked and remedied, must,

at no distant day, not only imperil, but actually subvert, State and Church alike.

I. The first point for consideration is "the enormous growth of our cities," and the character of this growth.

1. There is a *marked tendency in our day to gravitate to great centres* of life—to mass in cities and large towns—and this tendency becomes more and more general and intensified every year. The Census of the last few decades shows that our cities are growing in population, as well as in wealth and luxury, and consequently in power and influence on the body politic, with unprecedented rapidity, so rapidly, indeed, as to astound the world, and essentially change the relations and elements and conditions of the social problem. This marvelous increase of *city* life and wealth and power is at the cost of the *rural* population, wealth and influence, both in Church and State. Notwithstanding the importation of so many foreigners into all our manufacturing towns and districts, the growth of our city population is much greater than that of the country district. In fifty years the ratio has advanced from $4\frac{1}{2}$ per cent. to $22\frac{1}{2}$ per cent. *By 1890, one-fourth of our entire population will be massed in cities!* We need not stop to show what this startling fact means. Many of the country districts of New England, and of Central and Western New York, are actually *decreasing* in population and wealth, and the school-house and the church—once their glory and strength—are dying out, so great is the drain to the city. From 1790 to 1880, our entire population increased 13 times, while the city population increased 86 times! In 1800 we had but 6 cities, with a population above 8,000; in 1880 we had 286. Such phenomenal growth of city population and preponderance forms one of the most serious problems of modern times.

2. Another fact equally portentous. *The condition of these large and growing cities*, viewed in any light we please, either socially, morally, politically or commercially—as a whole, in their influence on the country, on government, on business, on Church life, on the morals of the nation; or viewed apart, in the light of class relations, social economics, and the general interests of humanity, *has unquestionably changed, and decidedly changed, for the worse, during the present generation.* There is no denying this fact—the evidence is overwhelming. We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centres, which attract the worst elements of society, where all restraints are thrown off, and vice and crime and lawlessness run riot, and corruption and all manner of wickedness put on huge proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions.

the great lines of Providence and Christianity to restrain, and, as far as possible, remedy the evils, by methods and forces adapted to the changed existing state of things. The *old* ideas and modes and appliances will not meet the case. The old easy-going and half-earnest policy of the Church, and of organized governments, will end in awful disaster, if adhered to. The Church certainly can no longer afford to slumber. The danger is imminent. The enemy is strong and defiant. A single decade will be likely to decide for us whether rum and corruption and anarchy and agnosticism, and a gross materialism, shall rule this great nation; or whether the Church of God, Christian morality, and a purified and Christianized civilization shall predominate in it.

II. This brings us to consider the *Relation of the Church to the enormous Growth of our Cities*.

This is the special topic assigned to us in this series of papers on Applied Christianity. The space allotted to each forbids much detail in the treatment of it. We can do little more than make a survey of the field and offer a few suggestions to stimulate and direct the thoughts of our readers.

The facts we have cited above in regard to the growth of our city population, and the character of it, call for special consideration, and for a change of methods in Church work adapted to the changed condition of things. The policy and methods which the Church has pursued in the past are impotent, or, at least, wholly inadequate. Indeed, we hazard nothing in the assertion, *that our present policy and methods are a sad and conspicuous failure in the matter of evangelizing our city population*. And it is waxing worse and worse every year, and on a scale of gigantic proportions. The Church is fast losing ground *relatively*, as to population, and *actually*, as to its hold on the masses, and its restraining and evangelizing influence on the whole community. Under the very shadow of our costly and stately churches, and in spite of the ten millions of money given yearly to foreign and home missions, and to the various works of charity and benevolence among us, there are to-day millions of souls as ignorant, as degraded, as godless, as barbarous, as wholly given over to iniquity, as any community in heathendom! The Gospel exerts no more influence on them, or over them, except it be to excite their hatred and contempt, than if they lived in Africa! The Church, with all her institutions and machinery and appliances, does not so much as touch the hem of their garments; nay, they are bitterly *hostile* to it, and to its teachings. The ministry they denounce, the Sabbath they scout, the laws and the restraints of virtuous society they set at naught, and a sentiment, a feeling, is growing up among them not only adverse to Christianity and the Church and Christian society, but absolutely destructive to them. Many will question the truth of such sweeping statements, and cry out against them as exaggerations. But it will be

only those who have not looked into this subject, or who will not be at the pains of studying the problem in the light of existing facts and tendencies.

Take an illustration, which is better for purposes of argument than general statement. We select the city of Brooklyn, where the writer happens to reside, once designated "The City of Churches," and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn, in half a century, has advanced from a few thousand to about 800,000. From being, as now, the *third* city in the Union, if the present ratio of increase continues, it will be the *first* in population in less than a fourth of a century. But statistics prove that the Church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength to-day is *tenfold less than it was three decades ago*; indeed, so far as church accommodations for the Protestant population is concerned, it *actually makes a worse showing than any other city in the land!* The Presbyterian, Congregational, and Reformed (Dutch) Churches—once in the ascendant, and which, it might be said, had the right of domain—have not added one iota to their number or strength in the last ten years or more! Hence this great city, rising into such pre-eminence, is a city of relatively few churches. And the most of these are in the older part of the city. The outlying wards, where the main growth is, have very few churches, and these mostly chapels, while the older and wealthy down-town churches leave them to struggle with debt, and many of them to die out and disappear. The record of Brooklyn, in this respect, is one of the saddest to be found in the annals of church extension.

And what is the result, in a moral and spiritual point of view? Full half the population of this once favored city are living without Church instruction and influence. The Church (Protestant, we mean) provides for only a small fraction of her population. There is already a marked change for the worse in the tone and moral sentiment of the city. The Sabbath is now largely a day of pleasure and dissipation. Three thousand saloons are in full blast, defying the law even on the Sabbath. King's County has become the "Paradise of Gamblers."* The rum power and "bossism" rule our politics. Theatres have multiplied at a fearful rate, and some of them are of a most demoralizing character. The Church, though manned with some of the most popular and gifted ministers in the world, is essentially weak, and her power is scarcely felt on the mass of population. If this state of things continues and grows worse, as it naturally will, for ten or fifteen years to come, unless the Church of Christ shall interpose and do her duty,

* The main issue in the last election in Brooklyn was, whether the laws relating to gambling should be enforced or remain a dead letter, and the candidate who had prostituted his office to shield the open violators of the statute from punishment, and who on the eve of the election made a bold and scandalous bid for the saloon influence, was re-elected to office!

Brooklyn will inevitably become one of the wickedest and most God-abandoned cities in our land ! There is no helping it. Her doom is decreed as truly as if a mystic hand traced it on the sky.

And what is true of Brooklyn is substantially true of New York, Boston, Philadelphia, Chicago, Cincinnati, and other great cities of the United States. A similar condition of things exists in each. The same tendencies, the same forces, are operating in them all, and with like results. "We are preparing conditions which make possible a Reign of Terror that would beggar the scenes of the French Revolution." And there is one remedy, and only one, and that must be applied quickly, and applied with vigor and persistent determination, or our cities, grown corrupt, godless and wicked beyond control or hope of reformation, will blast and ruin the country.

What is that remedy ? Whither are we to turn for help ? What can the Church of God do to save our cities, and thus save the nation ? As Dr. Pentecost is to follow with a paper on the "Methods of City Evangelization," our scope is limited to a preliminary general survey.

1. First of all, let our ministers, our intelligent laymen, and all our church-workers, study carefully and thoroughly this serious, stupendous problem, which we have brought to their attention. It is of the utmost moment to the whole Church of God. There is none more urgent. It touches her at every point. It demands immediate, solemn, prayerful attention, and prompt, intelligent and combined action. We cannot take these facts into full view, and give them due consideration, and sit still and do nothing. We cannot discern the failure of past methods and policies, and not anxiously cast about for something better adapted to the tendencies and changed conditions of the times. Upon the *Church* of God devolves the fearful responsibility of solving this greatest problem of the age. Let us fully understand it, in all its essential facts and relations, as a necessary condition to suitable action.

2. The example of Jesus Christ and of the Apostles sheds no little light on the problem, and is full of significance, and, we might add, of rebuke, to the ministry and Church of our day.

(a) Jesus Christ devoted almost His entire ministry to the *city* population. Says Matthew: "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Luke quotes Him as saying: "I must preach the kingdom of God to other cities also, for therefore am I sent." "And behold the whole city came out to meet Jesus." "And all the city was moved, saying, Who is this ?" He taught and wrought wonders in Jericho, Chorazin, Bethsaida, and Capernaum. He was frequently at Jerusalem. It was over the metropolitan city of the people, to whom He was sent, that He "wept," crying: "Oh, Jeru-

* Prof. Austin Phelps, in Introduction to "*Our Country*," by Josiah Strong, D.D.

saalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !” While born in the country, and while he lived there till He entered upon His public ministry, yet the greater part of that ministry was given to the *city* population. And how He upbraided the *cities* “wherein most of his mighty works were done, because they repented not.” “Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee.”

(b) He specially instructed His disciples to follow His example. When the “twelve” were sent out, His instructions were, “Into whatsoever city or town ye enter,” etc. And also the “seventy,” “Into every city and place whither he himself would come.” “Into whatsoever city ye enter and they receive you . . . heal the sick . . . and say unto them, the kingdom of God is come unto you. But into whatsoever city ye enter, and they receive you not, go your ways,” etc. “When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.” Why such prominence given to the *city* if its reception of Christ were not of supreme importance? Why so heavy a doom pronounced against them if their rejection and unbelief were not so great a public curse?

(c) The same rule is laid down and emphasized in the last great commission which the risen Lord gave to His disciples, and through them to the Church in all ages: “And that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM.” That was the key-note, the revealed policy, of Christ’s plan for evangelizing the world. The kingdom of God must work along the lines of great cities and towns—along the great channels of trade and commerce and wealth and throbbing life—must call to its aid the power of centralization, and the quickened life and enterprise, and mighty forces and dominant influences which it begets. Jerusalem was a great city, and the metropolis of the Christian world. There Christ had lived, and taught, and died, and rose again and wrought wonders. There, in that blood-stained city, was the centre of the new Life and the new Faith that were to conquer the world. There the royal commission of Zion’s King was to be opened and proclaimed. There the Spirit of God was to descend in mighty power and inaugurate the new dispensation. There the Christian Church

was to be organized, on the very theatre of the crucifixion, and of resurrection marvels. And thence "the word of God was to sound out in all the region about." There "the banner of the cross" was to be planted, in the royal city of David, on Calvary, by the open sepulchre, and nigh to the mount of Bethany; and when persecution arose, thence the chosen and anointed army were to bear that consecrated banner forth and plant it, in a single generation, in all the chief cities of the Roman Empire. Had not the apostles given their chief, if not exclusive, attention and labors to large cities, Christianity could not possibly have made such rapid progress, and in so brief a time conquered the Roman world for Christ. They felt, as did the Founder of the Church, that to convert the great cities was to convert the country. Hence, they went direct to Ephesus, Corinth, Antioch, Philippi, Thessalonica, and Rome itself. There they preached Christ, wrought miracles, and gathered strong churches. Paul, the great apostle to the Gentiles, spent three years in the city of Ephesus—the Paris of antiquity—and with such success that from that great city "sounded out the word of God over all Asia, both among Jews and Greeks." He spent two whole years also in Rome, the capital of the world, and among the fruit of his ministry there we have the grandest Epistle of the New Testament. "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centres of church extension. The first successes of Christian preachers were in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human beings."*

If centralization was so vast a power for good or evil in Paul's day, it is even *more* so in our day. If cities have been the strongholds of Satan in the past, so that God has swept them with the besom of His wrath, as with Babylon, Jerusalem, Sodom and Gomorrah, because there was no other way to maintain His religion on earth, they are fast becoming so at the present time.

Our space is exhausted, and yet we must say a word more, and say it in all plainness of speech. *The Church of modern times contravenes both the letter and the spirit of her Master's example and parting instructions.* The divine policy involved in the memorable words, BEGINNING AT JERUSALEM, is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others. The Church has been more anxious to plant and foster feeble churches in sparsely settled rural districts, or in far-off heathendom, than to do it amidst the teeming population of our growing cities. *There is more spiritual destitution prevalent to-day among a million of the dwellers in New*

* Prof. Austin Phelps, in Introduction to "Our Country."

York and Brooklyn than exists among a dozen whole States and Territories at the West! And what is being done for this million of degraded sinners, who are our neighbors, in the way of providing churches, or of evangelizing efforts? Nothing—or next to nothing. There are single wards in the cities whose population exceeds that of whole States, and in which there is scarcely a Protestant Church or even mission chapel, or evangelizing agency of any kind. If such a state of things existed *out of the city* anywhere, the land would ring with appeals, and the Church put on sackcloth. Below Fourteenth Street, in New York, there is a population of about 550,000, and with sittings for only 60,000 in Protestant churches, including mission chapels. And even this showing is far better than in the outlying wards of Brooklyn, into which souls are pouring in a continuous mighty stream. Where in our land is there destitution to compare with this? We had almost asked, where in *heathendom* itself is there a darker outlook for the future? And this in the leading cities of this Republic.

And still the ministry here, and the Church at large, sleep over the volcano which is smoldering under us—over “the fermenting vat which lies hid and simmering,” with the worst elements of society. It is easier to-day to plant a dozen new churches in districts or hamlets never heard of, or in India or China, than to plant and nourish into vigorous life one in either of these cities. We write from a thorough painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn just began its rapid growth, the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental principle of which was, *beginning at Jerusalem*. But it was fought to the death by the pastors and the elders of the wealthy churches, and by the American Home Missionary Society.* And what is the result? The Presbyterian Church is but a trifle stronger to-day than it was then, while, relatively to population, it is tenfold weaker. And the city, as a whole, has come to take the lowest rank of any in the country in regard to its evangelizing agencies.

And what is true of Brooklyn and New York is largely true of all our great cities. The Church located in them is growing relatively weaker in number, strength and effectiveness, year by year, while sin and wickedness and ungodliness in every form are waxing stronger and more aggressive and dominant.

Whither are we drifting? What will be the outcome of all this? But one answer can be given, unless the Church shall quickly arise in the might of her power, and concentrate for the next few years her attention and means and prayers and evangelizing agencies upon our

* The New School Presbyterians did their Home Mission work at that time in connection with this Society.

large and wicked cities, till the plague is staid, and they are made centres of spiritual life and power. This, as a Christian duty of the hour, is imperative. The crisis is upon us and can be met in no other way. No other policy will save us as a people. What if the country population and the heathen world, for the time being, receive less attention and aid from us? Save, Christianize, our cities, and in the end the whole world will be infinitely the gainer. The Church is a *unit*. The Church is the incarnate Christ seeking the salvation of the world. Work where the greatest results can be had. The field is *one*—no home, no foreign, no East or West or North or South. John Angell James, of England, never made a truer or more pregnant remark than when he said, in urging that the first duty of the American Church was to evangelize America: “America for Christ for the sake of the world.” And we add, convert our cities to Christ for the sake of America and the world.

VI.—MINISTERS AS PRACTICAL BUSINESS MEN.

BY DANIEL C. EDDY, D.D., BROOKLYN, N. Y.

FROM the nature of their duties to the congregations they serve, and the peculiar character of the office and work to which they believe they have been called of God, ministers exclude themselves, and are excluded by others, from many forms of public and private business life which are open to all other classes of men. They do not seek business engagements, nor are they invited to share the burdens and responsibilities assumed by business men. When anything is to be done which involves financial interests, or requires practical business tact and talent, they are ruled out, and laymen are called upon to act. While ministers make no complaint of this, and prefer to have it so, it starts the question: “Is the practical business capacity of the clergy underrated?”

Now, if it is supposed that the clerical calling is a sacred one, and that the minister is to keep it above the turmoils of business, the distractions of politics, the clamor of courts, and the strifes and temptations of legislative halls, and hence are set aside from these various departments of life, we have nothing to say. If a mistake is made, it is a mistake complimentary to the clerical office. But if it is supposed that the minister is excluded from any or all of these avenues of activity and industry because it is believed that he has no capacity, no talent for such employments, then we emphatically demur and take the ground that the practical business sense of clergymen is greatly and unjustly underrated.

Ministers do not adopt the clerical profession because, as some suppose, they are fit for nothing else—dunces that can preach, but cannot

sell sugar and tea, run a locomotive, practice law, or compound drugs. They are as sharp and quick in early life as other boys. They enter college with the same hopes and aspirations as other young men. They are graduated with equal honors as students that propose to go into other professions. They elect their life-work thoughtfully, and are the peers of the men who become merchants, lawyers, educators, physicians, editors and statesmen. They are not driven to the pulpit because they are fit for nothing else. They seek it with the profound conviction that in the gospel ministry they can find as ample a theatre for the development of their manhood, the cultivation of their intellectual powers, and the perfections of their characters, while they are serving God and doing good to man, as they can in any other department of life. They have no idea that the pulpit is the resort of men who have no capacity for trade, mechanical pursuits, the practice of law, or any other vocation of human life. Nor is there in the work of the ministry anything to blunt the faculties and unfit clergymen for successful competition with others classes of men, but, instead, everything to stimulate and inspire the soul for every useful work.

The characteristics of a successful business man are clearness and comprehensiveness of intellect, foresight and shrewdness in the management of things, tact in meeting emergencies, and decision of purpose. Give a man these elements of character, and if he has a fair opportunity he will succeed. These are the qualities of men who figure in Wall Street, who sit in the Broker's Board, manage the Produce Exchange, and control the great commercial and manufacturing interests throughout the land. Well, are our clergymen destitute of any of these important factors in a successful life? Do they show it in the management of their families, or of their churches? When they venture into business, do they make more blunders than professional business men do? Certainly not. No profession, no business, no form of industry, requires the elements specified to such an extent as does the gospel ministry. The preacher comes in contact with public life, and must know how to reach and move men. He is necessarily familiar with the lines of thought along which the various classes of men composing his congregation move. He is a man of the people. He comes in contact with all conditions of society. He is a counsellor, a guide. He is obliged to know human nature, be familiar with things transpiring in society, to be broad in his studies, and abreast of the times in all directions.

It is safe to say that clergymen would be as successful in any branch of industry as any other class of men who had given the same attention to it. That they do not enter business vocations is not because of any incapacity, but because they are doing something of more importance. Whenever ministers have turned to business they have succeeded as uniformly as other men. Several of the great Tract and

Publishing houses of various denominations are managed by clergymen. The same tact and talent would put those men at the head of the Book business of the country if they were engaged in individual enterprises. They handle business as if they were born to it.

Our great Missionary Societies, conducted on purely business principles, are mostly managed by clergymen, and well managed. For prudence, economy and correctness, they rival any business firms. A man who can handle one of our great complex societies can handle a railroad corporation. The business managers of religious papers are often clergymen, and the ability displayed by them is proof that they would be first-class newspaper men if they were connected with the secular press. We could mention the names of clerical managers of religious papers in Boston, New York, Philadelphia and Chicago, whose business abilities are known and acknowledged by all.

The trustees and overseers of colleges and universities are mostly laymen, but in a majority of cases the few clergymen among them are the controlling business power. The president, who is generally a minister, is the power behind the throne—aye, the throne itself. A man who could run Harvard College, or Brown University, or Yale, or Columbia, or Princeton, could run the Government of the United States. Well may we ask the pertinent question: "Does it require more tact, ability and common-sense to sell railroad bonds, manage a cotton mill, or be an alderman, than it does to manage the business of great religious societies, conduct newspaper enterprises, and administer the affairs of largely endowed and extensively patronized universities?"

True, should a minister be taken from his pulpit and put into a huge manufactory, or at the head of a great commercial house, he would show himself unfamiliar with the details, and perhaps prove incompetent. No man is familiar with the details of a particular business unless he has been educated to it. It is no impeachment of a man's business ability to say that he is not familiar with the details and specialties of this or that branch of industry. Put a railroad king into an extensive dry-goods establishment, and he would be as useless there as a minister. Put a merchant prince at the head of an iron foundry, and he would bankrupt the concern in a single year if he knew nothing of that particular business. Yet we should not say that the railroad king and the merchant prince were not good business men, only that they were not familiar with that particular branch.

The financial and economical matters of churches are put into the hands of trustees. The Board of Trustees is composed of business men, so called, and yet, in a majority of cases, one man, the unrecognized pastor, is behind that Board, with more business tact than they all. The fact that a man sells hats or shoes does not make him a business man. Nor because a man is engaged in literature, or preaches

the gospel, does it prove that he is not a business man. The business man is one who can do business when he has it to do. When ministers are taken out of the pulpit and intrusted with business matters, it is found that they are as competent and as efficient as any other class of men. The number of men who succeed in business is very small. Where one man prospers, twenty fail. Society is full of broken-down business men. Over ninety per cent. of the business men of New York City, it is affirmed on high authority, fail in the long run. Had these been preachers, the fact would be cited to show that clergymen are totally incompetent for business pursuits. Their fate would be held up as a significant warning to all preachers rash enough to leave the pulpit for the market-house or the Exchange.

A somewhat singular fact may be mentioned as nearly related to this subject, though it may not bear directly on the question at issue. In the defalcations, irregularities and fraudulent transactions which have occurred in connection with our great benevolent and religious societies, the guilty parties have been, almost without exception, laymen. We recall several instances of the kind in which large losses have been sustained through the agency of lay officials. These cases are so familiar and well known that no enumeration of them is needed. They are in the mind of the reader, and the fact will suggest itself, that in each, and perhaps every case, the defaulter was from the ranks of so-called business men. Trust funds have been squandered or misappropriated, public confidence has been shaken, and the cause of morality and religion greatly injured. And in all such cases the business methods of lay officials have been the cause of the trouble. We cannot recall a single instance in which a benevolent society has met with loss through the fraudulency of a clergyman. The fact is of consequence in this discussion. It shows not the superior honesty of clergymen, but it is a testimony to the superiority of their business methods.

The conclusion is, that the common notion that clergymen have no practical business ability is false; that their tact, foresight and shrewdness are greatly underrated; that when business is put upon them they do it well and wisely, and that business men might often learn something from their pastors in relation to things of which they are generally supposed to know nothing. It is so easy for people to say flippantly, "Oh, ministers know nothing of business, their opinion is of no value; pass them by." The pulpit is regarded by many as a privileged box, on which is inscribed, "A Home for Indigents and Imbeciles." It is time that sign was taken down. The inscription is a lie. The impression it gives is false. Would a jury-box be any the less intelligent, reliable or pure, if now and then a minister should be put into it? Would not the caucus be as well conducted if now and then a minister should take part in its proceedings? In all the ele-

ments that go to make up a business life, are not clergymen as well supplied as the average of men? Is there anything in the clerical profession, more than in the legal, or in the medical, that incapacitates ministers for business? Are there not facts in abundance that prove that the clergy are well up to any other profession in business ability and practical tact? Then let the slander perish.

Let not the reader consider this article as a plea for an abandonment of the pulpit for business life; it is only a defence of the ministry against a slander.

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. I.

BY. REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

1. *"The Pillar Coin."* This relic of antiquity, known as "*Moneda Columnaria*," presented on one side the arms of Spain, supported by the Pillars of Hercules, the boundaries of the world as known to the ancients. Above was the latin inscription, "*Plus Ultra*," "more beyond," to hint that you must cross the ocean to find the rest of the empire of Charles V., who caused the coin to be struck from the royal mint. The believer comes to the bounds of his mortal life, and says, "more beyond." This same great monarch bore two globes on his escutcheon; another illustration of the believer's inheritance in two worlds. "Godliness" hath "promise of the life that now is, and of that which is to come."

2. *Temporal and Eternal Things.* Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

3. *Modern Preachers* embrace *Attitudinarians* or ritualists; *Latitudinarians* or liberalists, and *Platitudinarians* or retailers of insipidities.

4. *Giving versus Hoarding.* "It is a shame for a rich Christian to be like a Christmas-box, that receives all, and out of which nothing can be got till it is broken in pieces."—JOHN HALL, D.D.

5. *The Rival Artists.* Zeuxis painted a cluster of grapes upon canvas with such skill that the birds came and pecked at them. Parrhasius painted a curtain before a portion of the picture. Soon after, Zeuxis, approaching the painting to exhibit it to Parrhasius, desired him to remove the curtain! But he was compelled to acknowledge himself defeated, since he had only deceived birds, but his rival had deceived a fellow-artist.

6. *Weekly Rest.* Lord Shaftsbury in London attended a costermongers' exhibition of the donkeys with which they drag about their provisions and merchandise. There were fifty donkeys as sleek and beautiful as if they had come out of the Queen's stables; and the men told him that every donkey had, each week, twenty-four consecutive hours of rest, and, as a consequence, could travel thirty miles a day with their loads for six days in a week; while donkeys, driven seven days in the week, could not travel more than fifteen.

7. *Blunders of Skeptics.* 2 Samuel xii: 31 has been violently assailed as proof of David's cruelty. This man, "after God's own heart," sawed the people of

Rabbah in twain, drew over them iron harrows, clove them with axes, or roasted them in brick kilns! But what if this verse only refers to the *work* at which he set them? An infidel paper in Boston devoted a column of ridicule to the "quail story" (Numb. xi: 31), estimating the bushels of quails piled up over the country and showing that each of the 6,000,000 Israelites would have 2,888,643 bushels of the quails per month, or 69,629 bushels for a meal! But the Bible does not say that they were *piled two cubits high* over a territory forty miles broad; the wind brought them from the sea and swept them within reach, or about three feet above the ground. If one should say that he saw a flock of birds as high as a church spire, would an infidel suppose they were *packed so high*?

8. "*The Oyster Boy.*" There was a boy at Dr. Richards' private asylum in New York, who seemed utterly irrational, and without the self-helpful instincts of a normal animal. He would lie on the floor; his tongue lolling from his mouth, without apparent thought or sensation. For months they tried to awaken a sign of conscious life, or impress upon him one idea. One day Mrs. Richards dropped her thimble on the floor, and the metallic ring startled the idiotic mind into feeble action—and he turned slowly, as Bottom would say, "to see a noise which he heard," and then back his intellect retreated into the darkness, as a snail into its shell. But that simple sign meant the awakening of consciousness! It was the first tint that tells of the dawn of day. And on the morrow, again, the thimble was dropped, and again the oyster boy moved and looked, this time a little more quickly and intently—and so, little by little, the darkness gave place to the dawning light, till the tongue no longer hung from the mouth, but began to learn the mystery of speech. By-and-by a shoemaker made a shoe before his eyes, fitting it to his feet, and then Dr. Richards, laying his hand on the shoe and then on the workman, would say, "Shoemaker makes shoe." And so a tailor and a coat. Dr. Richards then desired to arouse at once the mental and moral faculties by introducing to this awakening intelligence some conception of God. It was a summer morning—and the glorious sun was pouring his flood of light into the bay-window. He took the boy to the casement, reverently pointed to the sun and said, with holy awe: "God made the sun!" and the boy catching the tone and the thought together, repeated "God made the sun!" And Dr. Richards left him gazing. He returned two hours later, and that oyster-boy still stood reverently gazing and saying as though his whole soul were overwhelmed, "God made the sun!"

9. *Too Late.* Russian peasants tell of an old woman at work in her house when the Eastern sages passed by seeking the infant Christ, and guided by the star. "Come with us," they said; "we are going to find the heavenly child!" "I will come," she replied, "but not just now; I will follow very soon and overtake you." But when her work was done the wise men were gone, the star had disappeared, and she never saw the Holy Child.

10. *Feeding on Ashes.* The Roman Emperor who had commanded a world, said, when dying, "I was everything; I have found that everything is nothing."

11. *Searching the Bible.* "Texts from the inexhaustible mine of truth remind us of those singular formations which often occur in rocks, called *Drusic Cavities*. You pick up a rough, ordinary-looking stone of somewhat round shape; there is nothing specially attractive or interesting about it. You split it open with a hammer, and what a marvellous sight is displayed! The commonplace boulder is a hollow sphere, lined with the most beautiful crystals, amethysts purple with a dawn that never was on land or sea."—HUGH McMILLAN.

12. "*Worldly Pleasures.*" Centres or centre-pieces of wood are put by builders under an arch of stone, while it is in process of construction, till the key-stone is put in. Just such is the use that Satan makes of *pleasures to construct evil habits upon*; the pleasure lasts, perhaps, till the habit is fully formed; but, *that done*,

the structure may stand eternal. The pleasures are sent for firewood, and the hell burns in this life.—COLERIDGE.

13. *Sectarianism.* "Tenacity of Denominationalism is generally in proportion as the distinctive feature is not found in the Bible."

14. *The Escorial* was built after the fashion of a gridiron, because dedicated to St. Lawrence, who was roasted on a gridiron. Hence the curious way in which the royal palace is constructed.

15. *Childhood and Character.* There are three stages in human life, namely, these: THE IMPRESSIBLE AGE, THE AGE OF TEMPTATION OR TRIAL, and THE AGE OF ESTABLISHMENT OR FIXEDNESS.—DR. A. J. GORDON.

16. *Master Kung's Golden Rule.* "Kung's grandson Taze-Kung, having asked the Master if there were one word which would serve as a universal rule for life, was answered, 'Is not reciprocity such a word? *What you do not want done to yourself, do not do to others.*'"

17. *On Wealth.* There is a burden of care in getting, of fear in keeping, of temptation in using, of guilt in abusing, of sorrow in losing, and of responsibility in at last accounting for riches.—MATTHEW HENRY.

18. *Sheridan said of Gibbon,* that he was an author rather "*voluminous than luminous.*"

19. *All men adopt as their motto, "Win Gold."* But men are distinguished from each other by the practical ending of that motto. The vain man adds, "and wear it"; the generous man, "and share it"; the miser, "and spare it"; the prodigal, "and spend it"; the usurer, "and lend it"; the fool, "and end it"; the gambler, "and lose it"; but the wise man, "and use it."

20. *Genius of Industry.* Lady Morgan visiting Rossini, exclaimed, "I have found you in a moment of inspiration." "You have," he rejoined, "but *this inspiration is thundering hard work.*" Hogarth told Gilbert Cooper: "Genius is nothing but labor and diligence."

21. "*Find out God's plan in your generation, and then fall into your place,*" was Prince Albert's terse counsel to young men. Sydney Smith quaintly compared life to a board with holes, and human beings to pegs; and said that the triangular pegs were continually getting into the square holes, the oblong into the triangular, and the square into the round.

22. *The Gospel in Miniature* was Luther's characterization of John iii: 16. How wonderfully the Great Teacher condensed into one brief sentence the essence of the good news of salvation! Some years ago, we put upon a card of invitation to church services that marvelous epitome of grace in the form of a simple acrostic that strikingly illustrates how that utterance of Jesus enshrines the *gospel*:

God so loved the world that He gave His
Only begotten
Son, that whosoever believeth in Him should not
Perish, but have
Everlasting
Life.

"This arrangement is an illumination of this condensed gospel that is suggestive—'the gospel in a nutshell' is a common expression—but the above form of putting that text puts the gospel 'apple of gold in a picture of silver.'"

Here is another :

Come unto me all ye that labor. . . and I will give you
Rest ! Take my yoke upon you and learn
Of me. . . . And ye
Shall find rest unto your
Souls.

SERMONIC SECTION.

FAITH IN GOD.

BY BISHOP ANDREWS [METHODIST], IN
NEW YORK.

*And Jesus answering saith unto them,
Have faith in God.*—Mark xi: 22.

THE context will aid in the exposition of the text. Upon one of the last days of our Lord's life, in company with His disciples, He came to a fig tree, abundant in leaves but barren of fruit, and pronounced a solemn curse upon it: "Let no man eat the fruit of thee henceforward forever." And then followed one of two destructive miracles attributed to our Lord. The next day as they passed the tree, the disciples, particularly Peter, with great astonishment, had their attention drawn to the fact that the fig tree was totally withered and dried up, even from the roots, whereupon came the unexpected and in this connection somewhat difficult words of our text, "Have faith in God." What did Christ mean?

It is plain, in the first place, that He did not intend by faith in God simple trust in the divine goodness. There are persons who magnify divine love into that notion and contend that divine love, expressing itself in the atonement of Christ, is enough; that somehow in the long run it will come out well with every man, and that they call faith in God. But such a lesson as that surely cannot come from this fig tree with its fruitlessness, and blasted to immediate and utter death, nor from any other part of the divine revelation. We know God comes to us either from nature, or from the book of inspiration. Interrogate either of these witnesses, ask nature what sort of a God it is with whom we have to do. Nature yields very many tokens of divine benevolence. The sun that shines in beauty and vivifies the earth; the rains that fertilize the fields

that wave with bounteous harvests; the happy constitution of human nature; joys of domestic life; the glory of achievement; the peace of hope,—all these things are proofs of the divine goodness. But then, if we will be fair in our argumentations, we have to take in other facts in the case, and so over against all these we put the midnight gloom; over the sweet and peaceful zephyr, the awful howling of the storm. We take into account famine as well as plenty, sickness as well as health, turbulence and war and bloodshed as well as the public order, and pains of body as well as sense of vigor. Will a man judge of Vesuvius by the olive groves along its slopes, and forget the burial of Pompeii and Herculaneum that lie at its base? And so nature teaches us nothing about a God whose element is such simple goodness that out of that element will surely come the welfare of all men, whatever their character or conduct.

If we turn to the book of revelation we find higher proof of the divine goodness. Here it is written, "Blessed be God," "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have eternal life." This book covers the whole range of human need. Here are illustrations of divine patience and tenderness and bounty, such as our hearts cannot readily take in. But if this book is a book of divine mercy, it is also a book of divine righteousness; if it is a book of promises, it is also one of threatening; if it furnishes illustrations of divine goodness, it is no less complete in illustrations of God's punishment of sin. No man can read the Bible rightly who does not learn to put together these two truths, which seem antagonistic—"God is love," and "our God is a consuming fire." So that not from this mir-

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

acle that Christ worked upon the fig tree, nor from nature, nor from the Scripture anywhere, comes any foundation for the supposition that God's Fatherhood prevents his Kingship and his Judgeship—that God's love utterly overwhelms his righteousness and makes sure the welfare of all men. To believe that is not faith, it is pure presumption.

It is plain, further, that the faith which Christ urges is not correct opinions concerning God, His being, His character, His government; the orthodoxies of faith, and subscriptions to creeds and catechisms, are not faith. We have come to a time where it matters not what opinion a man really holds, provided he be somewhat clever, just, pure and manly. I do not sympathize with that view. I believe in doctrines—dogmas, if you please—in catechisms and creeds. I believe there can be no solid religious character except founded on solid religious convictions. What we want is sound views, but sound views are not faith. Everywhere in the New Testament, right opinions—faith—are treated of as something praiseworthy in themselves. But right opinions may come by inheritance and education, and are not necessarily praiseworthy. Again, everywhere in the New Testament faith is spoken of as not only praiseworthy in itself but productive of praiseworthy character and life. But right opinions oftentimes have place with men who are not at all governed by them. Multitudes of men accept the whole New Testament truth concerning God, and yet live as if there were no God. Because we abominate infidelity, because we refuse to subscribe to the errors of Romanism, and will not be held by an evil orthodox of Christianity as to the deity of the Lord Jesus Christ, and the personality and regenerative power of the Holy Spirit, and because we subscribe to creed and catechism—will any one suppose that for that reason there is the least evidence that we have genuine faith in God?

What, then, is faith in God? It seems to me as our Lord and His disciples

stood at this blasted fig tree and remarked their astonishment at its condition, He seemed to say to them: "Is it possible? Are you also surprised that there is a God living and powerful to all the world?—you children of Abraham who believed in me?—you descendants of the fathers who saw the wonders of God in Egypt and at the Red Sea, and through the desert, and through the whole long line of your history—does it surprise you all so still to have some sense, some proof, of the presence and work of God in the world? Have faith in God." It seems to me that divine faith in the living, practical, controlling conviction concerning God, His being, His character, His universal and perfect government; and so faith is that act and habit of the soul by which the idea of God is brought in from the far distance and enthroned over character and over life. It is an act of the whole mind, not of the intellect only, which sees, but also of the conscience, which responds; of the heart, which adores and loves and trusts, and of the will, which chooses. It is the act and habit of the soul by which the fact concerning God becomes a present and potent reality, filling the whole sphere of vision and of thought, and holding under its domination all plans, all purposes, all sentiments and estimates and desires and affections.

There is a passage in Luther's German version of the New Testament which always strikes me forcibly. It is in the eleventh chapter of Hebrews, and is so phrased that it seems to me to set forth the general nature and habit of faith admirably. It is in that part of the chapter which speaks of Moses and the illustration of his faith. Where our English version says: "He endured, as seeing Him who is invisible," Luther puts it: "He held on to Him whom he saw not as though he saw Him." Some one may query, "How stands this faith in God—this divine faith? How stands it related to that faith in Christ which is so much the subject of the New Testament teachings? How do these things march together, if at all?" I answer that these two things—faith in God and faith

in Christ—are not two, but one. For the God we know is no longer simply the God of nature; it is not the God who spoke to Abraham in the tent door, nor to Moses from the burning bush, or from the awful brow of Mount Sinai; it is the God manifested in Jesus Christ, His Son—the God of infinite riches, wisdom, power and tenderness, truth and helpfulness, which expresses itself through Jesus Christ. In Christ dwells all the fullness of God. He is the everlasting expression of the Father, the shining forth of the divine glory, so that no longer are we called upon to believe in a God who simply rules the elements; or a God who promises a national life and some degree of guidance and guardianship, but to the God of kings of the universe, and also the Father, Friend and Savior of man. And the glory in God therefore is Jesus Christ revealed unto us, and through the Son preach we eternal life.

Secondly. Faith in its highest estate is pre-eminently the action of the moral nature upon the truths already known. Knowledge has to do with it, unquestionably. Knowledge lays the foundation of faith and is itself taken into faith, as it were. But, after all, knowledge is not faith; ordinary intellectual perception is not faith; but on knowledge rests faith. I suppose a well-instructed Sunday-school lad of our times actually knows more about God's plans for the redemption of man through Jesus Christ than did Abraham, the father of the faithful. But Abraham was father of the faithful because what he knew of God he took hold of. I believe God has not left himself without witness anywhere, and that even where the light of the glorious gospel of Jesus Christ does not shine, is found some conception of God; I think that some of them there take hold and try to fashion their lives by it. Possibly such a man was Socrates, of whom some one has said that he was a Christian before Christ. He tried to live according to what he knew of God, and only needed to know God in Jesus Christ to become possibly another John or Paul. I do not know; I do not

affirm it; I simply come back to say that the essential, vital thing in faith is the action of the conscience, the heart, the will—the taking hold of what we know of God and enthroning it over us; that is faith. Do I say that faith has nothing more to do with knowledge than that? No. As it is itself based on knowledge, it progresses and enlarges with knowledge. If you have known a man to be faithful to his trusts, out of your faith comes larger knowledge. Multitudes of plain people who cannot defend Christianity against the assaults which skeptical and profane men heap upon it, are nevertheless so solid in their faith that these fools cannot shake them. Why? They have lived by God and found Him helpful to them. They have found His promises true and His laws meeting the exact necessities of their nature.

Thirdly. If I have defined faith aright, it is necessarily capable of great grace. It may touch the soul somewhat; it may rule it completely. Some men hold with a trembling grasp the truths of God. They hold them some days and not others. Their faith is intermittent—never of one state. There are other people who hold some part of the divine truth; but their faith is of such a partial sort that other truths of equal moment are ignored entirely. Some believe in God as a partner, not as an inspirer, renewer and sanctifier of human nature. Some men believe in a God that will answer prayer and not a God of universal providence. Their faith is partial, and the faith of those who have some faith is entirely weak; that of people who read between the lines. In the midst of the clearest and strongest statements of God's Word some people are not willing to believe that God will do all that He promises; whereas, if they did take hold of the word of God with a firm grasp, it would lift them up into the very atmosphere of heaven. Now what we want is a faith in God that shall be somewhat suitable to His infinite grace and to our needs—a faith steady as the nature and promises of God himself—as broad and as comprehensive as

the promises of God to man. It is a thing, therefore, to be greatly desired, that we who have a little faith should shape our prayers according to God's thoughts and purposes concerning us.

Fourthly. Now the next point is this: that the faith that I have spoken of as really existing in the human mind must of necessity have an infinitely varied expression and activity. Faith in God is not always the same in its expression. It is rather capable of all sorts of fruitage. It is a stalk with its roots deep in the divine nature, but blossoming and bearing fruit of every kind that is good and beautiful and for the healing of the nations. The eleventh chapter of the Epistle to the Hebrews tells a little about the faith, beginning with Abel and running down through Enoch and Noah and Abraham and Isaac and Jacob and Joseph and Moses and the patriarchs and prophets down to Samson and Jephthah; and not men alone, but godly women also, have endured all things even to death, that they might share in the glory of the divine life. Just so, if there be faith in God it would be always using the same expression, having the same inward experience. There will be days when faith in God will be a thing of reverence and awe before God—the eye strained to the utmost, the ear listening, the whole soul enlarged in order to comprehend the infiniteness of God. And then there will be days when faith will be a recognition more distinctly of the divine holiness, and the divine justice, and the soul of Him who believeth will be broken down into contrition and humiliation and be full of agony, because of his sin, and crying unto God for mercy. And then there will be days when faith will recognize God in Jesus Christ, making atonement for transgression, bearing away the sins of the world, and the poor, guilty man will rise at the words: “Come unto me all ye that labor and are heavy laden and I will give you rest.” Then, again, faith becomes a longing expectancy of God's inward work in the soul. Losing sight of His work in nature, losing sight of His atonement of Christ, it longs for the breath of the

divine Spirit upon the dead soul that it may live. And then, again, faith becomes the perfect identification with the Lord Jesus Christ in His great purposes of the world's redemption, and thus man, lifted up above the din and bustle and turmoil of earth, the striving for gain and place and influence and fame, enters into Christ's whole hatred of sin. Christ is longing to rescue men out of their guilt and sin and to enter them as heirs of the eternal kingdom; and in this faith gifts are free, the pocket is open, the heart is active, man's time is consecrated to it, and man knows no higher employment than to be engaged in this great work of the world's redemption. And then there be other days when life's fitful fever is passed and drawing to its close, when weariness and languor and weakness have come; then faith plumes its pinions and soars forward, recognizing the eternal and unchangeable God, the Christ, the resurrection and the life, and singing unto Him who has redeemed him and made him a prince in the household of the Almighty.

Sometimes you will find men putting faith and reason into antagonism; they do not know anything about it. According to their definition of it, faith is credulity. What is faith in God? It is a committing of the whole soul and life to the truth concerning God. It is a supreme act of the human nature, by which it simply commits itself to God, to be governed, to be guided, to be helped, to be saved by Him. And is there anything more reasonable than that? If there be no God, then of course faith is unreasonable; if there be no God known to us at all, except as the master of nature, religious faith is unreasonable; if there be no God who feels tenderly toward us, and longs for our redemption, then the faith is unreasonable. But if there be a God who fills the universe; if He is our Father, the Father of our spirits; if He has written His own law within us; if He has so loved us as to give us His only Son, Jesus Christ, to suffer death on the cross for our redemption; if His divine Spirit has spread

abroad over the race, touching the heart to finer issues—if His love is true—oh, what is there more reasonable than that a man should believe in God? “Have faith in God.” Be not so foolish as to live under God’s heavens, and on God’s earth, environed always by God, and summoned by Him to holiness in heaven—be not so foolish as to live as if there were no God. Let no man banish Christ from his life; let not that man who refuses faith in God hope to have well-being.

LIBERTY ONLY IN THE TRUTH

BY JOHN HALL, D.D., LL.D. [PRESBYTERIAN], NEW YORK.*

And I will walk at liberty, for I seek thy precepts.—Ps. cxix: 45.

As we saw so clearly in the Scriptures that we have read together, God is the Governor of this world. Well, some one may say, that is a very elementary truth. Even so; there have been long ages in the history of our race when that truth was not accepted and when the most intelligent of our race believed something directly opposed. There have been multitudes of men, for example, who believed, like Aristotle, that matter was eternal. There are multitudes still who believe that in some way or other nature governs itself. There is a large class of thinkers who, without taking the name to themselves, are practically pantheists, and, like Spinoza and Fichte and Hegel, persuade themselves that all is God, as they express it, and that God is all. You do not need to be told that the earlier portion of the Old Testament Scriptures God has given to us that we might have these illusions banished, and that we might be made to know that God is the Creator and the Ruler of all things, that He is not nature, and nature is not God; that He is not to be confounded with the works of His hands; that He is a distinct, personal and holy being, who has created all, and who has a right, on the ground of creation, even if there were no other, to be the Ruler of all. It took long to make men understand this truth,

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simple and elementary as it seems to you and to me.

When we say that God governs the globe, we do not mean the mere earthly, solid structure on which we dwell. We mean that He governs the inhabitants of it, the communities and the individuals. “The Lord reigneth, let the earth rejoice.” “The Lord reigneth, let the nations tremble.” “He raiseth up kings and he putteth them down.” He calls into being Pharaohs that He may show His power and His glory in relation to them. His providence is most holy and wise and powerful, and it is not general merely, it is particular, extending to all the creatures and to all their actions. These things we have to keep in mind in relation to Jehovah.

Now it would seem, surely, that if a man believed this his common sense would dictate to him that, living in a world that God made and that God rules in every detail, if he wishes to be happy in it, he must have respect to the law of Him who has made and who rules. Common sense indicates that if we live in a house it is desirable to be on good terms with the head of the house if we wish to be comfortable. Common sense dictates that if a man is in the employment of others, it is wise for him to have a right understanding, to stand well with the head of the department in which he is engaged. Common sense teaches us that if we are subjects in a kingdom and wish to be safe and happy, we must respect the laws by which the kingdom is ruled. And we have only to extend this principle, and we get to the point that was before the Psalmist’s mind when he says: “I will walk at liberty, for I seek (or, as it is in the revision, without changing the meaning, I have sought) thy statutes.” I am living in Thy world, I am dependent upon Thee, I have taken pains to know what Thy will is, that I may do it; and so I walk at liberty. That is the idea that is brought to us in the text, and it is easy for you to see how good and practical that idea is.

But the question may arise, can we know the precepts and the statutes that God has given to us? You do not need to

be told that that is within our reach. God has spoken to us in this revelation, as He did speak less articulately in the works of His hands, and in the instincts and convictions that He produced in our spirit. We have His revelation in our hands. We can seek the knowledge of it. In many instances well-meaning and right-minded boys, under great difficulties, have sought education that they may get on in this world. In many other cases boys have had education at their very doors, and have never sought it, and consequently have been of little account in the world. Now the difference is not great, in this aspect of it, between ordinary secular education and the spiritual education of which the text gives us an illustration. Here are God's statutes and precepts put within our reach. We can search them, seek them, know them and do them, by the grace that God is willing to give, or we can push them aside, ignore and disregard them, and take our own way, and the result will be absolute and everlasting failure in our lives. We cannot have this too solemnly fixed in our thoughts. God has spoken to us. What shall we do with His word? Shall we neglect it and pass it by, or shall we take it, study it, seek it, as the verse expresses it, and make it the rule of our lives? Jesus Christ has come down from heaven to live among us, and has said to our race, "Come unto me and learn of me"; and there are millions to whom this message has come and they disregard and ignore it; they do not come to Him, they do not learn of Him. Can we wonder if the Judge, whose words from Isaiah we were reading together, should say to them when they appear at His seat, "I never knew you"? If you read the First Epistle to the Thessalonians, you will see pictures of an angry God, as an avenging fire, in the Apostle's description. On whom does the fire fall? On whom does the Judge show his indignation? Is it upon the misers and the miscreants and the murderers of the race merely? Oh, no. It is upon them that "know not God and obey not the gospel of his Son." Is it

any wonder that the sacred writer should say, "Remember thy Creator in the days of thy youth"; not merely remember that there is a God—remember thy Creator, who made thee and in whose hand thy fortunes are. Remember Him in the days of thy youth, the formative days, the days when character is being shaped. What is well begun is half ended. The life that is well begun in this way has a guaranty of usefulness and success. The life that is not begun in this way has a dark and gloomy prospect before it. Remember thy Creator. We all know well what is meant when some one says to us, on going away from our homes, "Don't forget your home, don't forget your mother." We know what that means. And God's messenger speaks to us in the same tone when he makes this appeal: Remember thy Creator; remember His power, remember His will, remember His statutes, seek his precepts, and by doing this thou wilt be able to walk at liberty.

That word Liberty has been before our minds and before the community a great deal during the past week, and very naturally and properly. It is a pleasant thing to see liberty approved and applauded, and one is to hope that the conception of it will be extended and elevated, and that the pursuit of it will be still followed by the races and tribes of mankind, till liberty of conscience is enjoyed everywhere, until there is liberty to send the truth everywhere; until, for example, the missionaries of the cross can preach the gospel on every continent and in every island of the sea. We have been hearing about the "Goddess of Liberty enlightening the world." One does not feel inclined to scrutinize too narrowly gifts that are given, or the names of them, or their history. We think of the good intentions that are behind them, and look at the gifts in the light of these good intentions. At the same time we must not allow our minds to be misled by the poetic name that has been given to this international gift, the Goddess of Liberty enlightening the world! It is not liberty that enlightens the world. Lib-

erty is not so much a producing force as a product of other forces. It is not so much a power as it is open space within which other powers work. Liberty can be excluded so that these powers will not be able to work, by despotism and cruelty and oppressions. When liberty is given, it is for these other forces to come into play and to do their work. There is another poetic line that is familiar, I dare say, to many of you :

“ He is the freeman whom the truth makes free,
And all are slaves beside.”

You may have mere liberty, and not of light and not of God. You may combine liberty with means, with power, and with a certain degree of prosperity; you may combine it with equality and with fraternity, and yet not have true enlightenment. True enlightenment comes in the way indicated in the text, by the seeking of God's precepts, the knowing of God's statutes, and this you and I need to keep in mind. “What is liberty?” once asked Burke. “What is liberty without wisdom and without virtue? Such liberty is the greatest of all possible evils, for it is vice and folly and madness, without tuition and without restraint.” Mere liberty without other forces working in the sphere that it opens up, is only another name for license. “Give me liberty or give me death,” said Patrick Henry—not because he felt the need of enlightenment. He had been enlightened by the teaching of an intelligent Scottish father, by the preaching of the splendid sermons of Samuel Davies, and especially by the daily study, which he kept up to his dying day, of his Bible. He had been enlightened by these things. What he craved for himself and for his fellow-men was open space in which, unhindered, other and mighty influences might tell upon his fellow-men and make the country what, in the blessing of God, it has become. Settle this in your minds : Liberty is simply the freedom for other forces to act, and it is for you and me who are free, to see what these forces are, and we never can have any so good as those which the Psalmist speaks of when he says that he sought

God's precepts, he studied God's statutes, that he might do them, and so walk at liberty.

My hearers, I would fain have this thing settled in your minds. It is a practical truth that you and I have to deal with to-day. We want to walk at liberty. How can we do it? If we do not thus walk at liberty, there is only one alternative—stay in bondage and walk in bondage, moving about indeed, and apparently free, but moral chains binding our natures and our whole being in bondage to the powers that will rejoice in our misery and ultimate ruin. It is to make men understand this that we have such institutions as we enjoy to-day. For this end church edifices are reared. For this end people are invited to come and be regularly in them and under their influence. For this end God has been pleased to give us the day of holy rest. For this purpose the ministry has been instituted. Our business is to make men seek and know God's precepts and statutes, that they may do them and that they may walk at liberty. We ministers are for you; our business is to seek your moral and spiritual good, your full and complete liberation. Our business is to enlighten you with the truth as God has been pleased to reveal it unto us. You do not come to these churches for our sakes, to hear us. You do not give your money that we may be sustained and upheld. I tell you I would rather sweep the streets, I would rather carry bricks on my shoulder to the builder, than be a mere official person maintained because he can teach so much and get so many people to hear him. Brethren, it is that you may be enlightened and saved with the light of life, that God has brought us into the position in which we are now together. Keep this in your thoughts; and that you may be enlightened and free, look upward and not downward, nor around you. In that Statue in our Harbor, the light that will shine is light that comes, I suppose, from the heart of the earth; but the light that is to enlighten the world is the light of the sun, the Sun of Righteousness. See that you have

Relief from this bondage, escape from it, protection from it, these can be had when we seek God's statutes, when we walk according to His precepts. Wisdom's ways are pleasantness, and her paths are peace. There are no bad habits in them; there are no entangling associations in them; there are no corrupting and degrading influences in them. There is nothing in them that plays upon passion, till passion, once our idol and our sport, becomes our ruler and our cruel tyrant. To escape all these, this is the way: seek God's statutes, that you may know and do them, and you shall walk at liberty.

There is another kind of liberty attained in this way, liberty from fear and terror—terror of the judgment-day and the seat before which we must be. How many there are that feel that bondage! The thought of death, of meeting their Creator, going into eternity, is unpalatable to them in the last degree, and many are at pains to keep it away. It is gloomy, it is repulsive. It brings misery into their nature for the time, and they do not want to be made miserable. Some of you may feel this very terror. You cannot walk at liberty while you have it. With the dark cloud of impending wrath overhanging you and meeting your gaze every time you look up, how can you walk at liberty? With the terrible apprehension that there may be a yawning gulf before you into which you shall be flung forever, how can you walk at liberty? But take God's precepts, know them, believe them, do them, and this terror is removed, this fear is taken away. One can say something like this: "I know my sinful condition, but, blessed be His name, I know my Savior. I know that the wages of sin, my sin, is death; but I know also that the gift of God is eternal life. I know that I have sinned, but I know that Jesus Christ has suffered for us; and in obedience to the commands of His grace I have come to Him and believed in Him, and I am accepted in Him. I trust Him. His righteousness is my plea; He has gone into heaven and opened a door through which

I, in His name and righteousness, shall go in like manner. Death, therefore, has lost its terrors, and the judgment-seat does not appall or alarm me." "Where the Spirit of the Lord is, there is liberty." Have that spirit dwelling in your hearts, and you shall walk at liberty. "If the Son shall make you free, ye shall be free indeed." He has done that for you that are Christians; He will do that for the rest of you, if you all come to Him; and when you come, then for the first time you begin to walk at liberty. Oh, the joy of being delivered from these appalling fears, these gloomy apprehensions of the future! Oh, the joy of being delivered from apprehension even of the troubles that are continually taking place in this present life! I remember once being upon one of the elevations in the Catskills, when there came a thunder-storm in the valley. There were the masses of cloud, and we were looking down upon the tops of them, and the lightning was playing from cloud to cloud, and we could see its flashes, and the report of the thunder rose to us, and the rain fell by and by, but it fell upon the ground far below us. We looked down upon the whole scene. We stood in security upon the rock above. There is something like that; but upon, oh, how much higher a plane, with the child of God—resting on the Rock of Ages, his life hidden with Christ in God, his soul saved, his future assured, his happiness guaranteed, all things working together for good to him, because he loves God! He surely may walk at liberty as no one else can do.

So, brethren, study these precepts and accept God's revelations, and believe God's promises, and be His. Then your affections will be set on things above. You remember the legend (perhaps it is no more than a legend) regarding a powerful English king who in the days of the Crusades would fain have gone to Palestine, but he was not able to go, and they say that he made it a part of his testament that his heart should be taken (charging his son with the responsibility) and carried and laid in Pales-

tine. It was one of the powerful superstitions of the day. But he who makes God's precepts his study has his heart in heaven already, and he himself will be there by and by.

Men and brethren, take this way of getting this liberty, and when you get it, *stand fast* in it. Sometimes you wonder, perhaps, that you have not more light and more peace and more hope and more joy in your hearts. Remember, God will not put new wine into old bottles. This new wine may be kept away from you because you are keeping the old hearts, and the promise is, "A new heart will I give you." Claim the fulfillment of that promise; get it for yourselves, and the new wine will be put into the new bottles. "Being justified by faith we have peace with God." The work of righteousness is peace, and the fruit of righteousness quietness and assurance forever.

"Who is the man that shall ascend into the Hill of God,

Or who within His holy place shall have his sure abode?

Whose hands are clean, whose heart is pure, and unto vanity

Who hath not lifted up his soul, nor sworn deceitfully.

He from the Eternal shall receive the blessing him upon,

And righteousness even from the God of his salvation."

May God bless this His truth to us, and to His name be the praise. Amen.

THE SECRET OF A BLESSED DEATH.

BY SUPERINTENDENT O. PAUK * [LUTHERAN], PASTOR OF THE ST. NICOLAI CHURCH, LEIPZIG, GERMANY.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—Luke xxiii: 42, 43.

We assemble here after an impressive funeral service. The venerable patriarch,† shepherd of this congregation and preacher from this pulpit for thirty years, preached his last sermon to us from his coffin. And what was the bur-

* Translated for the HOMILETIC REVIEW, by Mrs. Dr. J. H. W. Stuckenberg, Berlin, Germany.

† D. Friedrich Ahlfeld.

den of his farewell message? Nothing more than is proclaimed with such power by our text from the history of the Passion: The important secret of a blessed death.

Which of us can tell on whose forehead in this assembly the messenger of death has already set his mark as the next on whom he will call? Who knows how near my death may be? And who would not desire a blessed death?

Let us, then, beloved, learn the secret of it from the dying shepherd whose life closed with the prayer, "O Lord, take us to paradise!" Let us learn it from the dying thief who passed out into eternity listening to Jesus' consoling words, "To-day shalt thou be with me in paradise!" Let us learn it—ah! what does it profit a man if he learns everything save this! Let us learn

THE IMPORTANT SECRET OF A BLESSED DEATH!

I. *To die with the thief's prayer.*

II. *To die with the thief's consolation:* that is the secret of a blessed death.

I. THE THIEF'S PRAYER.

Before us towers the cross on Golgotha, a dying couch at this hour. And while He, the Atoner of the world, is acquiring and revealing the secret of dying blessed by means of His death, a soul is passing out over this way, a way pointed out to all of us with the words of invitation, "Follow me."

Who is that solitary soul on Golgotha that, with the whole multitude mocking, *prays*; while they are all heaping sin on sin, *he repents of his sins*; while the believers even are silent, a Peter denying, the other disciples fleeing, he is making a bold profession of faith, the first dying one to acknowledge the power of the cross, the first dying one to attain victory through the cross?

Dismas, the Church Fathers call him, this malefactor on the right, pouring his prayer out into the mockery of the multitude: "Lord, remember me when thou comest into thy kingdom." Do you not recognize a double plea in his petition?

First, we have here the yearning,

"Lord, blot out my transgressions." For, had he not just rebuked his companion in reviling, "Dost not thou fear God?" Behold there the first step in a sinner's redemption: an awakened conscience, and the thought of the living, holy God. "Dost not thou fear God, just on the eve of appearing before this God?" As for him, the thought of that was causing his very bones to shake. "And we, indeed, justly, for we receive the due reward of our deeds." They were meeting an awful fate by means of their punishment. One still more awful was awaiting them above; but "I deserve it," the wretch acknowledges, not making light of his sin, neither offering any excuse, nor accusing any fellow-man or circumstances—he takes the full and entire responsibility upon himself. He not only recognizes his guilt, but he makes an open and public confession of it before the multitude of bystanders and before the Supreme One enthroned above him on His judgment-seat. Behold the gate by which alone we can enter the way of a blessed death! It is a "strait" gate, and is called Repentance.

A death-bed and no repentance, is that a possibility of thought? When is the fear of God to strike into the soul, if not with the moment impending to appear before His face? When is the "God be merciful to me a sinner" ever to find utterance if not impelled there already at the door of Him who will judge according to the deeds done in the body? A sick-room where nothing of this is experienced, how distressing to behold! Self-justification, what a ghastly thing it becomes beneath the humbling hand of God when it knows nothing more than, "What have I ever done to deserve this?" When, even upon the threshold of eternity, it still can say, "There is nothing with which I can reproach myself!" That malefactor on the left is casting in His teeth, "If thou be Christ, then help me!" "If there is a God, why am I left in such misery?" Christians, do you know that expressions like that are specified here as reviling, blasphemy?

If, however, conviction of sin is rare upon a death-bed, how much more an open, contrite confession! How many long to make a last confession and to receive a last absolution before their God? How many also acknowledge their shortcomings toward their fellow-men and implore their forgiveness? And yet, how many a one—I speak from bitter experience—would have died so much more peacefully a different death, if he had only been encouraged to make a redeeming confession of his guilt and to seek atonement with his God! How many a one—and I speak now from precious experience—into whose dying breast peace found its way after confession had delivered him from the Alp that lay on his conscience, and whose grateful look followed the minister to his soul until he left the room!

I am well acquainted with the godless speeches people employ to justify their own impenitence in contrast with the thief's contrition, by calling attention to the weight of his crimes. As if the most immoral of breasts does not often harbor the worst of Pharisees, and the purest of hearts the most tender and anxious conscience! There we have a precious child weeping, "Oh, I once took something in secret, will the dear Lord let me get to heaven?" And yonder is one whose whole life has been a lie, and vanity, and a forgetting of God, who still exonerates himself with death staring him in the face! Even though your external morality may tower high above that of this thief, what, man, before God will you dare assert, "the malefactor on that cross was more of a sinner than I?" Are you perfectly assured that, among all the deeds and lusts of your life, manifest to no other eye than His who seeth the hidden things, there have been none that would outweigh his in the scales of justice? "Dost thou not even fear God, seeing thou art in the same condemnation?"—that cry of the thief rings out to each one of us without distinction of person.

And now he turns to the wounded, bleeding head beside him, appealing, "Lord, remember me when thou comest

into thy kingdom." Repentance turns to prayer; out of sorrow for sin, redeeming faith wrests itself. And what faith! Not one petition for bodily salvation in this life, but only that his soul may be saved in the next. For him there exists another world, and at this moment; nothing but that other world, and in that world, he looks to Jesus and says, "Lord!" not "Master," not "Rabbi," but Lord. "Tell us more, thou thief," cries out Augustine; "tell us where thou sawest crown and sceptre and the purple that thou shouldest call Him Lord?" And how camest thou to know that this Lord has, or will have, a kingdom? Perhaps only now he recalled to mind that he once heard Jesus preach, "Repent, for the kingdom of heaven is at hand." Perhaps during the trial before Pilate he had been listening when Jesus said, "Thou sayest that I am a king—my kingdom is not of this world." Certain it is that the sight of his dying Lord and the prayer just uttered, "Father, forgive them," had wrought like a magnet upon his heart, and all this under the solemnity of approaching death, within the last hours allotted to him; and this may have ripened yonder faith more speedily, perhaps, than we can put it into words. Do we not, ourselves, mature more in an hour, at times, than is ordinary in long years? In a word, his was an experience not understood by another being at that momentous time, thrilled with some presentiment of the meaning of the remarkable inscription, "Jesus Christ, the King of the Jews," this soul perceives him coming, as He announced to His enemies, "In the clouds of heaven, with power and great glory, to assume His kingdom. O blessed those He then shall number among His own! O that He would number me, even me, among His own: "Lord, remember me when thou comest into thy kingdom!"

And you, Christian congregation, is there no response in your hearts, "And me, remember me, too"? At the approach of your last hour, friend, amid death's roaring waves, to whom will you cling, if not to Him, your King, who

has redeemed you, purchased you, and won you by means of His blood on the cross? Have you seen this picture? A ship has been driven upon the rocks, is shattered and sinking: out from the waves the black hand of a sailor is protruding, clutching in awful despair after the floating fragments—in vain! The object he grasps is also going down, and with it the hand; meanwhile, another figure, robed in white, rises from the roaring flood and clings to a rock in the form of a cross towering above the waves and all power of the storm: faith embracing the cross, saved by the cross! At the mere suggestion of that hour, when the ship's fragments will float away from beneath your sinking feet, have you not also a "Lord, remember me"? Oh, if but one petition were granted me when "my powers fail, and my heart and my thoughts pass away as the light," it would be, "Appear before me then, my stay, my only cheer in death; let me behold Thee on the cross in all that agony," and, besides, one look beseeching, "Lord, remember me!" Will He do it? Listen! Close upon the prayer of the thief came the thrilling,

II. THE THIEF'S CONSOLATION.

"Lord," was the malefactor's prayer; the *Lord* replied. Fully self-conscious, as the only begotten Son of God, as the only Mediator between God and the sinner, He turns His wounded, thorn-crowned head toward His petitioner and speaks the royal word, "Verily"—literally, "Amen"—"I say unto thee." And now His cross becoming a judgment-throne, the nails turn to keys within His pierced hands, and the one key unlocks His power of redeeming, "Be of good cheer, my son, thy sins are forgiven thee!" The other is the key to heaven, "To-day thou shalt be with me in paradise!"

Oh, hearken, all ye that mourn for your dead, ye that seek those who have passed away, where is it he is to be? Where is that the Lord is going, and the thief with Him, immediately after the last sigh, the last conflict fought to its end? "To-day thou shalt be with

me in paradise." How we long to know still more! Oh, for a more penetrating view of that dark shore beyond the grave! The Lord knew that this is sufficient for us; and to all our questioning, all our divining, we have this answer, "In paradise." Then he is to be where thorns or thistles never grow, and where there shall be no more sin, neither sorrow, nor death. Neither is he to be there alone, but "with me," with the Lord and in the Lord. "And so shall we ever be," says Paul, "with the Lord." Oh, beloved, do we not know much, very much, in these two facts; the place to which those go who die in the Lord, a paradise—and the paradise they are in the place where Jesus is? And when do they reach there? This very day, says the Lord, this very day of your death, freed from all guilt, accused by no foe, thou shalt be with me in paradise. Who can listen to news like this without being prompted to pray, "Lord, take us with you to paradise"?

Not that the thief's release came instantly upon this promise. He still had long hours of suffering to pass through. But they were illuminated by that bright word, Blessed, hovering above him. What will it matter whether your last way be short or long, easy or painful, bright or in shadow, a gentle passing away in a dream, or with a terrific, agonizing struggle at the last, so it is only blessed! His own are not preserved from the walk through the valley of the shadow of death. But it is a walk with Him, a walk to Him, in paradise!

Let us again return to our text: what, therefore, is required in order to die blessed? What our Church teaches, Repent and believe on the Lord Jesus Christ! We believe, then, that man is not justified by the works of the law—where were those of the thief? but solely, "By grace are ye saved through faith." By faith alone—but faith is not a dead thing, not a mere "Lord, remember me," of the lips, but a change in man's inmost heart by means of which the old man is put to death and

a new man born in Jesus Christ. That a new man was born within the thief is manifest in the love which leads him still to attempt to rescue the soul of his reviling companion, in the patient endurance of his agony without a murmur, in his brave profession of faith before the mockery of a world. Christian friends, one thing alone is sufficient unto a blessed death: the heart directed to the Crucified One—that already and inseparably includes the counterpart: the Crucified within the heart.

Once again: "To-day thou shalt be with me in paradise." *When* may a sinner yet die a blessed death? Even in the eleventh hour he still may seize hold of the rescuing hand. God continues to extend it to him up to that hour. You who pronounce judgment upon this or that deceased one, or you broken-hearted over your dead, in whose life-time all your faithfulness and all your effort to lead him to his Savior were in vain—perhaps not, it may not have been so unavailing as it seemed! Perhaps those whom in their life-time you directed to Him without effect, found Him, after all, in their death! Oh, what thoughts may animate a human soul during that instant when the entire course of its life, illuminated by the light of eternity, lies spread before the dying gaze! What memories of former calls of mercy may flash upon consciousness, mercy slighted, oh so long! What dialogues, unheard to those standing by, may be carried on between the soul and its Lord, and were they to consist of nothing more than the sigh from the depths, "Lord, remember me!" and the answer from the heights, "Verily I say unto thee"? Is there one in this audience whose sins to-day, or at any time past, rise before him mountain high, until in doubt and despair he cries, "Alas for me! for me it's too late!" No, human soul! lay hold of thy Savior, and though your hands were trembling in death and your life pallid with your last agony, verily I say unto you He will still be ready to hear: Jesus receiveth sinners; it is not

too late! But beware lest any of you make what is said here for the consolation of the desponding an excuse for frivolity, or for a false trust in that security: "the dying hour is time enough for conversion." Reflect, that beside the thief who received pardon in his death, another was hanging there who remained, even in death, what he had been. And which of us can control our hour of death? What if there should not be strength enough to repent? What if you could not, no matter how you might long to, pray? What if the beginning and the end of your death were to clap together like a stroke and leave no time to cry, "Help Lord!" and you were to awaken beyond in the frightful vaults of hell: too late!

Verily I say unto thee, To-day, "To-day, if ye will hear his voice, harden not your hearts!" To-day you still have life, to-day become a convert; to-morrow it may not be in your power.

Help us thereunto, dear Lord, by means of the cross! Make the solemn *Reminiscere*, remember, of this Sunday, a solemn thing unto us! Teach us to remember that we must die, that we may become wise! But do Thou not remember us according to our sins, but according to Thy great mercy! Remember us in our last extremity; oh, then lead and carry us safe and blessed through all our fear and agony to where, with the blessed thief and all Thy saints, we shall be with Thee, in paradise! Amen.

PRAYER PURIFIED AND PREVALENT.

By REV. JOHN MATTHEWS, LONDON, ENG.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John xv: 7.

TEN times in this and the preceding sentences our Lord utters this word "abide." It is the key to the whole situation. A great shock had been given to the faith of the disciples. They had previously counted upon Christ's continuance with them. All the Messianic hopes of their day taught them that the Anointed One would remain. Gradually that hope is taken from them. Rapidly

hastening events and the solemn words of Jesus, convinced them at last that Jesus was soon to leave them. Great events test men's characters. This period in our Lord's history sifted the inner life of the disciples. It was not only that He was to depart from them, but by a path of such humiliation. The strange spectacle of Jesus, their Lord, apparently powerless in the hands of His enemies, and submitting to unimagined indignities, filled them with astonishment, notwithstanding all the warnings they had received. Jesus foresaw all this. His disciples, wavering, inconsistency, cowardice, in the time of danger, was vividly realized. He knew what that wavering meant. He saw that the destinies of His kingdom were trembling in the balances, and that a supreme effort must be put forth by Him to hold fast His disciples to himself during that ordeal, and so He utters these memorable words at the Last Supper, and appeals to their love and hope and gratitude to "*abide in him.*" In that word is summed up not only *their* duty, but the work of Christ's followers still. Young disciples often find it difficult to know what they are to do after their earthly devotion to Christ has begun. Their first joy and peace were gained by penitence and faith. Are these graces to be exercised still? May they retain the joy of their early espousals? Or is that state necessarily transient, and must they fall into a state in which their life is to be regulated by maxims, rules, and minute observances? There is no necessity that our early joy should be quenched. It should compose itself; it should also get deeper and brighter. The faith and obedience we exercised before conversion we are still to exercise until they become settled habits, discharged uniformly and spontaneously, and applied to all our experiences. The scholar carries on his culture by the same processes, enlarged and specialized, as those by which he began to acquire knowledge; and the process of the spiritual life is to witness the expansion of the powers that first gained us peace. Having come to Christ, we

are not to diverge but continue, and find all our growth and blessedness by abiding in Him. *His relation to us is unalterable.*

2. There is another difficulty often felt by Christians which is solved in this passage. We all suffer from too low a view of our ordinary duties. Some have to follow callings in which the process of thought and imagination are but little exercised. A cleverly built machine might almost do what they do. They feel the dullness of their life, and the poor results arising from it, and pursue their calling with but little gladness. That is a condition that ought not to be. How can it be remedied? If we could see our work as part of the work of heaven, if we felt in doing it that we are God's instruments, then all life would be transformed. That experience is made possible to us by the relation the glorified Christ bears to us. Abiding in Him, not only as a historic Savior, but as the exalted Lord, we raise all our duties to the level of His throne. The love of Christ constrains us in all we do, our activities are reflections of the work of angels, that obey His commandments, hearkening to the voice of His word.

1. *The first great condition of progress, then, is abiding in Christ.* Before we can fully grasp what that means, we must try to realize what Christ had been to His disciples, what He claimed to be, and how those claims had been associated. Jesus Christ claimed to be one with God by his very nature, and from the beginning. Other prophets had fought their way through paths of penitence and discipline to harmony with God. Christ starts with God from the very first. His aim is not to seek divine communion, but to reveal His possession of it. As a flower grows out of the earth, so His being grows up out of God and was ever in God. Every desire of His Being is centred upon the Father. No quality in Him is in excess. Each is perfect, all are perfectly co-ordinated. His ideal is not ahead of the reality. All His perfection with Him is natural, spontaneous, automatic.

Our nature let alone grows weeds. Christ's spontaneously grew the flowers and fruits of the Spirit. Disciples heard His august claims. Now His original and audacious measures actually shook their confidence. If He had submitted His plan of saving the world to the English House of Commons, how many votes would He have gained? How many voices would be raised in its behalf? It would be regarded as a masterpiece of folly.

Jesus sees how mysterious his ways appear, how the eclipse that is to fall upon Him will test the disciples. And His heart goes out in the cry, "abide in me." For His own sake, for theirs, he begs it. By trust and obedience and thought, they are to hold fast to His person and teaching.

2. *His words also are to abide in them.* Christ is in His words as electricity is in the clouds. The plant is in the sun, and the sun is in the plant. Christ's words are broken gleams of His light adapted to us, until we live straight in Him. There is a close relation between Christ and His words. They express His mind, fully so far as words can. Ordinary biographies only imperfectly reflect their hue. Christ's very soul is poured out in His speech in all subjects. *All words of truth are His.* "All the truth" the apostles revealed and disclosed since are His. All the truths of art, science, civilization, are words of Christ. Christianity in the germ in the past, and Christianity grown to its present dimensions, are His also. All these words must abide in us, if our prayers are to be large and spiritual. *If we abide in the Christ, His words will abide in us.* The words of all whom we love deeply ever remain with us. They are to be in us as an inner law, as promises, as hopes, as the vesture hiding yet revealing Christ.

3. *The effect of this twofold habit in the life of prayer.* Before Christ came prayer was a great power, but never such power as is ascribed to it as here. "Ask what ye will"; unknown possibilities to prayer are suggested here. His words in us become prophecies, promises, pledges,

of what shall be. They supply the inner conditions on which the promises are fulfilled. They satisfy, and yet kindle intenser desires.

How is it the indwelling Christ so expands the power of prayer? 1. *By enormously increasing our sense of need.* As He shows us our work and our weakness, we hunger intensely for Divine power. All life becomes a discipline to teach us our need. His words stock the soul with populations of life, and all life has great needs. 2. *Christ transforms the spirit of prayer.* Need becomes asking. We ask of the Father in Christ. We ask in the name of Christ. What is that? It is in imitation of Christ's example in prayer. It is for purposes related to Christ's honor and kingdom. It is more than this. It is asking as if we were Christ Himself asking.—Rom. viii: 26, 27. Jesus asked largely of the Father. All His prayers were answered for every kind of good sought. He teaches us here, that, as His solitary life had the privilege of answered prayer, so the life He imparts to His followers shares a similar glory. In our union and communion with Him, we are partakers of all His fullness, and of His prevalence in prayer. We pray as sons of God in Christ. Our petitions are prompted by the Spirit. Our desires are within the lines of God's will. 3. *The exalted Christ maintains the connection between prayer and promised results.* He lives in Heaven to meet all our needs. Our prayer and faith are the conditions of the exercise of His grace. This promise is based upon this deep truth, that those who share the moral life of God will ultimately share in His omnipotence, and in His possessions. Christ's shared the Father's love, and now possesses His omnipotence and wields all the sources of the universe. In our degree we inherit the same dignity. The words of Christ in us impart the moral life of God. The possession of His moral likeness carries with it the assurance that God's omnipotence and eternity will be used for our safety and blessing. We seek the kingdom in all, and all things are added. We possess

the Christ and all things are ours in Him.

DESPERATION IN RELIGION.

By REV. J. S. AXTELL [PRESBYTERIAN],
CELINA, OHIO.

*Thomas . . . said unto his fellow disciples:
Let us, also, go that we may die with
him.*—John xi: 16; xiv: 5; xx: 25.

SOME people see only the dark side of things. To them the seasons, whether wet or warm or cold, are as bad as they can be. The clouds always threaten deadly lightning, and the winds devastating storms. Every movement in life, whether in society, business, Government or religion, forebodes only evil. Such people may wish otherwise. But looking always at shadows, the dark and unreal forms, frighten them. They may be true followers of Jesus, but the way seems dark. Every step is taken in a kind of desperation, and they go on singing mournfully:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

Thomas was one of this kind of Christians, and seems to have been chosen among the disciples to teach despondent Christians the lessons of Desperation in Religion.

The first lesson that we learn from Thomas is, that there are conditions in life wherein only an act of desperation will keep us with Jesus.

1st. A gloomy view of the future may require an act of desperation to follow Jesus. Thomas saw the dangers in a return to Jerusalem, as the spies saw the giants in the land of promise. Thomas had no hope of success, but he showed his love for the Master, and something of the heroic, when he said: "Let us, also, go that we may die with him."

Many say: "We live in degenerate days," "There is no hope of the conversion of the world," "Infidelity and worldliness are sure to conquer." But, if such go on with Jesus, they will find, as Thomas did, that all will come out better than they think.

2d. Intellectual difficulties concerning the way of life may require an act of desperation to keep us with Jesus. This, Thomas felt when on another occasion he said: "Lord, we know not whither thou goest, and how can we know the way?" (John xiv: 5.)

Jesus did not explain all to Thomas, but said: "I am the way and the truth and the life." We are not expected to understand the mysteries of infinite truth. We walk by faith, not by logic.

They who follow Jesus, even in desperation, will find the way brighten as they go.

3d. Serious doubts concerning the essential facts of Christianity will require an act of desperation to keep us faithful.

Thomas doubted the resurrection of Jesus, and for a while seems to have deserted the company of the disciples. (John xx: 24-28.) But only by joining them again, though in desperation, is he able to see his risen Lord.

We should follow Jesus even though the greatest desperation be necessary.

"Encompassed with clouds of distress," etc.

Secondly, we learn from Thomas that the results of following Jesus in desperation are sad experiences, but final triumph.

1st. With Thomas' fears, the journey to Jerusalem and to the passover were far from pleasant. Much of our distress comes from our groundless fears.

2d. With Thomas' perplexities, the communion discourse of our Lord could give little satisfaction or comfort. Much of our perplexity comes from our own dullness and lack of faith.

3d. With Thomas' doubts and hesitation, the sorrows of the crucifixion are prolonged and the joy of seeing the Lord delayed.

4th. By keeping right on, though in desperation, we are able at last to exclaim with Thomas: "My Lord and my God!"

Thirdly, we learn from Thomas that following Jesus in desperation is acceptable, but following in perfect faith and love is better.

1st. The surrender of the will and

life to Jesus is commendable, even though the intellect be in darkness.

2d. The surrender of the will and life to Jesus is the only way to get out of darkness.

3d. Following Jesus in desperation implies some faith and love for Him.

4th. Assurance of faith is desirable and attainable.

5th. Perfect faith and love take away all necessity for desperation; for faith is the foundation and "evidence of the things not seen," and "perfect love casteth out fear."

"Why should the children of a king
Go mourning all their days," etc.

CHRISTIAN CONSCIENTIOUSNESS.

By F. H. KERFOOT, D.D., [BAPTIST],
BROOKLYN.

I have lived in all good conscience before God until this day.—Acts xxiii: 1.

A SERMON ON Christian conscientiousness I do not remember to have ever heard or read. The infrequency of its discussion is not due to any lack of appreciation of its importance to a noble, stalwart manhood. To no faculty can the truth appeal so powerfully; none is more trustworthy in the religious life. The Bible appeals to the emotions, the imagination and the will, but the sense of obligation is of prime importance. The first discourse I ever preached in this pulpit was on this theme of Duty, and if I knew that this were my last appeal I would take no other topic.

1. What is Conscience? It is the moral sense, the faculty which recognizes right and wrong, as truly a faculty as is the Will or Intellect. Only when it has its proper place in man is he truly godlike. Without moral tone, brilliancy of talent and wealth of learning and refinement of manners are of little value. As in individual so in national character. Greece rose to the highest acme of art and culture, yet, at the same time, the nation was morally degraded, for it had no sharp-out ideas of right and wrong. Only righteousness exalteth a nation in true greatness.

Conscience links the soul to God. Herbert Spencer and other materialistic

2. It was reasonable.

3. It was commendable, if viewed in the light of caution.

II. THE REMOVAL OF THE DOUBT.

1. Required incontrovertible evidence.

2. Required an honest mind.

3. Required a seeking mind.

4. These requirements existed, hence the verdict, My Lord and my God.

CONCLUSION.

1. An honest doubt, when coupled with an earnest seeking for the truth, is honorable.

2. God will meet such a doubt with sufficient evidence of His truth.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. What is to Become of Our Children. "Seeing that his life is bound up in the lad's life."—Gen. xlv: 30. T. De Witt Talmage, D.D., Brooklyn.
2. What the Age Demands of Our Young Men. "Gird up now thy loins like a man, for I will demand of thee, and answer thou me."—Job xxxviii: 3. Clinton Locke, D.D., Chicago.
3. Wandering, and What it Costs. "As a bird that wandereth from her nest, so is a man that wandereth from his place."—Prov. xxvii: 8. T. L. Cuyler, D.D., Brooklyn.
4. A Bad Purchase (To young men). "So he [Jonah] paid the fare thereof,"—Jonah i: 3. Rev. Wayland Hoyt, Philadelphia.
5. The Pharisees of the Nineteenth Century. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. iii: 33. J. B. Hawthorne, D.D., Atlanta, Ga.
6. The Need of Intense Earnestness. "The kingdom of Heaven suffereth violence, and the violent taketh it by force."—Matt. xi: 12. T. W. Chambers, D.D., New York.
7. Anointed Preaching and Wrathful Hearing. "All bare him witness . . . at the gracious words which proceeded out of his mouth. . . . And all they in the synagogue, when they heard these things, were filled with wrath."—Luke iv: 22, 28. A. T. Pierson, D.D., Philadelphia.
8. The Original Missionary Type. "The Son of Man is come to seek and to save that which was lost."—Luke xix: 10. C. F. Deems, D.D., New York.
9. Christ and Superficial Reforms. "Except a man be born again he cannot see the kingdom of God."—John iii: 3. John H. Barrows, D.D., Chicago.
10. The Noblest Labor Union. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. vi: 1. J. L. Withrow, D.D., Boston, Mass.
11. A Beneficent Life both the Evidence and the Fruit of True Piety. "Charge them that are rich in this world, that they be not high-minded," etc.—1 Tim. vi: 17-19. Wm. Ormiston, D.D., New York.
12. Significance of Suffering. "Now no chastening for the present seemeth to be joyous, but grievous; but nevertheless," etc. Heb. xii: 11. Rev. Henry Ward Beecher, Brooklyn.

13. Consecrated Power. "Let him know that he which converteth the sinner from the error of his ways shall save a soul from death," etc. James v: 20. J. P. Newiman, D.D., Washington, D. C.

14. Love's Complaining. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent," etc.—Rev. ii: 4. Rev. Charles H. Spurgeon, London, Eng.

15. Jesus the Lamb. "And behold in the midst of the elders there stood a lamb as if it had been slain."—Rev. v: 6. A. J. Gordon, D.D., Boston.

16. The Meaning of the Coming of Christ. "He which testified these things saith surely I come quickly. Amen. Even so come Lord Jesus."—Rev. xxii: 20. Phillips Brooks, D.D., Boston.

SUGGESTIVE THEMES.

1. Evidence on the plane of the Senses. ("And when he [Jacob] saw the wagons which Joseph had sent to carry him, the spirit of Jacob . . . revived, and Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die."—Gen. xlv: 27, 28.)
2. The Miracle of the Twenty Loaves. ("His servitor said, What should I set this before a hundred men? He said again, Give the people that they may eat: for," etc.—2 Kings iv: 43, 44.)
3. The Question of Questions. ("Man giveth up the ghost and where is he?"—Job xiv: 10.)
4. The Way a Sinner was Converted. ("I thought on my ways—and turned my feet unto thy testimonies. I made haste and delayed not—to keep thy commandments."—Ps. cxix: 59, 60.)
5. The Torch that Enlightens the World. ("Thy word is a lamp unto my feet, and a light unto my path"—Ps. cxix: 105.)
6. The Laws of the Universe work for Righteousness. ("The wealth of the sinner is laid up for the just."—Prov. xiii: 22.)
7. The Recognition of Property in the results of Labor. ("It is a good thing and comely for one to eat and to drink, and to enjoy the good of all his labor . . . ; for it is his portion."—Eccl. v: 18.)
8. The Heinousness of Rebellion against the Lord. ("Thus saith the Lord: Behold I will cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord."—Jer. xxviii: 16.)
9. The Discipline of the Soul. ("Enter ye in at the straight gate."—Matt. vii: 13.)
10. Satan's Opportunities. ("While men slept, his enemy came and sowed tares among the wheat."—Matt. xiii: 25.)
11. The Devil Sure of his Purpose. ("And went his way." [He has sown the tares on the sly, nature will do the rest]—Matt. xiii: 25.)
12. The Law of Universal Being. ("None of us liveth to himself, and no man dieth to himself."—Rom. xiv: 7.)
13. The Recognition of the Spiritual in Man. ("Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in the flesh ye despised not; but received me as an angel of God, even as Christ Jesus." Gal. iv: 13, 17.)
14. Men who were willing to be in a Minority for Conscience' Sake. ("Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white."—Rev. iii: 4.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

JAN. 5.—THE SUPREME REWARD OF A DEVOTED LIFE.—DAN. xii: 3.

These words recognize a broad distinction between being saved, and saving others. They that are "wise," i.e., personally believe and accept Christ, "shall shine as the brightness of the firmament"—like the *sky* illumined by the sun; but "they that turn many to righteousness as the stars forever and ever"—as *stars* in the everlasting kingdom! It is impossible to conceive of a more glorious reward than this. Let us glance a moment

I. AT THE SERVICE.—"They that turn many to righteousness."

It is not sufficient to be wise in our own behalf, to get into the kingdom ourselves. The Christian life is a "calling," a "service," in which and by which we are to honor Christ, and walk in His footsteps and strive to save our fellow-sinners, and spend and be spent for the salvation of the world. To live for self, even if it includes our own salvation, is to dishonor our Master, to live contrary to the spirit and teachings of the Gospel. And yet this is the way many Christians do live. They have no real sympathy with Christ in the travail of His soul for sinners. They never take hold of the work of saving others. They are absorbed in their personal concerns. If they are going to heaven at all, they are going *alone*. They take no one with them. They turn none to righteousness. The Master expects *service*, earnest, devoted, unselfish, persistent work, on the part of each and every convert, to make Him known to others, to prevail on dying sinners to turn and live. And faithfulness to Christ will insure the bringing in of souls. His service is not a fruitless service. Even the one talent will gain another talent, while the ten talents will gain other ten.

II. AS THE REWARD. Shall shine "as the stars forever and ever."

1. The reward of faithful Christian service is sure. It is one of the fundamental principles of Christ's kingdom.

It was for the glory set before Him that Christ endured and suffered. And He holds out the same motive to His disciples. He does not call us to service without the assurance of a corresponding reward. If He calls to arduous work, to sacrifices and hardships and perils and losses, for His sake, He points to a glorious future as the recompense. And He never fails to make good His promise. Every saint in heaven is in possession of a reward infinitely richer and greater than it hath ever entered into the heart of man to conceive. In the service of mammon, failure and disappointment is the rule, and there are no exceptions to it. But never is it so in the service in which the Christian is engaged. "*Shall shine*," etc.

2. The reward is a *discriminating* and *proportionate* reward. Christ, the final Judge, will know the kind and measure and effectiveness of every man's service, and this reward hereafter will be in strict accordance therewith. Now, it is otherwise. The rule is not applied here. Each individual is not singled out and the exact results of his life set off to him and the award rendered. "One star will differ from another star in glory," as few or many were "turned to righteousness." It is only they that turn *many* to righteousness that are to "shine as stars forever and ever."

3. The reward will be one of *light and glory unspeakable*. There is nothing in nature so glorious as the *stars*, the centres and illuminating power of vast systems in the stellar universe. And what these are in God's vast material universe, they that turn many to righteousness will be in the spiritual kingdom of the future.

4. The reward will be *enduring*: "as the stars forever and ever." Never will their light go out. Never will they cease to roll on in their majestic orbits.

Jan. 12.—OCCUPY TILL I COME.—LUKE xix: 13.

The principles involved in this para-

ble are of universal application. They come home to every man, and he cannot evade them. "*Occupy till I come,*" are the solemn words addressed by the ascended Lord to every soul who receives the Gospel message.

I. "OCCUPY."

This word is significant, and sharply defines and expresses a truth that we are prone to forget and disregard. It does not imply ownership, simply use, and use with particular reference to the actual owner, and the account we are to render to Him. The talents intrusted to His servants were not given to them, only "delivered to them" for lawful use till His return. All the ten servants but one so understood it and acted accordingly, and were generously rewarded. The one delinquent did not steal or misappropriate his Lord's money, only hid it in a napkin, and so it gained nothing, and his Lord was wroth and punished him sore.

The sad truth is, the most of us use the talents which Providence intrusts to us as if we had a *right* to them, an *ownership* in them, and so can dispose of them as we please. The idea that we are simply "stewards" and must render a rigid account, and may be called to do it any hour, does not possess our minds and rule our conduct.

II. "OCCUPY" WHAT?

Whatsoever the Lord sees fit to intrust to our keeping. The trusts are different in kind and different in degree. To some "ten talents," to others "five," and to others but "one talent," is bestowed. To some the trust may consist in wealth, or in the capacity and opportunity to acquire wealth in an honorable way. To some is given mental powers, or spiritual gifts of a high order. To others social qualities and personal attractions, which give them extraordinary influence in society. No matter what the nature or measure of the endowment — one and the same principle runs through them all. "Occupy" them, whatever they be: fully enter into and discharge the duties of the Divine trust. The man of one talent is just as sure to be called to ac-

count and rewarded or punished as the man of ten talents. No one will be excused on any plea whatsoever.

III. OCCUPY TILL I COME.

There are three things which deserve special consideration under this head. We cannot enlarge upon them, only state them.

1. The coming of the Lord to every servant is a matter of *absolute certainty*. The plain import of Scripture teaching leaves no doubt on this subject. Whether it be a speedy, visible coming, to set up a personal reign on the earth, as some teach, or the coming to each in the hour of death and the day of judgment, it matters little.

2. The day and the hour of the Lord's coming is *known to no man*. It may not be in many years, and it may be to-day. It is a point that admits of no speculation even. "*Occupy till I come.*" The dictate of prudence, of wisdom, is, to be always ready and waiting.

3. This coming, whenever it be, is *associated with a personal accounting to the Lord of all*. He knows the exact number of talents intrusted to each, and each will be required to give an exact account of how he has used them; and the measure of his reward will be the measure of his faithfulness.

Jan. 19.—THE CHURCH AND THE FAMILY.—1 Eph. iv: 1-16; Col. iii: 18-25.

The passages referred to clearly outline the object, the scope and the fundamental principles of these two great agencies, which God has established for the government and the salvation of mankind. The single point of the broad subject that we shall consider at present, is the *intimate and radical relation of the two*. This is not clearly understood and duly emphasized, especially in our day. The family compact as a Divine institution and as an essential agency in society, both in Church and State, has not been sedulously guarded from profanation, and its integrity is now assailed by manifold influences that are fast weakening its power and threatening its overthrow.

It is well for us to keep in mind the

design and fundamental elements of the Family institute. The foundation of it was laid in Eden before the Fall, in the solemn marriage of the head of the race, consecrating their love in the most sacred, intimate and enduring union known on earth. The Family is truly a *religious* institute, in its design and original scope. It was to secure a righteous seed in the earth, along the line of covenant grace and family piety. When the race became so corrupt as to threaten the extinction of piety, God separated Abraham from the race, and re-established the Church in him and in his descendants, and entered into covenant with him, in which his "seed to the latest generation" should participate. The family made a Redeemer possible. The family is meant to consecrate God's elect from the womb, and from infancy to "train them up in the nurture and admonition of the Lord." The real design of the family institute is developed only in the Church, of which Christ is the head. The family answers its end only when it is made the nursery and the vestibule of the Church. An ungodly family, living only for self, and for this vain world, no matter what its social standing and virtues may be, is abhorred of God and lives aside from the high purpose of its ordination. "I will pour out my fury upon the families that call not upon my name." God established the Family as an essential part of His grand scheme for the redemption of the race, just as really as the Church itself. And to divorce the family from religion and from the Church is to defeat the object of Christ's mission. The two are indissolubly united. The one cannot exist without the other. The family is as essential to the Church as the Church is essential to the family. The decadence of the one is the sure decadence of the other. The main reason why the Church to-day is so lifeless, so weak in the faith, so engrossed with the world, and living so far from God, is to be found in the family—in the decay of family instruction and discipline, family religion and consecration to God. And the reason why this deplorable state

of things exists in the family, is largely due to the reflex influence of the Church, grown so worldly in spirit, departed so far from the example and teaching of the Divine Master.

APPLICATION.

1. Let us thoroughly understand and ponder the relations of these two great Divine agencies for the salvation of the world.

2. Let us give earnest heed to the Family institute, as the primary and fundamental agency for the continuance and growth of the Church.

3. Let there be more prayer, more solicitude, more effort on the part of the Church, as well as of parents, in behalf of the family, the children in all our households, that they may be sanctified unto the Lord.

Jan. 26.—THE LOSS AND GAIN IN BECOMING A CHRISTIAN.—Col. iii: 1-15.

Taking man as he is in his essential nature, and in his conditions and environments, there is a loss side, as well as gain, in becoming a Christian. And Christ desires every soul to "count the cost" before enlisting.

I. Let us honestly and fairly set down what properly pertains to the *loss* side.

1. The radical requirement of God's service is the *entire unconditional submission of our will to His*. This comes hard on human nature, and often it is the last point to yield! And it causes a life-long fight. The ungodly escape this conflict of wills.

2. The principle of *self-denial* runs through the entire service of God. At the threshold of the new life we are met with the stern requirement, "Deny thyself and take up the cross and follow me." We must renounce a life of ease, worldly pleasure, sinful indulgence, self-interest, and commit ourselves openly and unqualifiedly to a life of obedience, consecration, and unselfish service.

3. The Christian life is one of constant *fellowship with the sufferings of Christ*. The Christian must die daily to sin in his own nature, to sinful attractions around him, and bear his cross on every field,

at every step in life. He must bind to his soul the sins and miseries and sorrows of others, and spend himself to comfort and relieve and save his fellow-sinners.

Let these particulars suffice on the loss side of religion. They are sufficient to deter multitudes from choosing the Christian life.

II. The gain side.

The service of God is a reasonable service. There is nothing arbitrary or unnatural about it. God rules here by motives, as well as everywhere else. The loss, from a worldly point of view, is actual, and some might think serious, but the good infinitely outweighs the possible loss. If we strike the balance,

even as a matter of loss and gain, the advantage is immensely on the side of Christ and His service. No language can do justice to the gain side of godliness.

1. It brings peace of mind, as nothing else can do. And is there a greater blessing than a good conscience, a soul at peace with God and with itself?

2. It begets a "lively hope"—a hope full of comfort and blessedness.

3. It quickens the soul into newness of life and lifts it up into fellowship with God and angels in its aims and desires.

4. It dignifies existence and makes it to answer its chief end.

5. It insures a useful life, a happy death, and a glorious future.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What is the golden mean between the dead sermon and the sensational sermon?

THE question, as it stands, is a contradiction of terms, for, if "sensational" be the converse to "dead," it means the same as "alive," and surely nothing could be a golden mean between what is dead and what is alive; yet the intent of the question is plain, and it has reference to the distinction, which is a real one, between true and false sensationalism in preaching.

The age we live in is a sensational age. It is not, at all events, a dead age. Such activity, such wonderful things occurring, such brilliant scientific discoveries, such peering into mysteries, such discontent of life, such unsatisfied ambition, such planning and doing as if nothing had been done, such novel, startling and audacious forms both of good and evil, constitute a state of things that has never before been seen to such an extent, and it is impossible to say to what it will come. There is electricity in the air. Everything is surcharged with it. The newspaper, bringing the ends of the earth together like the points of a galvanic battery, gives us a shock, and we almost see the flash produced by a skillful manipulation of the popular sensational nerve. The literature, especially the fictitious literature, in the hands of

young people, instead of being the healthy study of nature as in Scott's novels, and in such a story as Blackmore's "Lorna Doone," or the more subjective development of character and thought as in "Henry Esmond," "Hypatia," and the works of George Eliot, or even of the pure affections, is so exclusively sensational, that it seems as if there could be nothing hereafter new to the young, nothing of "wonder, hope and love," and assuredly nothing of horror, shame and detestable vice. In such a time, for preaching alone to be dead through its dullness, is, to say the least, unfortunate. It is too much like the famous iceberg in the green meadow.

Let the sermon fail in other things, but let it be, at all events, alive in interest and attraction. "Eloquence," Emerson says, "must be attractive. The virtue of books is to be readable, and of orators to be interesting." There should be substantial and original thought in every sermon, but no matter how much thought you have in your sermon, if people will not listen to it, what is the use? There is a sensationalism then which is genuine and true, which means life, and which is the communication of living truth and thought. To take the lowest view, although I do not quite agree with this kind of meta-

physics, it is through the senses, or what is called the sense-perception, that we obtain the primitive material of knowledge, and take the first step toward the acquisition and formation of ideas. The senses, through their capacity of feeling and imagination, gather together what the reason works upon, and from which it brings forth its more perfect ideas. The sense of things felt strongly, is the preacher's arsenal of effective weapons. The allegory of "the ewe lamb" was a piece of exquisite sensationalism that Nathan, the prophet-preacher, employed to wing the truth to the king's conscience. The appeal of Whitefield to the angel flying heavenward, and his bold use of the passing thunder-storm to intensify the solemnity of religious exhortation, were in the highest degree sensational, but not on that account less genuine and forcible. Pulpit-style should not lack this vital quality, which makes it popular. Feeling that gives birth to lively illustration, to pictures, to vividness of fancy, to simple pathos, to the sympathetic and unreserved expression of belief, to honest love of good and to honest hate of evil, never fails to awaken correspondent feeling. No danger of deadness here. No fear of dullness where the heart is really moved with a sincere passion to so set forth the truth as to move other men and save them. Often the church's hearth is cleanly swept, the fuel is laid in the most scientific fashion, and the patient congregation wait to be warmed and fed, but what is wanting (?)—*fire*. True feeling in the preacher is wanting. Divine truth needs to be taken out of cold abstractions and cast into concrete forms; it must become alive through the feeling of the preacher. There are not many in an American congregation who do not believe in a God, or in Jesus Christ, who was sent to reveal the Father's love to men; but yet they do not feel these great truths enough to make them real for their eternal life. The preacher who does feel them makes others feel them. His argument is not that kind of reasoning which entraps the intellect for a while, but it also wins

the heart, the conscience, and the will.

There is, it may thus be seen, a true sensationalism in preaching without which the sermon would be dead. How is this to be distinguished from false sensationalism?

The distinction between true and false sensationalism in preaching appears to me chiefly to consist in two things, viz.: true knowledge and moral earnestness. The false preacher has no real and thorough knowledge of his subject. Neither by experience nor by study has he come to the clear possession of truth. The truth is not his, is not inwrought in him, so that he knows that of which he speaks. He is, in so far, a charlatan, who makes a show of knowledge of which he is not master. In like manner one may call himself a scientist and deal out his opinions and prophecies — very sensational ones — whose knowledge is entirely superficial. A man who has read a few books on art and seen a few pictures may esteem himself an art critic, fitted to judge the great works; whereas a knowledge of art comes through the experience and observation of a lifetime, and is perhaps the inheritance of two or three generations of culture. Taste is a plant of slow growth. So, indeed, in some sense is the capacity to teach religious truth; which capacity is the fruit of religious culture, meditation, work and personal experience. The sensational preacher, in this sense, passes for more than he is worth. He makes a self-display through the assumed knowledge of truth that he has never really grasped, that he has never made his actual possession. Of course he must make up for this deficiency. One man does it by dogmatism. He calls hard names and pronounces bigoted opinions. He asserts where he cannot reason. Another hides his superficialness under a veil of smart and grotesque language. The whole American continental field of religious slang is ransacked. The profanity is but thinly masqued by calling it a sermon. The "Sam Jones" (he may be a much better man than I who say it) style of preacher does more harm than

good, because he abuses not only the "modesty of nature," but the Christian liberty, which is not lawlessness in speech any more than in conduct. I would give a large liberty; I would not exclude native humor from the pulpit, nor story-telling, nor pithy illustration, nor home-thrusts at hard cases, nor homely wit, but I would exclude that kind of vulgar exaggeration and low buffoonery which the monks of the sixteenth century indulged in, and a class of preachers of the nineteenth century practice as commending the gospel to the common people, whereas they only increase the prevailing tendency among the illiterate as well as the educated, to make a jest of truth, and take all the nobleness and heart out of divine things. Besides, such coarse and hot spicery makes it very difficult for the simpler diet of the gospel to be relished at all. The language of the English Bible was just the golden mean between the popular and the learned speech. It was plain Saxon-English, which did not stoop to the vulgar and low, nor deal in the high and bookish.

The second more profound difference between true and false sensationalism consists in moral earnestness. A man who is thoroughly in earnest may say almost anything, because by saying it he does not mean to produce a sensation, but to arouse men to goodness. The whole subject of preaching to the emotions, or the emotional element in preaching, is an important subject by itself, which I will not now take up. Neither will the truly earnest man say anything that is absolutely lowering to the truth. What he says does not end in a laugh, or a curse, but in the heart of the sinner, or in the sincere motive to save him from his sins. Love can say what logic and the intellect cannot, because love makes the object and subject one, and prepares the way by a hidden and genial force for the reception of the truth. Here the personality of the preacher is of the utmost importance; and his spiritual condition and conviction of the truth, so that it has

wrought in him its own spirit, even the spirit of Him who is the truth, tells upon all he utters, and makes him, thus speaking the truth in love, an eloquent witness and advocate for Christ. What is eloquence? It is certainly not sensationalism in the common meaning of the term. Eloquence is something more profound. It does not move and agitate the mere surface of the mind. It goes beneath the sense or the sensational, and enters the depths of personal and spiritual being. It is the power of soul upon soul, the reciprocity of influence, so that the thoughts and feelings of the speaker are communicated as by a magnetic power to the hearer, and the two are made morally and spiritually one, by the fusing influence of the truth uttered in the fire of a strong purpose. Then the minds of men are molded like clay in the hands of the potter. The real force of eloquence is seen to reside in the essential qualities of the inmost affections and energies of the soul, which, when stirred to their depths, as the love of a Christ-like preacher for his fellow-men and their eternal interests can alone do, produce those lasting effects, those fruits of the Spirit, which have followed the preaching of the Apostles, and of the greatest preachers since their day.

True eloquence can be distinguished from false eloquence, or false sensationalism, in these ways: that the true is thorough in knowledge, while the false is superficial; the true has moral earnestness, while the false has no depth of real sincerity; the true aims for the production of character, the false aims to produce an excitement; the true is enduring, while the false is ephemeral; the true strives through impression for ultimate conviction, while the false strives merely for immediate sensation; the true ends in the subject, the false ends in self; the true springs from religious enthusiasm, while the false springs from sensuous or intellectual enthusiasm; the true is deep and spiritual, while the false plays upon the senses, the superficial nerves of feeling, the outer surface of the mind.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE NEW CAMPAIGN.

THE present number of the HOMILETIC REVIEW will find many of our readers already involved in the special evangelistic activities of the Week of Prayer. This appointment has now become one of the apparently established institutions of a large portion of the so-called evangelical churches of Christendom. It is a human appointment, not a Divine—let us all remember that, and guard ourselves vigilantly against the abuses to which it is naturally subject. These abuses are twofold. On the one hand, we are in danger of coming by insensible degrees to adjourn our expectations of religious revival, and consequently our exertions to secure that immeasurable blessing, to the season of the year when the Week of Prayer recurs. On the other hand, we are in danger of forcing matters, and, just because the annual time has come round once more, making spasmodic efforts in our own strength, without true dependence on that Divine Spirit from whom alone real religious revival proceeds.

For nearly every good thing in the world there is its counterfeit. And there is spurious religious revival. That dreadful, deterrent word of our Lord, the warning not to sin against the Holy Ghost, has its application here. We are not to call spurious, that is, diabolic in origin, religious revival which in fact is the authentic working of the Holy Ghost. We must take heed how we judge. But, on the other hand, is it not equally blasphemous to attribute to the Holy Ghost what is in fact the working of the father of lies? We must accept our responsibility on both sides here. We are not certainly right, because we are unlimitedly charitable. We must be charitable, but we must not be too charitable. "And this I pray," Paul said, "that your love may abound yet more and more in *knowledge and in all judgment; that ye may approve things that are excellent.*" We are bound

to discriminate. True love itself binds us to that.

Now, there is one test, just one, and no more, that is always applicable and always sufficient, to determine the genuineness or the spuriousness of ostensible religious revival. Inquire deeply and wisely, Does it produce obedience to God? If it does not, it is not genuine religious revival. No matter how much other fruit it produces, if it does not produce that fruit, it is not of God. Love is nothing if love is not obedience. "And this is love," said John, "that we walk after his commandments." Love and obedience are so inseparably connected that they absolutely become identical to the loving and obedient spirit.

What you may safely and wisely aim at, then, in all your conduct of the exercises of the Week of Prayer, is to increase, in yourself and among your people, *obedience to God*. "I will never forget thy precepts," says the Psalmist, "for with them thou hast quickened me." To quicken is to revive. God quickens—"thou hast quickened," is the inspired word. God quickens the individual soul—"me" is in the singular number. And the instrument of quickening is "precept." Obedience, therefore, is revival—according to God's word. Work for obedience to God in your congregation.

If you can persuade Christians to pray more—especially in secret—you have been the means of reviving them. For praying is obedience, since we all are commanded to pray. If you can teach them to pray better, you have been the means of reviving them. For there is such a thing as asking amiss. If you can get your people to confess their faults one to another, that act on their part will be revival, for it will be obedience. You can scarcely go wrong in applying the manifold precepts of the Bible and getting them freshly obeyed. Every fresh obedience to God is a new impulse of revival. Such revival ought

to occur every year and all the year round. The Week of Prayer should begin a year of prayer. Revivals should cease to be spoken of in the plural number. The singular number should prevail. Revivals should be a revival, and revival should never end—till sin does. Obedience, then, will not need to be aimed at, because it will have become natural, and revival will have been swallowed up in—**LIFE!**

II.

HINTS TOWARD MAXIMS RELATING TO THE CONDUCT OF REVIVALS.

1. First and foremost, revive your own obedience.

2. Preach better, that is, more simply, more practically, more directly, more earnestly, more believingly, more spiritually, with more force of will, with more sense of responsibility, with more conscientious exertion of mind, with more reliance on the efficacious working of the Holy Spirit.

3. Increase your pastoral activity.

4. Baptize your preaching and your pastoral work in prayer.

5. Engage your people in religious reading.

6. Have your meetings frequent enough to take possession of men's thoughts on behalf of religion.

7. Have your meetings infrequent enough not to divert the attention of people from the necessary duties of ordinary life. Do not let them become a dissipation.

8. Preach *always* truth to convince the judgment, and not simply appeals to excite the affections, or to alarm the fears, of your hearers. Do not preach a single "sensational" sermon.

9. Seek to have any true conviction produced in hearers declare itself promptly and openly.

10. With this object in view, appoint an inquiry-meeting in close connection with your second preaching service on Sunday.

11. Carefully avoid proposing expedients of public demonstration that will encourage expression on the part

of persons having no real conviction to express.

12. Insist on morality as inseparable from genuine religion.

13. In conversing with inquirers, aim to ascertain the particular point at which, in each case, the heart holds out against God.

14. Press constantly the need of instant and unconditional surrender to God.

15. Teach that this first and inclusive self-surrender is to be maintained and carried into effect by successive acts of obedience to God, continuously rendered throughout the whole subsequent life.

III.

QUESTIONS AND ANSWERS.

1. Shall I say "I" or "we" when I need to use the first personal pronoun referring to myself in public address?

Say "I"—why not? Because you are modest? All the more reason for not using the "plural of excellence." What is it but absurd to shake hands with a deacon at the foot of the pulpit-stairs, with "Thank you, *I* am very well," and in the pulpit to say, "*We* have chosen for our text this morning"? Such a change from the simple singular of nature to the plural of ministerial "majesty" at once puts a mischievous bar of difference between the man and the minister. It stamps you as being now an official. It is as if you would have it understood that when you say "we," your utterances were *ex cathedra*, attended with some indefinable authority. Be simple, straightforward, manly. Eschew affectation. Leave it to kings and queens to say "we," "our," and "us," for "I," "my," and "me."

2. Would not a previous announcement of the subject or text accomplish, at least in part, the same purpose [that of interesting hearers beforehand in the sermon to be preached on some subsequent Sunday]?

Our correspondent refers in his note to the advice, approved by him, given one or two months ago in this department, under the title, "How the Pastor may help the Preacher." The idea suggested in his question is a good one. Announcement from the pulpit, a week

emerged. As of the Great Master, we ask, "Whence have these men wisdom, having never learned?" There is but one reply, Where the Master found it: through communion with the Divine Spirit.

Foremost among the statesmen of the world we must rank the Apostles. Stand upon a housetop in Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain,—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these house-tops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the Church at Jerusalem showed a spirit of enterprise worthy of the catholic faith which prompted it. Antioch was the chief centre of influence on the Eastern Mediterranean. In this old capital of the Seleucidæ mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne roamed emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the Apostles put the clarifying, life-giving element of the Gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus, Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Edessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centres." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy

of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. And so wisely did they plan and work that Justin Martyn pictures the opening of the second century thus: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Fifty years later, Tertullian said, "We have filled every sphere . . . cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of the judges, the imperial palace, and the forum."

We know but little of the details of Church extension in the ages immediately succeeding the Apostolic. The results, however, show the same careful, systematic and far-aimed scheme of operations. The statesmen who directed the empire were matched by the ecclesiastics; indeed, the latter adapted the machinery of the secular government to the use of the Church. Gradation in authority, division of fields of labor, strictness of internal discipline, a definite policy for aggressive work against the outlying paganism, soon attracted the attention of men to the fact that there was a real commonwealth of Christians which was commensurate with the imperial domain. And when the empire fell to pieces there remained the marvel of a compact, unimpaired, spiritual kingdom, maintaining its secular form, with but a single rent—that made by the Latin and Greek schism. Did the early Church absorb into itself the best political genius of that age? or were the devotees of the new religion especially endowed with such genius for their work; as, at the beginning, a few fishermen were gifted with such transcendent ability? This is one of the questions which secular historians have not answered.

Mediæval missions may be dated from the career of Ulphilas, the "Moses of the Goths." To reach those vast and

wide-spread nations so as to permanently affect them with the Gospel, it was necessary to create a written language for them. The capacious intellect which grasped the problem was joined with as remarkable energy of purpose in solving it. Prof. Max Muller gives this deserved tribute to the great missionary: "Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effeteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen." Gibbon cannot withhold his admiration of this virtual framer of Gothic civilization. "The rude, imperfect idiom of soldiers and shepherds, so ill-qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation. The character of Ulphilas recommended him to the esteem of the Eastern court, where he twice appeared as the minister of peace; and the name of Moses was applied to this spiritual guide, who conducted his people through the deep waters of the Danube to the land of promise."

The dramatic scene in which Odoacer, the conqueror of Italy, bows his huge form in order to enter the humble cell of Severinus, the evangelist to the tribes of Pannonia and Noricum, there to take counsel regarding the policy of his rule, may be taken as one illustration from hundreds in which the

statecraft of those dark ages learned at the feet of the greater wisdom imparted to the builders of Christ's kingdom.

The mission of St. Patrick in Ireland reveals the same super-eminent ability. With profound knowledge of human nature, he studied the peculiar character of the Irish people, established schools for the training of competent teachers and preachers, shrewdly brought Christian truth into debate with reigning Druidism, antagonized piracy and slave-dealing, destroyed superstitions. The town and the See of Armagh are to-day the monument of his far-sighted policy. Kildare is still the memorial of Brigid's "Cell of the Oak," or training-school of women, as Derry is that of Columba's monastery, whence issued an army of devoted men who broke the power of the ancient paganism in the North, both of Ireland and Scotland, long before Augustine arrived on the southern coast of England with the peculiar dogmas of the Church of Rome. It was no blind enthusiasm, but transcendent genius, that built in the far North the institutions of Iona and Bangor, the latter of which had at one time between one and two thousand students, attracted from every part of Europe, and who were sent back to be the planters of a new order of affairs in France, Germany and Switzerland. The England of to-day, independent in its faith, owes much more than ordinary historians admit to the sagacity of the early British Christians, whose hearts felt the prophetic touch of that wisdom which has made Protestant Christendom the dominant type of the world's civilization.

Augustine's mission to Kent is credited with being one of the masterpieces of statecraft in its era. Gregory, who inaugurated it, had, before he was made pope, attained such repute for diplomatic ability that he was chosen to be the arbiter between emperors in the strife of their subtle ambition.

The English Winfred, afterward Boniface, the Apostle of Germany, was a worthy compeer of Charles Martel. The latter might hammer the northern

nations to pieces, but it needed the genius and enterprise of the former to remold them, to organize society after the new model, and thus conserve the conquests of the sword. It required amazing executive ability to organize and give permanent operation to the monasteries which sprang up at every advantageous point amid the forests of Germany. Well does Maclear say: "The Sees of Salzburg and Freisingen, of Regensburg and Passau, testified to his care of the Church of Bavaria; the See of Erfurt told of labors in Thuringia, that of Buraburg in Hessa, that of Wurzburg in Franconia; while his metropolitan See at Mentz, having jurisdiction over Worms and Spire, Tongres, Cologne and Utrecht, was a sign that, even before his death, the German Church had already advanced beyond its first missionary stage."

Of the abuses of the monastic system we are well aware. Many of the inmates of monasteries would have developed a healthier piety in private homes, and been more useful in the ordinary circles of social life. Too often the exclusive duties and narrow studies of the monks generated fanaticism; while their herding together, and consciousness of power through organization, led them to courses which were disgraceful to themselves and hurtful to society. This is true, however, chiefly of monasteries when not sanctified by the missionary spirit, but where men were led to seek seclusion for its own sake, in city cells or caves in the desert. On the other hand, the institution, when used as an agency for the dissemination of Christian truth among pagans, was one of consummate wisdom. Instead of leaving solitary heralds of the Cross to make their way with only the proclamation of Gospel doctrines, the monasteries brought the practical exhibition of the superiority of Christian civilization to those who had been ignorant of it. In the midst of pagan hordes, living in semi-barbarism, rose the walls of a commodious, often stately, pile, planned by the best architectural skill of the age. The members of the brotherhood were

not, as a rule, the aged, the weak, the timid, but the young and energetic. Hundreds of monks—at Fulda, under the great-hearted Sturm, over four thousand—were gathered into the new community. Forests were cleared, waste-lands drained, useful arts practiced and taught to the pagan natives, the fine arts cultivated, and learning pursued in all branches then open to inquiry; while, most prominently, religion was exalted as the promoter of all this thrift and beneficence. Montalembert does not throw a false color into his picture when he says of these monks, that simplicity, benignity and joy transformed their exile from the world into a paradise of God. They brought not barren Christian dogma, but Christian life, however far from perfect, into the very midst of the godless degradation of paganism; and, as a fact, they leavened far and wide the entire lump.

Coming to modern missions, we find no less brilliant illustrations of our theme. It is too soon yet to trace the wisdom of the workers fully in the results of their work, since the revived interest in it dates almost with the century. Lord Lawrence, while Viceroy of India, reported: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." The same may be said of the opening of all pagan lands to Western civilization. The missionary has been a far larger factor in the problem than would be measured by his strictly Gospel work.

One of the most beautiful monuments in India was built by Sarfojee, the Rajah of Tanjore, to the memory of Schwartz, who died in 1798. These lines may be taken from the epitaph which the Rajah composed:

"To the benighted, dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me.
May I, my father, be worthy of thee."

Well might the Rajah call Schwartz his father, for when the old Rajah, his real father, was dying, he called for the

missionary, and, putting his hand upon his son's head, said: "This is not my son any longer, but thine, for into thy hands I deliver him." By his practical counsel, Schwartz really kept the crown upon the young prince's head. He quieted revolts among his people, as when 7,000 rebels, who had refused to hear the government, said to the missionary: "You have shown us kindness . . . We will work for you day and night to show our regard." When famine desolated Tanjore, and the people were taking their revenge upon their rulers by refusing to sell them provisions, and when no threats from the authorities availed, Schwartz was able to secure within two days 1,000 oxen and 8,000 measures of grain. The British resident wrote home: "Happy indeed would it be for India if Schwartz possessed the whole authority."

After the English victories in Burmah, in 1826, a grand military reception was given to an American lady. Sir Archibald Campbell, the conqueror, welcomed her in person at the head of his staff. At the dinner given to the Burmese Commissioners, this lady was accorded the seat of honor. This was a tribute which the British authorities rendered not alone to the personal heroism and consecration of Dr. and Mrs. Judson, but in recognition of the importance of their work as bearing upon the civilization of that country. It was not the mere zeal of an enthusiast that kept Judson at his post for seven years in Rangoon before he could claim his first convert. His soul was balanced by the weight of a grand project, whose accomplishment he foresaw through all the darkness of atheism supported by the throne. So clear was it to him, that he could abide the horrors of the prison and the stocks while the seed was decaying, as it were, in the soil, to bring forth the glorious harvest which others should reap. The statesman-eye of Daniel, in Babylon, caught the lustre of coming empires with scarcely more clearness than did the prophetic soul of Judson discern the future of Burmah, when alone he

gazed upon the temples at Ava and exclaimed: "We stand upon the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes: retire from the scenes of thy past greatness. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion." Never did greater prescience guide an ambassador to a foreign court than when this solitary man wrote in his journal: "We are penetrating into the heart of one of the great kingdoms of the world to make a formal offer of the Gospel to a despotic monarch, and through him to the millions of his subjects." To-day the king of Burmah sends his princely children to sit at the feet of the successors of Judson, and learn the deepest lessons of both secular and celestial wisdom.

Beirut, in Syria, is called the "crown-jewel of modern missions." It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826, Beirut was a straggling, decaying Mohammedan town without so much as a carriage-way through it, a wheeled vehicle, or a pane of window-glass in it. The missionaries who came to it were persecuted by authorities and mobbed by the populace. Some were driven to the Lebanon; others fled to Malta. There they matured their plans, chimerical to all but the eye of faith. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing-houses, churches, Western culture in science, art and religion, were all included in their plan. They returned to Beirut bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyck labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyck flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria.

and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or deposition of Sultans and Khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent lands than had the Berytus of old, on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college, whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common-school system, and three steam-presses, throwing off nearly a half-million pages of reading-matter a day; a Bible-house, whose products are found in India, China, Ethiopia, and at the sources of the Nile; these are the facets of that "crown-jewel" which the missionaries have cut with their sanctified enterprise.

Across the Mediterranean, answering to the college at Beirut, stands Robert College, just above the fortification built by the Turks when they invested Constantinople. It was founded in the practical wisdom which foresaw its influence upon the surrounding people. We are not surprised at the statement of those resident in Bulgaria, that the rapid development of that people into a compact nation, "with destiny in its eye," is due to the education of so many young Bulgarians at the American College on the Bosphorus. These men have returned to their homes to assume positions of control in every department of life. They are the advisers of the nation and the executors of its will.

David Livingstone, the Apostle of Africa, ranks among the foremost statesmen of modern times. Sir Bartle Frere, the diplomat, says of him: "No man ever attempted, on a grander or more thorough scale, to benefit and improve those of his race who most needed improvement and light. In the execution of what he understood, I never met his equal for energy and sagacity.

Every year will add fresh evidence to show how well considered were the plans he took in hand, and how vast have been the results of the movements he set in motion." Florence Nightingale says: "He was the greatest man of his generation. There are few enough, but a few statesmen. He stood alone, the bringer in of civilization, or, rather, the pioneer of civilization, to races lying in darkness. Learned philologists from Germany, not at all orthodox in their opinions, have told me that Dr. Livingstone was the only man who understood races and how to deal with them for good."

Shall we not put Marcus Whitman among our American statesmen? He labored humbly among the Nez-Perce Indians in Oregon before the Rocky Mountains were regarded as passable for civilization. His practical eye saw

" . . . In those continuous woods,
Where rolls the Oregon, and hears no sound,
Save his own dashing"

the untold wealth of soil and mine and commercial advantage, while the professional statesmen at Washington were incredulous of their value, and were negotiating their disposal for some fishery rights in the North Atlantic. His far-vision alone caught, across the Pacific, the gleam of ships coming from China and Japan. Clad in bearskins, he appeared not only before the American Board, but among the magnates of the capital. He brought with him no formal credentials, and needed none. His earnest, patriotic conviction was attested by his mutilated face, some parts of which had been frozen off by the severity of his passage over the mountains, "our natural Western boundary," as was then believed by our most astute politicians. His wisdom was attested by his arguments, and the basis of international treaties was changed by them. Perhaps to Whitman, more than to any other man, we owe our possession of that vast and exhaustless territory south of latitude 49, now included in Washington and Oregon. His monument, which graces the town of Whitman, in the County of Whitman, is a

tribute to the sagacity and patriotism of this great pioneer statesman of the Northwest, who there fell a martyr to the hands of our country's enemies. To fully illustrate our theme, the manship of Missions, we would recite the entire history of these historic movements during the many centuries since the Founder of Christianity first commissioned the servants of His kingdom. Take down the old volumes of missionary records twenty or forty years ago. Read the story of solitary labors, of the conversion of little handfuls of men here and there over the heathen world. They received but little attention at the time of their first publication. Then

take the map of the world to-day, and locate these apparently commonplace scenes. Behold, they are the centres not only of religious light, but of the dominating forces that make for modern civilization!

Doubtless, the missionaries were wiser than they knew; but they also knew that they were wise. A writer, speaking of the scattering of the early Church by persecution, describes the disciples as cinders piloted through the air by Providence, kindling Christianity where they fell! But the cinders were each a man with glowing brain, as well as with ardent love and quenchless devotion; each one himself kindled by the All-wisdom that sent him forth.

MISCELLANEOUS SECTION.

DR. R. S. STORRS' PASTORAL EXPERIENCE.

I. ADVANTAGES OF LONG PASTORATES AND OF PREACHING WITHOUT NOTES.*

One obvious advantage of a long pastorate is that it brings to the pastor an intimate knowledge of his flock and of the institutions connected with the Church. This helps him to a more accurate perception of his duties, and to his labors generally more intelligent direction.

Spring, a good many years ago, that frequent moving made a man impatient in his preparations for the Sabbath. He almost unconsciously falls into the habit of using over his sermons. He is not impelled to fresh work every time, as it is when he has substituted the same people to talk to Sunday after Sunday. I think there is a good deal in that. When one stays many years in the same place, he must necessarily exhaust his range of study. All the time he is seeking new lines of thought to breathe the old truths, and he must be diligent to preserve continual variety in the method and form of his teaching. There are no disadvantages growing out of long pastorates that occur to me, unless one is on the watch to keep his mind active and in sympathy with his congregation. If he is naturally lazy, or has acquired habits of indolence, he might fall into an interview for the *HOMILETIC REVIEW*.

into ruts and relapse into inactivity. Taking for granted that he has a purpose in his ministry, and desires to make an impression of the truth, I think there are no disadvantages so far as he is concerned.

This is a sort of traditional thing in our family. My great-grandfather spent all his ministerial life at Southhold, L. I., as did my grandfather at Long Meadow. All of my father's public life—62 years, from 1811 to his death in 1873—was passed as a pastor at Braintree, Mass.

In the past twenty years—just half of my term of service as pastor of the Church of the Pilgrims—I have preached entirely without writing. I had always preached more or less without manuscript, but had principally relied upon written sermons.

WHY I MADE THE CHANGE.

Because I thought it was the more natural way to speak to people directly, instead of reading an essay prepared beforehand. I think that under this stimulus the active forces of the mind work more freely at the time of delivering the sermon, provided one has carefully considered his subject in its import and relation and mentally arranged its salient features according to their

proper sequence. I think, too, it adds grace, vigor and flexibility, and is on the whole more effective.

I told the whole story of my experience in this matter some years ago, in lectures before the students of the Union Seminary, and you will find it there. I said then, that this way of preaching seemed to me to be, at least, the more apostolic way. I could not learn that Paul pulled out a Greek manuscript and undertook to read it when he addressed the woman at Philippi, or even when he spoke to the critical Athenians on Mars Hill, under the shadow of the Propylea and the Parthenon. Even in my early seminary training I had distinctly determined to learn, if possible, to speak without manuscript, and without writing, and then committing to memory. That was at old Andover, and at a time when such methods were regarded as innovations and sternly discouraged. The conditions were not favorable to success, and, though I came from the seminary with convictions unaltered, my courage and confidence were weakened somewhat by the record and memory of failure.

The town of Brookline, Mass., was the scene of my first ministerial labors. I had been there about a year, when, passing through Brooklyn, I was unexpectedly called on to preach at the Church of the Pilgrims. I had no manuscript with me, but it happened that at that time my mind was full of a subject on which I had lately written, and in which I was very much interested. The sermon which I preached under these conditions was well received by the congregation, and quite satisfactory to myself. In its delivery I felt a sense of mental facility and exhilaration which had never come to me in reading a manuscript. When, shortly after this event, I accepted a call to the pastorate of this church, I was fully determined to preach, at least occasionally, without notes.

Accordingly, my first sermon in that Church after installation was without notes. To my intense mortification, it came near being a dead failure. The

congregation was disappointed, and I was almost determined never to hazard so dangerous an experiment again. The fault was, that I had made too much preparation in detail. The headings and subdivisions and some entire passages had previously been written out, with the result that, in preaching, I was continually looking backward instead of forward. I had overloaded my memory in trying to recall pre-arranged trains of thoughts and particular forms of expression, instead of trusting to the impulse of the subject. After that, years passed before I could bring myself to speak without manuscript, except at the regular weekly lectures, and on special occasions, when the conditions seemed most favorable to extemporaneous preaching.

When I had been in Brooklyn rather more than sixteen years, the sense of routine began to be teasing and almost oppressive. There came to me, too, that recurring desire for change, which is the natural and almost inevitable result of long years of continuous service in the same field and upon precisely the same lines; I felt that I was getting into ruts, that my mind was becoming rigid and narrow, and positively needed change to give it force and vivacity and flexibility. I should have been ready to have transferred my service to some other field had the opportunity presented, and had I felt justified in leaving the Church of the Pilgrims at that time. As both these conditions were unfavorable, I determined to remain, but to give myself the benefits of a change by making decided alterations in my methods of work. I determined to make it the practical rule of my public ministry thenceforth to present subjects without immediate help from manuscript.

In pursuance of this purpose, I at once adopted the plan of delivering my morning sermons *extempore*, and in a short while both my people and myself became accustomed to it, and preferred it. I continued to write for the evening service, but that was largely subordinate, very much more time and force being expended on the morning discourses.

In 1869, while our church building was being reconstructed, our services were held in the Academy of Music for many months. The seats were free, and the assemblies, especially in the evening, large and heterogeneous. It would have been folly to have attempted to enlist and hold the attention of an audience so promiscuous as that by reading from manuscript. It would have been like cutting a telegraph wire and inserting a sheet of paper in the gap. The electricity would not pass. The first night that I preached at the Academy, I threw aside the manuscript, and with one or two exceptions, on special occasions, have not used it in preaching since. I now write only a very brief outline of the discourse, covering usually scarcely more than a sheet of note-paper, and take no notes whatever into the pulpit—not even a catch-word.

While I am positive and decided in my conviction of the advantages of preaching without notes, I would not have any one think that the method brings any saving of work. Whoever undertakes to prosecute it with that end in view will inevitably fail. It is essential, also, for one who desires to widen and refine his vocabulary, to discriminate between shades of meaning and know the subtleties of the language—to keep up the habit of writing, with all the skill and elegance and force he can command. I say this is entirely necessary, for the reasons given, and others as weighty, whether he makes a practice of off-hand speaking or not.

I think that a clergyman who contemplates adopting this method (having previously followed the other) should be perfectly frank in laying his plans before his congregation. He should explain to them the reasons which prompt the change. This will do much to preclude the embarrassment which must come from the manifestations of surprise, at the time of making the change, to be expected from hearers if they have not been fully prepared for it.

Finally, he should in no circumstances do violence to his own nature. That is, should he be convinced after

sufficient effort that he can do more useful service with pen, he should use the pen without hesitation or reserve.

As to the conditions of success in preaching without notes, I can only speak very briefly. I have had occasion to give the matter much thought. Some of the chief points, which I have stated fully elsewhere, are:

1. The physical vigor must be kept at its highest attainable point.

2. The mind must be kept in a state of habitual activity, alertness and energy.

3. The plan of the sermon should be simple, natural, progressive, and thoroughly imbedded in the mind.

4. The preacher should have a distinct and energetic appreciation of the importance of his subject.

5. He must speak for a purpose, having in view from the beginning of his discourse a definite end of practical impression it is to make on the minds of his hearers. It is well also to have in view, in the preparation and delivery of the sermon, particular members of the congregation, whose needs are known to him, and on whom he desires to make an impression.

6. He should always take with him into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth, and a sense of the personal presence of the Master.

Then, he should be perfectly careless to criticism, and expect success.

These, of course, are subordinate to and dependent upon the one sublime, fundamental condition and pre-requisite of success, and that is, a serious, devout, intelligent, inspiring conviction of the Divine origin and authority of the Gospel, and of its transcendent importance to men.

I think that a great many more men than now suppose it possible would learn to preach without notes, if they would systematically and energetically endeavor to do so; that thus they would more fully engage the attention of their hearers, and impress them with the truth; that they would themselves find larger leisure for more various studies;

and that it would tend to make congregations larger and pastorates longer. Of course one can't point his sermons preached on this plan; but that is of

little consequence. The world has got to be counted to Christ by thought and feeling expressed in living speech, not in elaborate writing.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LOOKING BACKWARD AND FORWARD.

ARCHDEACON FARRAR'S sermon on missions, delivered last February in Glasgow University, has been published, and by Jno. Burns, Esq., of that city, a copy has been given to each student. It is a powerful defence and plea, though Dr. Farrar's statistics are not abreast with the times, and we take the liberty to correct some of them. He refers to Oliver Cromwell as, in the seventeenth century, first conceiving the plan of modern organized missionary effort. In the beginning of the eighteenth century (1701), the *Society for the Propagation of the Gospel* was chartered, and in the beginning of the nineteenth century (1800) the *Church Missionary Society*. It is six years less than a century since William Carey led the way in the formation of the Pioneer Baptist Society. Yet that one man secured the translation of the Word of God into forty languages and dialects and its introduction to one-sixth of the population of the globe. Henry Martyn once said: "If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." To-day there are about 500,000 native Christians in India.

In 1620, the year that the *Mayflower* landed her precious freight at Plymouth, the name of Christian was no more allowed in Japan, and even the Christian's God was forbidden on pain of death to set foot on the Island Empire. Two hundred and thirty-four years passed before those sealed ports were opened even to commerce; and then it was through Commodore Perry, who spread his Bible over the Stars and Stripes on his capstan and sang a Christian Psalm on the Lord's Day in Yedo's bay. And now Japan is so changed, that nothing is as it was but the natural

scenery, and over 150 congregations, embracing 12,000 converts, observe the rites of Christian worship. In China, forty years ago, Morrison, another pioneer, gathered secretly a few Chinese to teach them the gospel; he was asked by the captain of the vessel that bore him to those shores, whether he thought he could impress those millions, and he answered, "I cannot, but God will." And now there are 50,000 converts, and Dr. Williams, after thirty-two years in China, says that, at the present rate of progress, fifty years will make the government nominally Christian. Fifty years since, the islands of Polynesia were full of cannibals; and the French governor of the Isle of Bourbon told the missionaries that they might as well attempt to make oxen, sheep or asses, Christians, as the Malagasy. Now there are a thousand Christian churches in the South seas, and Madagascar is a Christian nation. Thirty years ago, France was the right arm of Papacy and Italy its central stronghold. Now McAll is planting gospel stations all over the great cities of France, and more than a score of Christian spires rise in sight of the Vatican! And these are only a few of the first fruits of Modern Missions. We have yet six years before the century is complete since Carey led the way in the formation of that pioneer Baptist Society; and no man can tell what those six years may yet unfold! If the Church of Christ would only rouse itself in her might, and mass her men, her money, her energy, what marvels those six coming years might witness!

Charles Darwin was constrained to confess that "The lesson of the missionary is the enchanter's wand. Human sacrifices, the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women or children were spared:

all these have been abolished by Christianity." Though Darwin thus wrote of Tahiti, he believed that the wretched Tierra-del-Fuegians were too low to be lifted to a higher state; and when Bishop Stirling convinced him, by the logic of facts, that even they had been raised "out of the dunghill" by the gospel, Darwin became a subscriber to South American Missions.

Garibaldi's Appeal to the Italians: "Soldiers, I have nothing to offer you but cold, hunger, rags and hardship. Let him who loves his country, Follow me!" To this heroic appeal thousands of youth responded, till Italy was free. The Captain of our salvation says to us all: "Go ye into all the world," etc.

The visits of Messrs. Wilder and Ferman to the colleges of this country, in pursuance of the missionary plan formed at Mt. Hermon, at Mr. Moody's Summer School, last July, have been so blessed that over three hundred and fifty young men have declared their purpose to go to foreign fields since October 1st.

The Presbyterian Board reported, Oct. 17, \$81,741 less receipts than during the corresponding period of 1885. Missionaries wait for funds, to go to needy fields. The Methodist Episcopal Church reports \$130,000 increase over the same months last year, and forty Fall conferences yet to report.

Departure of Missionaries.—In October, Rev. and Mrs. J. H. Orbison, M.D., sailed for Lodiana Mission, India, and Rev. and Mrs. S. G. Wilson for Tabriz, Persia. Dr. Orbison is son of missionary parents who spent nineteen years in India, and Mrs. Wilson is daughter of Mrs. Rhea, so well known in connection with the missions in Persia. Horace M. Lane, M.D., sailed just before for Brazil. In the same month the largest body of missionaries, sent out by the Baptist Missionary Union, sailed from Boston, eight of them new missionaries, and three of them natives. Among them were Rev. J. E. Cochrane and wife, Rev. Truman Johnson and wife, Rev. Arthur E. Carson, Rev. Wm. Carey Calder, Miss Car-

rie E. Putnam, all bound for Burma, and Miss Cummings for India.

MONTHLY BULLETIN.

AFRICA.—In the Livingstone inland missions on the Congo there has begun a mighty work of grace. Rev. Henry Richards, at Banza Manteke, has already baptized 1,000 converts. He was led first of all to pray for a more complete consecration and anointing for himself; then for a Pentecost for his people. And now Banza Manteke takes its place as the first Christian parish of the Congo. It seems incredible, but already the Nkimba, the Nkises, the poison-giving, throat-cutting, demoniacal yells, diabolical dance and witchcraft, are of the past.—The Zulu churches are half-supporting four native evangelists, who are preaching with great success to neighboring tribes.—Rev. Henry Perrott Parker has been appointed Bishop of Eastern Equatorial Africa in place of Bishop Hannington. Mr. Parker has been secretary of the Church missions at Calcutta.—Mr. O'Flaherty, who has rendered valuable service in the Uganda mission from the beginning, died on his way to England. The king Mwanga permitted him to leave on account of ill health, but would not consent to allow Messrs. Ashe and MacKay to do so. Intelligence has been received by cable that the king has put to death all the Protestant and Roman Catholic converts in Uganda, and the missionaries are in great peril.

BURMA.—Rev. Edward A. Stevens, D.D., died at Rangoon, June 19. He was born in 1814, the year the Baptist Missionary Union was formed, and went to Burma in 1838. His missionary life therefore covers nearly a half century. He was a fine Burman scholar, and the loss cannot be repaired. Rev. Wm. George, of Zeegong, died at Calcutta on his way to America.

COREA abolishes slavery, freeing nearly one-half its population. In the treaty with France, the clause guaranteeing religious liberty was not confirmed. Romanists have ten missionaries on the ground, a cathedral-site in Seoul, and fifteen to twenty natives studying for

priests in their seminary at Nagasaki, Japan, and 15,000 to 20,000 adherents.

INDIA.—Mr. Knowles and his native preachers have had grand success of late; two entire villages embracing Christianity, over one hundred persons being baptized in a week. The appeal of the Methodists through Dr. Thoburn for twenty-five new laborers has stirred up great enthusiasm, and over seventy have offered.

Jews.—Joseph Rabinowitch is attracting much attention. A lawyer by profession, he now gives himself wholly to the leadership of the remarkable religious movement which has crystallized about him. He found Christ as the Messiah about a year and a half ago. He has used a very telling parable to illustrate the wrong attitude of his people: "A number of Jews travelling in a four-wheeled carriage lost a wheel. They saw another carriage in front of them, and one of them ran after it, and asked the driver if he had seen anything of their lost wheel. The reply of the driver was, 'You foolish man, you must go backwards, not forwards, for your lost wheel.' The three wheels represent Abraham, Moses and David; the fourth wheel, the Messiah, the Jews had lost. They must go back to find Him, and then their journey would be a safe, happy and prosperous one." Rabinowitch has been baptized in Berlin, but as a Christian at large, and the little brotherhood at Kischeneff has had no proper organization or membership; but are to be known as "*Israelites of the New Covenant*."

PERSIA.—Progress both in material and moral things is obvious. Travel and transportation are becoming easy and rapid, and all the signs of high civilization begin to appear: the postal and telegraph systems, mining, printing, newspapers and manufacturies, etc. Torture is discountenanced, priestcraft curbed, and religious liberty decidedly promoted. Hereafter, according to a recent firman, Jews and Armenians may unhindered embrace another faith. Obstacles of the most formidable sort are disappearing.

RUSSIA.—The curators of schools in St. Petersburg, Moscow, and Wilna, direct that religious instruction may be given to Protestants, but only in the Russian language. As nearly all the Protestants are foreigners, this concession is not all that could be wished, but is a great improvement.

SOUTH AMERICA.—In all the N. W. part, inclusive of Venezuela, Columbia and Ecuador, and exclusive of Panama, there is but one ordained foreign missionary among 6,000,000, and he is Rev. M. E. Caldwell, in Bogota, a city of 80,000. Near by are three other cities, averaging 9,000 each. In Caracas, capital of Venezuela, with 56,000, there is not one missionary; a native convert, a mechanic, is the single laborer of souls there found. Yet here is freedom of speech and worship, and an open door.

THIBET.—The Moravians have penetrated to the frontiers of this hermit nation, and settled at Kyelang and Poo. There they are holding their ground and bid fair to be here, as they have been so often elsewhere, the pioneers in Christian missions. They are from ten to twenty thousand feet above the sea-level, and thirteen days from the nearest missionary neighbors.

TURKEY.—The Turkish Government grows more hostile to missionary work. The Bulgarian Christian newspaper, the *Zornitza*, issued by the American missionaries in Constantinople, has been suppressed, and the Minister of Public Instruction is suppressing mission schools.

ZANZIBAR is an island sixty miles in length, with 100,000 inhabitants. Unjuga, its chief town, is the headquarters of the Unconeitan Mission, with three stations on the island for freed slaves, and three stations on the continent for natives. 1. At Unjuga is a school for slave boys and girls, and a small community of Christians. 2. Two miles from town is a school of slave boys, one hundred in number, getting higher education. Four miles from town is a freed-slave village with three hundred married people living in their own houses of stone and mortar, and a girl's

school with seventy-five pupils. On the continent the stations are far apart. 1. Sixty miles or more north is Magila with three sub-stations. Here are resident clergymen and the full outfit of a mission. 2. South of Zanzibar, two days' journey by mail steamer and seven days' walk by land, is Newaea,

with a sub-station two days farther on. 3. A new station is now being planted on the Island of Dikomo in Lake Nyassa, in the neighborhood of Livingstonia. Bishop Smythies presides over the Unconeitan Mission. He has a steamer, the *Charles Jansen*, on Lake Nyassa.

PREACHERS EXCHANGING VIEWS.

Ministerial Encouragements.

Such is the constitution of the human mind that it feels the need of encouragements, in order that it may have some perceptible testimony that its efforts are appreciated and its labors not in vain. And no minister ever lived of whom this may not be said. Of course, we recognize the fact that every true minister has a source of grand encouragement in the thought that He who has called him to his sacred work has promised to be with him, by the Holy Spirit, as the enlightener of his mind, and the strengthener of his soul, and the comforter of his heart. God has repeatedly declared that He will surely bless both the messenger and the message. This is high encouragement, and we should fondly and constantly cherish it under all the vicissitudes of our ministerial career. And, then, some ministers are especially encouraged by the manifest fruits of their labors in the conversion of souls and the up-building of the churches they serve. But, aside from these encouragements, we long sometimes to be told by our hearers that our labors have been the means of encouraging *them* in their endeavors to live a better Christian life, and to bear more heroically the burdens and conflicts which come upon them. I knew of a minister, an able preacher, who left his field, after a pastorate of three years, for no other reason than a lack of encouragement from his people in the line of verbal testimony as to their appreciation of his preaching. I was informed by one of the members that this pastor had said, that, during the three years, he had not been told whether his sermons were helpful and comforting to them or not. And

yet his ministry was very acceptable indeed; but he did not know it until he resigned and made arrangements to leave.

But there is a dangerous side to this subject. There are cases where it is very unsafe to give much encouragement to ministers, especially if they be young men and are possessed of a large degree of self-conceit. Oftentimes, what has been intended for encouragement, in the way of helping them along, has been misappropriated, and used to gratify their love of adulation, and foster self-contentment. More than one young man has thought that, if his sermons elicited so much approval, there was no need of his increasing his efforts at making any advancement in knowledge and efficiency. Why should he, when he had been told repeatedly that he preached better sermons than many an old preacher had on that charge and elsewhere? Such a thought has insinuated itself, very temptingly, into the mind of many a young man, and been cherished to his serious detriment. Such might well pray to be delivered from their friends. It is hard to conceive of a much worse misfortune to a young man, who has just entered the ministry, than to make such a use of encouragement as that it shall result in his resting satisfied with present attainments. And yet such instances are not rare. In such cases, if all flattering encouragements were to be withheld, and a series of humiliating discouragements were to be experienced, it would be the best thing that could happen. But if a young minister will so use his encouragements as that they shall stimulate him to study the harder and equip himself the better, in order to reach up

to the highest ideal of the Gospel ministry, then his encouragements will be sanctified to noble and God-honoring uses.

C. H. WETTERBE.

"Absolute Perfection."

I have no desire to criticise the exegesis (see p. 335, Oct. No.), or go into an elaborate argument. I desire only to call attention to two terms employed. I refer to "absolute perfection" and "sinless perfection." Do the best writers on Christian Perfection employ these terms?

One of the most modern writers on the doctrine of Christian Perfection (Bishop Merrill, "Aspects of Christian Experience," p. 227), says: "It will be universally conceded that the perfection attainable in this life is *not absolute*. That belongs to God alone. His perfection is original, underived, independent, absolute. Ours is finite, derived, dependent, relative." Again (p. 228): "To all this may be added that none of us look for *sinless perfection* in this life. We shall not get beyond the power to sin, the touch of sin, nor entirely away from the effect of sin. While we may live in such intimate companionship with the Holy One that we shall not willfully commit sin, we shall be so encompassed with the limitations of our understanding and the infirmities of our being that the word 'sinless' will not apply to our highest possible development."

Pope's Theology is studied by all candidates for the ministry in the M. E. Church. In Vol. III., p. 57, Pope says: "It is not absolute perfection; nor the perfection of Adam's estate, who hath not fallen; nor the perfection of sinlessness," etc.

Wesley, in his "Plain Account of Christian Perfection" (p. 346), says: "I do not approve of the term *sinless perfection*." In the same work he disapproves of the term "absolute perfection," and affirms, "there is none such among men."

In harmony with the foregoing, Fletcher, in his 5th "Check to Antinomianism," says: "Our Lord never re-

quired absolute perfection from arch-angels, much less from fallen man." The same author, in his last "Check," discusses the use of the term, "sinless perfection," and will only admit it, after pages of guarded explanation, when qualified as "evangelically sinless perfection."

These are certainly leading exponents, ancient and modern, of the doctrine of Christian Perfection, none of whom use either of the terms applied in Mr. Wetterbe's "exegetical study."

Palatine, Ill.

HENRY LRA.

Massillon as a Preacher.

D'Alembert thus describes the secret of the power of this greatest French preacher of his day:

"He was persuaded that if the preacher of God's Word, on the one hand, degrades himself by uttering common truths in trivial language; on the other, he misses his purpose by thinking to captivate his audience with a long chain of reasoning; he knew that, if all hearers are not blessed with an informed mind, all have a heart, whence the preacher ought to seek his arms; that, in the pulpit, man ought to be shown to himself, not so much to disgust him by a shocking portrait as to afflict him by the resemblance; and, in fine, that if it is sometimes useful to alarm and disquiet him, it is still more so to draw from him those tears of sensibility which are more efficacious than the tears of despair. His eloquence goes right to the soul; it agitates without confounding, appeals without crushing, penetrates without lacerating it. He goes to the heart in search of those hidden folds which in the passions are enwrapped—those secret sophisms which they so artfully employ to blind and seduce us. To combat and destroy these sophisms, it suffices him merely to develop them; but he does it in language so affectionate and tender that he subdues less than he attracts; and, even in displaying before us the picture of our vices, he knows how to attach and please us. . . 'I have learned to draw others,' he candidly said, 'by studying myself.' . . His action was perfectly suited to his species of eloquence. On entering the pulpit he appeared thoroughly penetrated with the great truths he was about to utter; with eyes declined, a modest and collected air, without violent motions, and almost without gestures, but animating the whole with a voice of sensibility, he diffused over his audience the religious emotion which his own exterior proclaimed, and caused himself to be listened to with that profound silence by which eloquence is better praised than by loudest applause."

Louis XIV. heard him preach and

paid him the highest possible compliment by saying to him, "You have left me discontented with myself."

Massillon carefully wrote out the language of his discourses, and was careful to commit it so thoroughly to memory that it should appear to be extempore. When asked which of his discourses he thought best, he replied, "That which I recollect the best." L.

Scripture Chronology.

According to Hebrew chronology man has lived on earth about 5,890 years, while the Septuagint makes the period 7,500 years. Bayard Taylor, in his lectures on the "Civilization of Egypt," held that it had existed eight or ten thousand years. He is now quoted from the rostrum and the pulpit in a way to shake the faith of some in the Bible. Will you not harmonize the discrepancy of the Hebrew and Septuagint chronology, and show the fallacy of Taylor's statement? J. M. LANGWORTHY.

[A. "Bayard Taylor" is no accepted authority on Egyptology. His views are simply the speculations of a clever traveler. The "chronological" question is too large a one to discuss here. We refer our readers to any good encyclopedia—Appletons, Chambers, the Britannica, or Schaff-Herzog. The main variations between the Septuagint and the Hebrew are found in the two periods from Adam to the flood, and from the flood to the call of Abraham. The subject is a very difficult one. Could the precise time of the creation be ascertained, it would afford a natural starting point from which to date the records. But this is not known. Some two hundred computations have been made, based upon the Hebrew, Septuagint and Samaritan texts of the Bible. The most accredited one, based on the Septuagint, makes the period 5,508 B. C.; that by Usher, from the Hebrew, 4,004. The

discrepancy arises mainly from the different numbers given in the texts of the two versions. Fortunately it is matter of no vital importance. Revelation does not fix the date of the creation of the world, or of man's appearance upon it. "In the beginning." Let that suffice.—Eds.]

"How to Fill Empty Pews on Sunday Evenings."

We have tried singing, and backed up by a thousand dollar quartette, have failed every time. The audience, instead of growing, has thinned out.

But when without any non-conductor of spiritual electricity, such as a manuscript between myself and audience, we have stood out and for twenty or twenty-five minutes let fly at secularizing the Sabbath-day, or for a doctrinal opportunity have drawn comparisons between Moody and Ingersoll, we have hardly had even standing-room.

This has been my experience, both in city and country churches, beginning with an evening attendance of 75 or 100; in less than six months it has grown to 700 or 800, as many as we could seat, and many turned away.

The aim is to draw an audience. I seek out and publish an attractive theme. Something striking; something out of the common run of sermon topics.

Non-church goers, for whom the service is intended, come, and many of them are converted. The morning congregation draws itself, the evening congregation has to be drawn.

My method may look like sensationalism. But we are satisfied, when we have scarcely had a communion pass in six years without additions from the world who have come in chiefly through these services. F. E. HOPKINS.

New Canaan, Ct.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

ABOUNDING IN THE WORK OF THE LORD.

Always abounding in the work of the Lord.

—1 Cor. xv: 58.

περισσεύετε="doing more than

enough." The Christian is not to measure his service.

(a) By that which is merely enough to satisfy conscience. This the duty of the natural man, as his nature testifies.

(b) By that which meets the *literal commands of Scripture*. The spirit is larger than the letter.

Our relation to Christ not that of mere servants (John xv: 5), but friends: and the service of friendship begins where that of legal requirements or definite contract ends. Cannot codify the impulses of affection; they "always abound," are more than enough to meet formal obligation. Cannot limit by specification of duties the devotion of parent to child, wife to husband. Love destroys technical bounds. The Christian spirit, therefore, necessarily "abounds" in its devotion.

Reasons for the injunction to abound.

1. The *needs of the world* for Christian work are *abundant*, measureless; no book would be large enough to contain the detail of precepts to be kept by those who would save society. Therefore, it is left to the *abounding* zeal of loving hearts.

2. *An individual's real influence* is in the *overplus* of his energy; that beyond his own necessities. If only strong enough to stand, how shall we strike in behalf of another? how lift another's burdens?

3. *An individual is able to meet literal duty* only as he aims *beyond*. Guns are sighted above the horizontal aim at the mark; gravitation estimated. So the Christian must allow for the gravitation of selfishness, worldliness; aim beyond the mere conscience-mark if he would really satisfy his conscience; beyond the letter of Scripture obedience if he would really even formally obey.

Incentives to abounding in the work of the Lord noted in context.

1. *Gratitude*. Text connected by "therefore" with "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

2. *Success assured* to Christian labor. "Forasmuch as ye know that your labor is not in vain in the Lord."

3. *The eternal reward* of such service. The text is the crowning verse of the famous chapter on the Resurrection.

CONCERNING A SAINT.

(By Wayland Hoyt, D.D. [Baptist], Philadelphia.)
And when Peter was come to himself he said,

Now I know of a surety, that the Lord hath sent his angel and hath delivered me out of the hand of Herod, etc.—Acts xii: 1-12.

On the whole narrative we note—

1. The saint's *tribulation*. Peter in prison—various sorts of prisons.

2. The saint's *treasure*. Peter *slept*—peace of heart.

3. The saint's *power*. Prayer in Mary's house.

4. The saint's *deliverance*. God interferes.

5. The saint's *duty*. Peter must gird himself and bind on his sandals, and cast his garment about him and follow the angel.

ADOPTION.

(By Wayland Hoyt, D.D. [Baptist], Philadelphia.)
Having predestinated us unto the adoption of sons by Jesus Christ to himself.—Eph i: 5.

I. What adoption involves.

II. Whence adoption springs.

III. Because of whom adoption is conferred.

IV. To what end adoption is given.

Funeral Service.

SORROW UNSPEAKABLE.

The clouds return after the rain.—Eccl. xii: 2.

Coming home from the burial of his little Agnes, the late Nehemiah Adams, D.D., of Boston, drew out of his pocket the ribbon-tied key of her casket. "I thought for a few minutes that I should lose my reason," he writes. "The clouds returned after the rain," and they were very dark and distressing.

And who has not had similar experiences! And sometimes they are exquisitely *painful* as well as sorrowful, as when conscience reproaches us for unkindness, or remissness, or for hasty words and cruel alienation, or neglect of duty, as we hang over the coffin of a husband or wife, or parent or child, or friend, or come back from the new-made grave. The unnamed, unspeakable agony of a reproving conscience, when all redress or confession is impossible, is harder to bear than the blow itself. The

after-cloud has no "silver lining"; it is murky, dismal, and almost unbearable, for it abides, and there is no relief from it.

Let us be careful in life to give no occasion for such return of the clouds after the rain.

NOTHING SHALL SEPARATE US FROM THE
LOVE OF GOD.

I am persuaded, that neither death, nor life, nor angels . . . nor any other creature, shall be able to separate us from the love of God.—Rom. viii: 38, 39.

Our most dreaded enemy is Death, and yet death is a vanquished foe. He has power over the *body* only, and over that but for a season. The soul, redeemed from the thralldom of sin, asserts its victory in the final conflict and is borne by angels into the very presence of God. There is not a separating, but a coming nearer together—a union more intimate and blessed, to endure forever.

Says Dr. R. S. Storrs: "Death cannot

separate from the love of God. Death does not change the spirit, it only liberates it. We go with a friend up to the last moment on earth. We see the mind still active, the memory clear, the noble impulses of the soul still predominant. Do you suppose that he who wrought the gem into beauty has ceased while the gem still delights the eye? That he who built the cathedral is ended while the work of his hands calls forth the admiration of mankind? We have the assurance in the words of Christ, in the resurrection of Christ, that death does not destroy the soul. Rather, it sets the soul free from the lassitude and inactiveness of the body. The body hampers and manacles the soul. Now, can you conceive that death, which so adds to the spirit, can separate from the love of God? Death does not affect our love for our departed friends, save to augment it. How much more will it but augment the love of God! No, says the apostle, and our conscious and sentient being responds, Death cannot separate from the love of God."

LIVING ISSUES FOR PULPIT TREATMENT.

Corruption in Politics.

In the latest number of *The Century* is an article on "Machine Politics in New York City," by the late Republican candidate for Mayor, Theodore Roosevelt. In it he describes the methods which prevail in elections in this city, and the system by which the machine politicians perpetuate their power and conduct their campaigns. There is nothing in the article but what is known in a general way to most citizens, but coming with the authority it has, and with the particularity that evinces close observation at first hand, it is worthy of wide attention.

In no city in the Union, probably, have we drifted farther away from the primitive purity and simplicity of the political methods designed by the founders of the Republic than in this metropolis. It is growing worse rather than better. Money is becoming the all-potent factor, and more of it is used each year as the city's growth give more

of power and authority to those who hold office in it. Nor is it an evil that depends upon the candidates only. Never in the later history of New York were their candidates for its Mayoralty so unimpeachable in character as were those of last week, and yet it is a current rumor generally credited that there never was an election in which vaster sums of money changed hands. Considerable of it went to pay legitimate campaign expenses, but a large share of it was a corruption fund pure and simple.

Speaking not of this election in particular, but of elections in general, Mr. Roosevelt says:

"Each captain of a [election] district is generally paid a certain sum of money. . . . Nominally, this money goes in paying the subordinates and in what are vaguely termed 'campaign expenses,' but, as a matter of fact, it is, in many instances, simply pocketed by the recipient; indeed, very little of the large sums of money annually spent by candidates to bribe voters actually reaches the voters supposed to

"The French law of 1880 provided for these establishments of institutions for the secondary education of girls, to be founded by the State. The first article in the curriculum is 'Morals.' It is also provided by law that religious instruction shall be given, out of school-hours, at the request of parents, by different ministers appointed by the Minister of Public Instruction."

We are, therefore, far behind Germany and France in moral and religious instruction in our public school system.

And England and Austria can be added.

"Among the objections to teaching morals in our public schools is the 'sectarian' objection; we do not well see how it can be maintained, as it is not proposed, nor is it necessary, to enter the domain of polemics, for the textbook should, as in France, carefully exclude controversial subjects, and may be so prepared as to be acceptable to all Christian denominations, as well as to Jews and pagans, if such there be."

EDITORIAL NOTES.

The Salvation Army.

The government, the reform, the evangelization of the vast population gathering in our great cities, is the problem of modern civilization. Somehow or other we have got to solve this problem, or our civilization will break down, and at this point. Any experiment, however crude or objectionable in its methods it may be, provided it can point to results that are good, is worthy of attention. "General" Booth, the founder and leader of the Salvation Army, has been spending some weeks in this country. This "Army" has been at work for some years, after its peculiar fashion, in London and other large cities. We think the following interview, by one of our reportorial staff with "General" Booth, will be both interesting and instructive to all interested in the evangelization of our cities:

"Our work is almost exclusively in the large cities. We are just commencing to deal with the rural populations. We find it more difficult to deal with the worse elements in the country than with the worse elements in the city. But we are making headway in the rural districts.

"This theory of sending these wretched people to the churches is very beautiful, but it is often wholly impracticable. They will not go to the churches; and the churches, as now constituted, cannot go to them. I say cannot, and I mean it. I know what I am talking about, for I have worked all my life-time among these people. There is a gulf between the churches and them. I am not blaming the churches—God forbid! There are as good people, as devoted people, in the churches as in the Salvation Army. I am simply stating a fact—a fact which city clergymen are free to confess. I am referring to the drunken, thieving, festering mass of humanity in the centres of London, New York, and all of our great cities. The church has lost its grip wholly on these people. It was to reach and save them that the idea of the Salvation

Army was first entertained. I began in the heart of London, where, it was said, that within a radius of one mile there were a million people who did not go to church. My heart bled for them. Oh, such wretchedness, such ignorance, such foulness, and hellish wickedness! It seems to me you have nowhere in your cities such masses of festering filth and crime as we have in London. Well, I tried to reach these people by the regular methods, for I was a Wesleyan clergyman; but they would not listen to me. I knew that if I could get their attention, could compel them somehow or other to listen long enough to get into their minds the thought of Christ, the loving, dying, resurrected Christ, they would be interested and could be saved. When they would not come to me, I began to think how I could go to them. For days I studied their whims, and the things which attracted them at the saloons, and the theatre, and the ball-room. Hours and hours I watched them going in and out of the saloon. I made up my mind that I would adopt any method that would interest them, provided always that the method had nothing in it positively wrong. I began along that line.

"Yes; I will give you an illustration of my methods at this time. I announced a meeting; but I didn't call it a meeting. I didn't announce that Rev. Mr. Booth would preach. These people would have said: 'Ho, ho! It makes a fellow sleepy to see that announcement.' Or had I said that there will be speaking on the Judgment, they would have said: 'We don't want any judgment; let us go to the theatre'; or on Death: 'Death, good heavens! don't let us think of that. Let us go and take a drink.' What did I do? After much experiment and many failures, I got a hold of two lassies who were good talkers and good singers, and I announced that 'Happy Sallie would sing and talk at the barracks.' 'What?' cried the crowd, 'Happy Sallie going to sing and talk? That will be jolly. Let's go and see what it is all about.' We found the way to get their attention, and to hold it long enough for them to get the idea of a Savior into their minds. In that way our work began.

"The Salvation Army methods, as you now see them, were a slow development. One thing

after another has been added as found necessary; but the object has always been to interest and convert this class of sinners.

"There is a feeling against us everywhere that we are vulgar. What else could you expect? Think of whence we came. We have come from out of the slums, the gutters. Thousands of our best people, and among these, many of our best officers, had not drawn a sober breath for many years before the Salvation Army got hold of them. Many of them had been thieves, many harlots. You cannot expect to find among us refined, educated people.

"We are trying to solve, in the only way we believe practicable, the saloon question, the tenement-house question, the social evil question."

"Do we find any perceptible improvement in the morals of localities where we have been laboring for some time? We certainly do. The Grecian Theatre and Eagle Tavern was one of the worst localities in London. Here was a stage upon which hundreds of abandoned girls used to dance. I bought that property for sixty thousand dollars—it cost me a hundred thousand altogether. We transformed the theatre stage into Salvation barracks. Admiral Fishburn went to the Lord Mayor and asked him if the work of the Salvation Army had made any perceptible impression upon the morals of the neighborhood. That official informed him that it changed the entire character of the people in that vicinity. We had a splendid chance there.

"I give out this challenge. Give me any part of this city [New York] to operate in. I care not how low it may be. I will send two officers to work in it, and in six months time I will undertake to raise from the converts an entire corps of salvation workers who will pay their own expenses.

"Yes, we are demonstrative in our work. The nature of the work compels us to be demonstrative—to have public processions; and these bring upon us the ridicule of the respectable classes, and the chaffing and the abuse of the rowdy classes. It requires some strength of

purpose in a man to allow himself to go with us. We have been hissed in this country, but I find the treatment here very mild compared with what we had to endure until recently in London. There we have been stoned and subjected to all sorts of indignities. But now a change has taken place, and we are as kindly treated as it is good for us to be."

An Experiment We would Like to See Tried.

The following is recommended by a number of physicians as sure to give relief to persons who are troubled with dyspepsia, and with that phase of sleeplessness, which is the result of indigestion:

For thirty days, eat for breakfast a piece of beef-steak half the size of the hand, a baked potatoe, and an ordinary slice of bread; for dinner, a piece of roast beef the size of the hand, a boiled potatoe, and a slice of bread; for supper, eat but a single slice of bread. Drink nothing at meals, nor for two hours afterwards. Immediately after rising in the morning, and before going to bed at night, drink all the cold water you conveniently can.

There are so many clergymen suffering with indigestion in various forms, and this recipe is so well recommended, that it would be well worth while that an experiment be made, sufficiently extended, to test the efficacy of the cure. Why not those of our readers, who are troubled in the way indicated, make the experiment for thirty days, beginning, say, January 2d, and forward to us the result of the experiment? We will publish the results, but not the names of the persons making the experiments. Give it a trial.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STOCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

CONFLICTS OF THE EVANGELICAL CHURCH.

This paper is not devoted to the numerous conflicts within the Evangelical Church of Germany, but to those in which it engages with enemies intent on its destruction. These enemies, numerous and determined, occupy different stand-points, and employ various kinds of weapons; but for a summary view of the war we can group them under a few general heads. The most destructive attacks, aimed not only against Protestantism but against all religion, come from infidelity claiming a scientific basis. There are other forms of skepticism, such as

claim; but, as a rule, they are less radical and not so influential. The very exactness and absoluteness of science give the conclusions promulgated in its name a peculiar force. It is not in science itself that the danger to religion is found, but in certain speculations of scientists which are apt to be taken by the masses as final. That the extreme rationalization of the dogma of immortality, and the idea of a moral necessity of the sphere of its operation, is not only a danger to religion but a danger to the moral life of the nation, is a fact which is not to be denied. It is in the sphere of the moral life of the nation that the danger to religion is found. It is in the sphere of the moral life of the nation that the danger to religion is found.

the whole universe on the basis of a narrow specialty. And, though a specialist's opinions are admitted to have no weight in other departments of science, it seems to be taken for granted that even by means of the crudest views he can dispose of religion.

The man who thinks for himself soon discovers that religion is less endangered by the proofs of science than by the spirit of scientists. He refuses to accept speculations as demonstrations, and he insists on the proof of their applicability before he admits that the forces of matter are laws of mind. I have just read an article by a scientist, which shows that the neglect of an organ renders it useless, and in course of time destroys it; why not extend this law beyond wings and legs, and apply it to our ethical and spiritual powers? It might help to explain the absence of morals and religion in certain quarters. In the fact, that we can never develop what we have not, but that we may lose what we have developed, there is a suggestive hint respecting the psychological basis of religion.

This is called "the age of natural science," and it is not deemed safe to question even the spirit of professed scientists: Some strange things are done in the name of science; but one can hardly mention them without running the risk of being pronounced a bigot. The scientific gatherings in America and England give no idea of similar meetings on the Continent. At the recent meeting of the Association of German Scientists and Physicians, in Berlin, Sunday was devoted to a regatta. On Sunday evening a concert was arranged for the members. When they arrived at the place, it was found that all the arrangements were completed except that the music had been forgotten. A piano was borrowed, and all was ready for music, when the instrument was found locked and the key not at hand. When the key was at last procured, the piano was discovered to be out of tune and its sounds almost as discordant as the views of some scientists. Another piano was then brought; later, an orchestra was secured, and then a military band was hurried to the scene of distress. Unfortunately the military musicians were not permitted to play in uniform without special permission, which the hurry did not permit them to secure. By borrowing garments from waiters and others, they finally began, and music abounded. The scientists had been obliged to go far to see the regatta, and then to wait long before the boats started, so that they were vexed and wearied; then they were in danger of ending the day with a musicless concert. But it was a scientific Sunday!

Of course Berlin had to entertain the savants. They were invited to a collation at what is called the "Classic Triangle," where the main feature of the entertainment was a "Festival of Bacchus." The procession and ceremonies in honor of this refined divinity were according to

the most approved classic models and authorities. I have done my utmost to discover how this enlightened city honored itself and the scientists by the Feast of Bacchus, but have not yet found the solution of the problem. The thing seems to have been regarded eminently appropriate; but one is afraid to say it was just the thing, for fear somebody might feel insulted. A paper favorable to the whole affair says, that women in the procession exposed to the gaze of the scientists physical advantages which usually shun the light! The city paid 47,000 Marks (nearly \$12,000) for the entertainment. Poverty abounds, socialists agitate, winter is here, and the charitable are overwhelmed with applications for help, and the difficulty of meeting the expenses of the city is frequently paraded in the papers: but a word against the Feast of Bacchus might be interpreted as against science itself; and so men think and are silent.

At this meeting of scientists in Berlin, Prof. Haeckel said some things worth remembering. They were not new, but they should be universally acknowledged. He opposed the view that all natural science must be "exact." Physics and chemistry are exact sciences, but morphology and biology he claimed more nearly resemble comparative philology than the exact sciences. This at once shows what estimate is to be placed on certain theories in these departments. On the claims of many of the Darwinians this also throws light—they are opinions, not exact science. Men like Virchow do not hesitate to pronounce much promulgated by evolutionists in the name of science as nothing but hypothesis and theory still waiting for proof.

Usually scientists do not make direct attacks on religion, but the weight of their influence is against it, and this has its effect with the masses. An occasional sneer also indicates how far they are exalted above all spiritual considerations. At a recent meeting of Swiss scientists, Carl Vogt, in an address on "Certain Darwinian Heresies," took occasion to give expression to his long-cherished antipathy to religion. Scholars may know the value of such tirades, but the people are apt to take them as the last word of science.

An anonymous book recently appeared with the title: *Philosophy of Religion on the Basis of Modern Science*. Religion is held to be a feeling of dependence on the last elements of this world, and is viewed as a product of the fancy determined by physiological conditions. The state of the nerves is regarded as having had a marked influence on the development of Christianity. Religion may, of course, be of some service, but in reality it is not seriously needed. The volume is an illustration of the manner in which materialism disposes of the deepest and highest problems of the human mind.

Dodel, author of a biography of Deubel, "the Austrian Peasant Philosopher," regards matter and force as the beginning and end of all, pronounces faith in God mere mysticism, and phil-

philosophical views, transcending the mechanical theory of the soul and thought, supercilious twaddle and a barren heath. The blessings of such bald materialism are found in the reaction which they produce in thoughtful minds; they lead men to realize what is at stake. In a literary journal, a reviewer of the last-named book says that the biographer is a devotee of natural science, and seems to belong to those Darwinians whose bigoted zeal and constant occupation with a single specialty have made them blind to everything else—men who came near bringing the tendency they represent into disrepute among broader and more independent thinkers.

There are numerous other evidences that a reaction against materialism has come. Thus, F. Von Hellwald, who takes his stand on natural science, affirms that vigorous opposition has been aroused against materialistic tendencies, and that an effort is made to secure the predominance of idealism again. The opposition to these tendencies from other than religious sources is significant. Thus, a book has been published by Flach, entitled, *Classicism or Materialism*. Indeed, the time has come when not only religion and ethics, but also the classics, the humanities, and all higher human interests, must be defended against a brutalizing and materialistic atheism.

Thus, with all the opposition to religion in the name of science, there are many evidences that a change is taking place. Science itself is becoming more fully conscious of its limitations. If not "exact" even in biology, surely its claims respecting mental, moral and spiritual phenomena must be modest indeed. The fact is, that men are now actively engaged in proving the uncertainty of much which it was thought science had already settled. The question of monism and dualism is still an open one; and monists themselves are not agreed as to what the nature of the only substance or essence is. Respecting the ultimate cause of all things, they are agnostics. In the *Kosmos*, a journal devoted to natural science, a writer opposes spiritualism in the interest of monism. But he also shows that we are totally ignorant of the nature of matter. "About the inner nature of force and substance we know absolutely nothing." We only know that what we call matter is impenetrable; but we can know nothing of the nature of this impenetrability. What motion is in itself is wholly unknown; and it is still a subject of dispute whether there is ether and what atoms are. Helmholtz says: "Matter and force are abstractions from the real." Indeed, we need but ask materialists for an explanation of terms in order to show how unmeaning the assertions that matter, force, atoms and motion explain mental as well as physical phenomena.

Exclusive attention to natural law accounts for the tendency to make it the sole agency in the universe. The absorbing attention devoted to nature has led to a neglect and even depreci-

ation of human interests, and to the effort to explain human peculiarities as developments of animal germs. So completely has man lost his former pre-eminence that it seems ridiculous in the eyes of many to regard him as the chief study of mankind; and the inscription once placed over his lecture-room by a certain philosopher would have to be materially changed to express the ruling sentiment of a large class of scholars now:

"On earth there's nothing great but man;
In man's there's nothing great but mind."

But human nature is beginning to assert itself and demands attention to its highest interests, and it is insisted that man is not the tool for nature, but that nature is to be the minister of man. We do not study bugs for the sake of the bugs, but for the sake of man, said a Berlin professor recently. Others have emphasized the fact that the study of nature is valuable because of its connection with man, and therefore is subservient to his interests. But, if human affairs are supreme objects of study, difficult problems arise. If all processes are reduced to mechanical law, how can science compensate for the necessary destruction of man's ideals and furnish a substitute for religious inspiration and hope? In spite of the praises of the blessings of science, this question is not answered; but the fact that it is seriously asked, and that it furnishes problems which must be solved, is a hopeful sign.

Severe as the conflicts with infidelity will, no doubt, continue to be, the time has come when the claim of atheism as the basis of materialism is recognized as not even thoughtful, much less scientific. Not that this recognition is universal, particularly among the masses, but it is becoming more general, and is now frequently emphasized. The limits of natural science and the value of the claims of specialists outside of their specialties are better understood than formerly. Men are also becoming conscious that certain interests are at stake which concern them far more than those pertaining to the lower animals. A reaction in favor of man, of mind, of ethics and religion, has come; it is still a small beginning, but it marks a change of tendency, and that is its significance.

An article in one of the philosophical journals attributes the pessimism of Hartmann to the prevalence of the mechanical interpretation of the universe, and argues that absolute despair is the necessary result of materialism. Hartmann, like Kant, Lotze and Wundt, passed from natural science to philosophy. Deeply conscious of the claims and aspirations of the mind, he could not but recognize that they are utterly futile if man is in the grip of the fate of mechanical law. Pessimism is the only consistent result. Can blind force and personal annihilation be the seed of faith and hope? During a recent discussion of Pessimism, in the Philosophical Society of Berlin, the president emphasized the fact that pessimism neglects the ethical ~~element~~

and thus robs life of its value and leaves man without a mission and without a worthy aim. And the vice-president said that pessimism makes the mistake of regarding this life as the whole of our being, whereas, in reality, it is but a part.

Atheism means pessimism and is intolerable; there is in it a torture which the mind cannot bear. The very effort of men to live without God and without hope in the world is making them conscious of themselves. They feel that their highest destiny is not attained by feeding on the husks offered them. Materialism preaches to them that "man is what he eats," but even outside the Church voices are heard saying that man lives not by bread alone.

In its conflicts with materialistic atheism the Church is aided by philosophers. Not that the philosophers are all pronounced theists or friendly to religion; but they direct attention to the ultimate problems of the human mind and make earnest efforts to solve them. They expose the absurdity of the claims of materialism, and distinguish sharply between physiology and psychology. Thus, Wundt, of Leipzig, who has made a specialty of physiological psychology and has done more than any other German scholar of our day to develop psycho-physics, insists that mental phenomena cannot be explained by motion in the nerves, and that psychology must begin with what is known to be mental and not with physiological facts, which may either be the occasion of mental acts or be parallel with them. The philosophers also emphasize ethics and seek its ultimate basis. Their studies, their appreciation of the humanities, and the total tendency of their minds, are against the predominance of mechanical law. They make strenuous efforts to conserve the ideals which an exclusive naturalism destroys and buries.

When it is asked what the Church is doing to meet the infidelity which claims to be scientific, we cannot point to any theologians of prominence who make a specialty of meeting the attacks of materialism; but there are numerous apologetical, dogmatic and ethical works in which they are discussed. Besides, all that promotes spirituality and makes man aware of his real nature and highest interests is a protest against the subjection of the soul to the mechanism of nature. Materialists are not apt to be seriously affected by the arguments of theologians; and ministers, as a rule, can do little more than present religion in its purity and meet objections to Christianity which are current among the masses. To meet the arguments professedly based on science requires scientific and philosophical as well as theological training—a union of attainments rarely found in one man. The best refutation is usually found in developing the presuppositions of materialistic atheism to their ultimate consequences. Philosophers like Ulrich and Lotze have done excellent service in exposing logical fallacies; but the service has been for others

rather than scientists. Masters in science themselves complain that so many scientists ignore philosophy; not a few are as deaf to it as to religion. But there are also scientists who are neither materialists nor atheists, and they are not included in what has been said about the infidel tendency in the name of science.

MISCELLANEOUS.

Since greater freedom has been attained by the Catholic Church in Prussia, a movement has also been inaugurated to give the Evangelical Church more independence. The conservative party favors the movement as embodied in the bill introduced into the Legislature by Hammerstein, and they hope to secure the support of the Catholics, who owe their deliverance from the May laws to conservative votes. The opposition comes from the liberal Protestant Association and from the Middle Party, because they fear that freedom from State control may mean the dominion of the orthodox party, now by far the most powerful in the Church. They are apprehensive that their own freedom may be curtailed, and they oppose, under the plea of scientific freedom, the attempt to secure to the ecclesiastical authorities more control over the appointment of theological professors. It is owing to the peculiar position of affairs in Germany that we behold the conservatives demanding freedom for the sake of progress in ecclesiastical affairs, while the liberals become the advocates of conservatism.

Prof. A. Harnack, of Giessen, has accepted a call to Marburg. It was hoped by many that he would be the successor of Kahnis at Leipzig, but he is said to have been defeated because he was opposed by certain persons who did not regard him sufficiently orthodox. He succeeds Brieger, who goes to Leipzig. Although belonging to the younger theologians (he is about 35), he ranks second to none in Church history. The first volume of his *History of Dogma*, discussing the origin of the dogmas in the first centuries, is one of the most learned contributions to theological literature of recent times.

"A National League against Atheism" has been formed in France. It is neither political nor confessional, but aims, by means of addresses, general literature, and a weekly journal, to advocate the existence of God and the immortality of the soul.

The Catholic Church professes to recognize as valid the baptism of Protestants; yet on the 18th of July a Protestant teacher of Hanover was received into that Church, in the Cathedral at Munster, by baptism. He was led to renounce Protestantism by reading Doellinger's "History of the Reformation"—a book of which the author has repeatedly declared since 1866 that if he rewrote it he would make it very different. In 1869 he himself published a series of corrections in a journal. The original work, without the corrections, is said to be placed by the ultramontanes in their circulating libraries.

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REVIEW SECTION.

I—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. I.

BY REV. N. WEST, D.D., ST. PAUL, MINN.

“**SKEPTICISM**” is a wide term, embracing in its scope all forms of unbelief, philosophical and scientific, moral and religious, critical and practical. And “**modern**” is no small expression. It includes, at least, the period of the last two centuries, or, if limited still more, our present age. It covers not merely the shallow, coarse, and flippant infidelity of a Voltaire, Paine and Ingersoll, but that deeper, far more dangerous, more imposing academic infidelity of Spinoza and Hume, Hegel and Comte, Huxley, Spenser and Clifford, together with all that the so-called “**Higher Criticism**” has accomplished in disparagement of the authority of God’s Word as ages have received it. The whole phrase means, in short, the result of the recent “**Time-Spirit**,” or “**Spirit of the age**,” the so-called advanced “**Culture**,” which seeks in our days to do for Christianity what the Reformation of the sixteenth century did for Popery—viz., break its back!

The subject is a comprehensive one. In one word, it invites us to consider how best the minister of Christ, the preacher of the gospel, may meet successfully and “**counteract**” the various forms of **Naturalism**, so current in our times. Clearly, the refutation of error, not less than the impartation of truth, falls within the legitimate province of the pulpit. Apologetic and polemic, not less than didactic, are a true homiletic discipline. The “**good seed**” must be distinguished from the “**tares**,” the “**wheat**” from the “**chaff**,” the “**birds of the air**” from the “**branches of the mustard-tree**,” the “**leaven**” from the “**meal**.” The great “**Teacher sent from God**,” the Apostles, the Apologists standing next them in the sub-Apostolic Church, and history, both sacred and profane, have taught us this. The student of the past knows full well that there is not a heresy, now rife in

modern times, nor a form of error, that may not be found in essence, and in principle, in one or other of the first four centuries of the Christian age. Our "Modern Skepticism" is simply an inheritance from times gone by, an ancient legacy revived in modern days, a breathing of the spirit, and a net-work of the problems, that pervaded and perplexed pre-Christian minds—a foe that Christianity itself was called to meet and conquer on the very threshold of her introduction to the world. Infidelity has nothing new. What it has to say, now, in reference to the "Great Triple Problem," the "Problem of the Three Realities," viz., "God, Man, the Universe, and their Relations," was said by all the schools of pre-Christian antiquity. To know this, is great help in understanding how best to counteract its influence now. What it has to say against religion and the Gospel has been repeated, and refuted, a thousand times before the modern mouths that talk so confidently had power to speak. We need not be so sensitive to fear, however apprehensive of approaching, or of present, danger. Every effort of the enemy has resulted in an ignominious failure, and every bold renewal of the warfare only demonstrates the hopelessness of his endeavor. Eighteen centuries have proved that the truth of God and the religion of Christ are indestructible, and that the faith of God's people stands "in the power of God," and "not in the wisdom of men." Julian, Porphyry and Celsus, Tindal, Chubb and Bolingbroke, Hume, Huxley and Spenser, Renan, Straus, and Wellhausen—all have tried their hand, while their assaults have only ended in their own discomfiture and shame. The best book some competent apologist could write to-day would be a book exhibiting how infidelity has exhausted its resources, and has nothing else to offer than what has been a thousand times demolished, pulverized, and blown away like chaff.

The subject, therefore, is not a new one, even though of modern interest. It is part of the "immortal conflict" the ages have transmitted. What a spectacle of error, changeful as chameleon colors, and active as Briarean hands, meets us in the pages of the New Testament!—error, philosophical and scientific, moral and religious, theological and practical! What a battling against ideas sprung from the Greek and Oriental systems, as well as Jewish speculation! What a nomenclature of wide-swarving falsehoods and prolific brood of vanities, begotten of world-wisdom, and what a chastisement recorded in the leaves of Paul and Peter, James and Jude, and John! The one aim of all this cosmical conceit being to supplant the truth, proclaim another gospel, overthrow the faith, subvert the soul!—a Sadducean creed like that of Epicurus; a Pharisaic form of life like that of Stoic righteousness; libertinism and ascetic habit; "rudiments of the cosmos," or a "Cosmic Philosophy," a "vain philosophy, after the rudiments of this world and not after Christ"; a "pseudonymous gnosis," or science falsely so called; "antitheses," or oppositions of science; "demonic

doctrines," or modern spiritism; "mataiologies," or vain-talkings; "kenophanies," or empty babblings; lubricated "pithanologies," or enticing words of man's wisdom, like Matthew Arnold's monocular and dudistic "sweetness and light"; "antilogies," or gainsayings of the truth; "pseudologies," or downright lies; "diatribes," "gangrene," and "zetetics"; "logomachies," withal, or wars of words, from which it comes to blows; then "hyperongkas," or great swelling words of vanity, a ballooning terminology, the proud outriders of a troop of "damnable heresies," preached, pushed and propagated, by "ungodly men," "deceitful workers," "false prophets," "filthy dreamers," "soul-subverting spies," men "sensual, not having the spirit"; "scoffers," ventilating Nature's continuity and uniformity; "apostates," "liars," "wolves," "myopic" guides, or "blind," "pseudochrists" and "anti-christs," "philosophers" and "fools," all hostile to the "Cross of Christ," devoted to their "belly-god" and "minding earthly things"; "false teachers" filled with "the spirit of error," tickling all ear-itching people, and snaring silly souls; "boasting," "beguiling," "bewitching," "entangling," "puffing," "destroying";—now gliding with a serpentine cunning, or sly subtle creeping encroachment, glistening as they go, and fascinating as they move;—now, marching, head up, Orgoglio-like, with giant strut, their crown sky-touching, and their foot horizon-reaching; evolving sesquipedalian words akin to modern Kantian catapultics, dumbfounding poor uncatholic minds; and all impelled by "Satan" metamorphosed to angelic form and light; the father of "that Wicked," self-exalting, God-opposing "Man of Sin," predicted to appear in later times, the master of the "mystery of iniquity," and the last "apostasy," and whom "the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming!" What a vision have we here of "ancient skepticism," and the Church's battle with it! Not an error is there in modern days whose photograph may not be found within the covers of the apostolic page. Atheist, deist, pantheist, materialist, positivist, agnostic, naturalist, mythist, demonist, spiritist, rationalist, ritualist, evolutionist — in short, anti-supranaturalism and infranaturalism full-blown, then as now, meet us everywhere. Oriental and Javanic wisdom had already corrupted Hebrew thought. The free-thinker and formalist, the cosmic Rabbi and the Scribe, the skeptic and the new theologian, "seducers waxing worse and worse," lived, moved, and had their being in those days. The first two centuries saw all that Garden and Lyceum, Academy and Porch, could do to overthrow "the truth as it is in Jesus." With her own hand, the "woman" had hid the "leaven," in the meal—the food intended for God's children—and corrupted every doctrine of the Holy Word!

And how did the early "Pulpit"—rather, how did the humble preacher (for the Church had neither "pulpit" nor "edifice" for two

hundred and fifty years !)—meet and “counteract the influence” of that ancient skepticism? How did Christ counteract the Sadducee and Pharisee? How did Paul counteract the Agnostic and Materialist, the Stoic and the Epicure, the Athenian mocker, the Corinthian doubter and denier, the Ephesian votary of the Great Diana? How did Peter counteract the scientific scoffer, or Jude the Gnostic dreamer? How did John counteract the Oriental and the Alexandrian schemes of science and philosophy? Their pages are a light to us. Their method was victorious. They were not orators, nor pensioned lecturers, nor apes of pagan literati. They were *teachers* of the truth, and *preachers* of the gospel of the Son of God. Humble, worthless in themselves, the *τὰ μὴ ὄντα* “things that *are not*,” “base,” “despised,” “foolish” in human eyes, and “nothing,” they yet brought crumbling to the dust the proud *τὰ ὄντα*, “the things *that are*,” the towering Greek and Oriental systems of speculation, the Roman power, the Jewish hate! How did they do it? *They did it simply by the “Word of God.”* The “weapons” of their warfare were spiritual, “mighty, through God, to the pulling down of strongholds.” They spurned the technics of the schools and the tricks of rhetoricians; coming to the people, “not with excellency of speech or of wisdom, declaring the testimony of God,” “preaching not in persuasive words of wisdom, but in demonstration of the Spirit and of power,” the blessed result of which was “faith,” on the part of the hearers in that divine message, a faith that had its roots, “not in the wisdom of men, but in the power of God.” That was the way they “counteracted the influence” of skepticism in all its subtle forms. Nothing could stand before it. The Jew was confounded. Ephesian sorcerers burn their books. The school of Tyrannus is robbed of its power. Dionysius the Areopagite believes. The Corinthian unbelief is overthrown.

Can we do better, to-day? Assuredly not. What we are to avoid, and what do, in seeking to counteract the influence of prevailing error, they who have fought the battle in early times, tell us in unambiguous language. “Avoid profane and vain babblings, and oppositions of science falsely so called.” It is not necessary to discuss Kant’s “antinomies,” or the merits of Neptunist and Plutunist, from the pulpit. “Avoid foolish questions and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is heretical, after the first and second admonition, reject.” “Avoid foolish and ignorant questionings, knowing that they do gender strife.” “Shun profane and vain babblings, for they will increase unto more ungodliness, and they will eat as does a gangrene, of whom is Hymenæus and Philetus, who, concerning the truth, have erred, saying that the resurrection is passed already, and overthrow the faith of some.” “Strive not about words to no profit, which are only subverting to the hearers.” “Give no heed to Jewish fables and human commandments that turn

men from the truth." This is a clear instruction to the preacher and the pulpit, on the negative side. And with it goes a like instruction to the people, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This is simply the wisdom of Solomon, who says, "Cease, my son, to hear the instruction that causeth to err." One of the best and divinely commanded ways by which to "counteract the influence of modern skepticism is *not to go and hear* the lectures of any infidel, scientist, or philosopher, whose bad instruction is "after the rudiments of the world, and not after Christ."

And now as to the positive side of the method. This is equally plain. The *preacher* is fully admonished just what to do. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Be familiar with the Bible. Analyze its contents and its text with surgical exactness. Seek God's approval herein, not man's. "Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus." "Keep that good thing which was committed unto thee by the Holy Ghost"—the treasure of the living word of God. "Commit it to faithful men who shall be able to teach others also." "Continue thou in the things thou hast learned and been assured of, knowing of whom thou hast learned them." "Contend earnestly for the faith once for all delivered to the saints." "War a good warfare, holding faith and a good conscience, which some having put away, have made shipwreck concerning the faith; of whom are Hymenæus and Alexander." And remember that "the Cretans are slowbellies and liars and evil-beasts; wherefore rebuke them sharply *to make them sound in the faith!*" Your outfit for your work is abundant, for "All Scripture"—the old *ἱερα γράμματα* and the new *γραφῆ*, every line of both Testaments—"is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"—the Mosaic account of creation, Balaam's rebuke by the ass, Shamgar's ox-goad, the story of Jonah and the Whale, and the law at Sinai, as well as Calvary and Pentecost—"that the man of God may be perfect, *thoroughly furnished* unto every good work." "Put on the whole armor of God." It is a good panoply. "Watch ye; stand fast in the faith; quit ye like men; be strong." "Give place, no, not for an hour." "Speak the things that become sound doctrine." Don't be afraid to tell of hell as well as heaven, of damnation as well as salvation, of predestination as well as free-will, of a great uncaused first cause, as well as of second causes, of miracle as well as law, of creation as well as evolution. "*Preach the word!*" Don't write essays about it, nor spend time sporting wickedly with the "great unknown," or two Isaiahs, or three Zechariahs, or four Johns, any one of whom cosmic wisdom says may be the author of the

Apocalypse ! Don't weary the people with efforts to show that the "Higher Criticism" is a fool when it says that four Epistles of the New Testament are all that really belong to the New Testament canon. "*Preach the Gospel*," and remember that, though we—even I, Paul, "or an angel"—even Gabriel on his shining pinions—and both armed with miraculous credentials, "should preach *any other* gospel than that we have preached, let him be accursed." The testimony that is necessary to establish Christianity is powerless to overthrow it when once established. "Preach the gospel, not with wisdom of words, lest the Cross of Christ be made of none effect. For the preaching of the cross is to them that perish, foolishness, but unto us who are saved, it is the power of God. For the Jews require a miracle, and the Greeks seek after philosophy, but we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God (the standing miracle), and Christ the wisdom of God (the true philosophy); because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Scribe, rabbi and priest, philosopher and scientific scoffer—none can stand before it. It is God's way of "counteracting the influence of modern skepticism !" And remember this, too, that your mission is not to convert the Humes and Spinozas, and Spensers and Cliffords, and Huxleys and Haeckels, the world has produced, but only to "save some." For, look at the calling of God, "How that *not many* wise men after the flesh, *not many* mighty, or noble, are called." Only a few, the rest who are saved belong to the poor in this world, and the middle classes. And don't insult the wisdom of God's plan by dreaming that, unless you are a second Aristotle, or Lord Bacon, you can do no good in "counteracting the influence of modern skepticism." Christ "hath need" of a "colt, the foal of an ass," at many a time—Bunyan, the tinker of Elstow, Newton, the slave-pirate on the high seas ! "The foolish things of the world God chooses to confound the wise, the weak things to confound the mighty, things base and despised, yea, nonentities, He takes to bring to nought the things that are, that no flesh should glory in his presence." Study the Bible, pray much, depend on God, go with your pebble and sling, lay your head on the Savior's breast, and He will soon show you how to turn Huxley, Darwin and Spenser upside down, and "to counteract the influence of modern skepticism !"

Perhaps you want some "*texts*" to preach from. They are thick as leaves as in Vallombrosa. There is no form of error known to man for which a text is not provided, and without either straining or accommodating the divine Word. Is it the Ontological argument for God's existence we want to discuss ? "I am that I am," or "He that comes to God must believe that He is. The Bible tells us how to

preach God's "*Isness!*" Is it the ethical? "He that comes to God must believe that He is a rewarder." The Bible tells us how to preach the divine "*Oughtness!*" Is it the metaphysical? "Besides me there is none else." Eternal, indemonstrable and necessary first principles come in here, the assertion, by self-evidence, of the reality of necessary data, and the veracity of consciousness. Is it the psychological argument with a refutation of scientific anthropomorphism? "God made man in His image." "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, for we are his offspring." Is it the spirituality of God as against the materialistic dogma? "God is spirit." Is it the knowability of God, as opposed to agnosticism? "The *τὸ γνωστόν* of God is manifest" in men, and in the external universe—"in them, and in the things that are made." Is it the incomprehensibility of God? "Canst thou by searching find out God?" Is it the necessity and fact of a divine Revelation to man? "Who knoweth the things of a man, save the spirit of a man that is in him? Even so no man knoweth the things of God, but the Spirit of God. Now we have received the Spirit of God that we might know the things that are freely given us of God." Is it God as a First Uncaused Cause of all things we want to preach? "In the beginning God created." Is it rationalism we want to refute—the doctrine that man's reason is the test and measure of truth? "Eye hath not seen, nor ear heard." Is it pantheism? "Woe to them that call evil good." "God is high over all." Is it deism? "Consider the ravens; consider the lilies of the field." "Whither shall I go from thy Spirit or flee from thy presence?" We protect here, not only the transcendence, but immanence of God, and avoid the half-error in deism and pantheism alike. Is it materialism and false evolution we want to smite? "In Him we live, move and are." God is the principle of all life, motion and existence. Is it atheism? "The fool hath said in his heart, there is no God!" Is it the naturalistic theory of miracles we want to destroy? "They that stood by said it thundered." Is it the mythical theory? "We have not followed cunningly devised fables." Is it the evidential value of miracles? "Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles thou doest, except God be with him." Is it skepticism? "Blessed are they that have not seen and yet have believed." Is it objections drawn from the non-understanding of the "How" of a well-attested fact you desire to allay? Objections to the supernatural in religion? Show that the same objections lie against the kingdom of nature. "The wind bloweth where it listeth. So is every one that is born of the Spirit." It is the argument from analogy. Is it the moral cause of Atheism, and the immorality that attends it? "They did not like to retain God in their knowledge; therefore," etc.

ing-customs are the chief snare in tempting the young especially into the use of the intoxicating glass. Very few ever begin to drink by themselves. The influence of example, the requirements of a bad "fashion," draw millions into the vortex—and the hell beneath it. The drinking-usages increase the difficulty of the inebriate's reformation. The drinking-usages support the saloons which Dr. Crosby so abominates. Quite too large a number of those who profess and call themselves Christians give the same twist to Paul's precept that Dr. C— does, and throw the whole weight of their personal influence in favor of the ruinous drinking-usages. God's people will never lift the world up out of a pit as long as they are down in the pit themselves.

Self-denial is a principle which lies at the core of Christianity. Dr. Phillips Brooks, of Boston, in one of his powerful discourses, when referring to this voluntary abstinence from intoxicants, remarks: that "there is a moral beauty in such a voluntary act which, in its degree, is of the same kind with the sacrifice of Christ." While such men as Dr. Brooks, and Bishop Lightfoot, and Dr. Hodge, and Archdeacon Farrar, and Albert Barnes, put the same interpretation on this Pauline precept of self-denial as we, and tens of thousand of other Christians do, it is supremely ridiculous for our New York neighbor to flout it as a mischievous blunder, or as the ebullition of ignorance or fanaticism.

In dealing with the question of abstinence from an intoxicant, we must keep in mind that it is not a merely negative article about whose use or non-use one may toss up a copper. The essential *nature* of intoxicating beverages, as tending to kindle depraved appetite, as tending to provoke excess, as tending to inflame the brain, and in possessing a subtle influence to enslave those who use them—this nature of the article itself must be taken into the account. We do not pretend that every one who drinks an occasional glass of wine becomes a drunkard. But we do affirm that every one who drinks wine throws the whole weight of his influence in favor of the drinking-usages which do make the drunkards. A glass of intoxicating wine is not an "innocent beverage" in the same sense that a glass of milk or a glass of water is innocent. No one can reasonably be asked to abstain from either of these latter beverages for the sake of his neighbor. They have no tendency to inflame bad appetite, no tendency to breed excess, no tendency to disorder the brain, no tendency to get fatal mastery over both body and soul. If wine and whiskey (for some American wines contain twenty per cent. of alcohol) did not contain these dangerous qualities, how could they make my weaker brethren "stumble"? If not essentially *dangerous* to others, why should I be asked, by any law of charity, to abstain from their use? It is not enough for me to intrench myself in selfishness and say, "my wine-bottle does *me* no harm." My wine-bottle is my voluntary contribution to the drinking-

usages of society which are hurling millions into eternal damnation ! Can that wine-bottle be pronounced "innocent" ? *No ! No !*

Dr. Crosby has been very outspoken in his denunciations of the American stage, and in his frank, incisive style has affirmed that "the theatre is a nasty place." Suppose some church-member should say to him, "I only attend the theatre occasionally, and I only go when I can witness an unexceptionable play. The theatre never harmed me or my family." Dr. Crosby would probably reply to him : "The American stage is a concrete institution. It is to be judged as a *totality*; and as such it encourages lasciviousness and endangers character, and pollutes both performers and spectators, and ruins thousands. If you patronize the stage with your money and your personal influence, you become an abettor of it, and you must take your share of the responsibility." *Amen* to that, brother Crosby ! You are now sending the Pauline principle of abstinence for the sake of others, like a Minie-rifle ball, right into that church-member's conscience.

But suppose, again, that your theatre-going Christian had been reading your article on Paul's law of charity, and quoting your own language, should say : "It is my own sole judgment that has any authority in the premises. It is a matter between me and my God *in foro conscientiae*. I am to see what act of mine may make my brother stumble in his piety, and I am to refrain from that act; but no man is to usurp dominion over my soul and order *my* abstinence from the theatre from *his* view." If you discovered that your Fourth Avenue church-members were all turning theatre-goers under this plea of yours, you would probably say to them : "My dear people, it is about time that you looked into your own *consciences* to see whether they are governed by the law of brotherly love, or by the laws of Belial."

It is one of the most commendable traits in your character, my brother (if you will allow me to be as personal as you are towards us tee-totallers), that when you undertake to defend a bad position, your heart gets the better of your consistency. In your article, therefore, you surrender your whole position when you say, "my duty as a Christian is to seek the maintenance and growth of piety in my brethren. If I am convinced that any possible act of mine may interfere with this, and may be a stumbling-block over which my Christian brother will fall, it is my duty to avoid that act." Nobly said ! None of us total-abstainers could have said it more concisely. Now, you must know that the wine-bottle may be, and often is, just as dangerous to a "Christian brother" as it is to an ungodly convivialist. And if the bottle were only dangerous to those who are out of Christ, is it not your "duty as a Christian" to do as much for those whom you try to convert as for those who are already converted ? Is it not an equally obligatory duty to take stumbling-blocks out of the way of the worldlings ? Now, the drinking-usages are terrible stumbling-blocks in the

path of both Christians and unconverted sinners. And I have heard your frankly expressed opinions about wine-drinking, and your severe denunciations of total abstinence quoted more than once in defence of the drinking-usages. Just as you would make no headway in persuading a young man from the theatre who would say to you, "I saw you at the theatre the other night," so you will not be in a position to warn him against the notoriously insidious dangers of the wine-cup as long as you defend the practice of wine-drinking. You make your "liberty" an occasion of stumbling to others. This whole "argument of *example*," which you rather sneer at, is really a most tremendous argument against any Christians attempting to play with the serpents which are coiled in every wine-bottle. If your or my use of wine is so light a matter that it will cost no hardship to abandon it, then surely we may do it as a wholesome example to others. If the habit is so confirmed that the abandonment would be a hardship, then the sooner we give it up for our own sake the better.

In one portion of his article Dr. Crosby limits and belittles Paul's dictum to such diminutive dimensions that we might well wonder why Paul ever took the trouble to utter it. Dr. C—— makes it a "conditional" direction, only to be observed by Christians, and only towards other Christians, and then only dependent upon the "if" that some particular Mr. A. or Mr. B. may be harmed by my drinking an intoxicant on some particular day, in some particular place! A concurrence of several "possibilities," which might happen rarely in a lifetime, are requisite in order to give Paul's dictum any authority at all! But this golden utterance of the great Apostle is too broad, too comprehensive, and too glorious to be whittled down to any such petty pin-points as these. There is nothing conditional about it. Paul squarely declares: "it is good not to drink wine, or do anything whereby thy brother stumbleth." This is as distinct an enunciation of a general principle as that other Bible declaration: "it is good for brethren to dwell together in unity." One of these is just as accordant with the spirit of Christianity as the other. The whole spirit of Sacred Scripture is often the best interpreter of controverted texts. This glorious declaration of Paul in favor of so ordering our conduct as to do our neighbor the utmost possible good, and the least possible harm, is a coinage of the same divine mint which issued the "golden rule," and the commands to bear one another's burden—to seek not our own, but the things of others—to keep the body under, and treat it as a temple of the Holy Spirit—to so live as not to put an occasion of falling in another's way. The plain, untortured teaching of this text has inspired millions to refuse an indulgence which would be fraught with harm to their fellow-men. So general, so comprehensive, and so practical is the principle laid down by Paul in this text that it is to day the best rule by which to regulate our amusements and many of

our social usages. It is a "stronghold" for us total-abstainers from the bottle: strong in its knowledge of human nature, strong in its support to conscience, strong with the unselfish sweetness and strength of LOVE.

After walking carefully and candidly around my good brother Crosby's ingenious exegetical structure, I do not find it strong in any particular, except it be in the epithets launched at us abstainers from the decanter. As a "paste-board fortress" for the protection of the drinking-usages, it will be a popular place of resort for all those who believe that "the drinking of wine is sanctioned and commanded by the Word of God, and must remain as the general rule." For all those who like this sort of beverages, this will be just the sort of logic which they will like. Ingenious and pretentious as my brother's logical structure may be, it cannot stand against the powerful instincts of unselfish Christian love. Even the sigh from the broken heart of one poor drunkard's wife will blow it down.

III.—THE PLACE OF THE SENSIBILITY IN MORALS.

BY MARK HOPKINS, D.D., LL.D., WILLIAMS COLLEGE, MASS.

IN the leading article of the December number of the HOMILETIC REVIEW, Dr. Gregory imputes the decadence of public morality in Massachusetts and in the country at large, and also the debate at Des Moines, to certain moral teachings in the higher institutions of the country. Among those who teach these corrupting doctrines he refers particularly to me. In connection with this, he says, I am quoted as saying two things in the debate referred to, neither of which I did say. Where he got his quotations I do not know, but they are not to be found, nor anything like them, in the verbatim report of the debate as printed by Houghton & Mifflin, nor in any other report that I have seen. The second quotation makes me speak of "the merits of the question." On that point I said nothing. My remarks had sole reference to the best method, in the present emergency, of selecting candidates for missionary work. Dr. Gregory had, therefore, no basis for inferring, as he does, my "attitude" on the theological question. Of that, it is sufficient to say here, that I stand with Dr. Clark as his position is given in his published speech. So much for misrepresentation, which I do not charge as intentional.

Of the essay at large, I think it may be said that the essence of it, briefly and fairly stated, is contained in three propositions:

1st. That for a man to desire and seek blessedness in connection with holy activity, as it is implied in the Beatitudes that he should, is selfishness. It is different from Epicureanism, but is on the same plane, and is, on the whole, rather worse.

2d. That for a man to desire and seek for the perfection, and so the

true dignity, of his nature, is selfishness. "It begets a morality so unmoral as to be fatally immoral."

These propositions Dr. Gregory must either believe or be held to misrepresent those whom he assails. They can be believed only by those who hold, as many do, that it is selfish for a man to seek his own highest good. In the view of others who believe, as I do, that it is the duty of a man to seek his own best good as well as the good of others, the propositions confute themselves.

The 3d proposition is, that essential morality, or virtue, consists in doing right because it is right. His language is, that the "command of the moral law is not, Do right if you would be happy, or, Do right if you would be a man, but, Do right because it is right, or the will of God."

In this last injunction it seems to be assumed, and indeed must be, since there can be but one ultimate standard of action, that to do a right action because it is right, and to do an action because it is the will of God, are the same thing. But that is an entire mistake. To do right because it is right is a principle of action that ignores the sensibility as far as that is possible. It excludes from the sphere of morality, in opposition to the Scriptures, the ideas of reward and punishment. It is godless. If an action is wholly from a sense of right, there is no will of God in the case. But to do an action because it is the will of God is a wholly different thing. It involves faith in Him, and the idea of a good in some way to be attained. We may not see how the good is to be attained. The command may seem to us in opposition to all rational plans for good. But here comes in the imperative *ought*. God has rights over us. These rights involve obligation on our part, and because He is God, and it is rational that we should honor Him by an unlimited trust, our obedience *ought* to be unquestioning, unlimited, unto death. This is wholly different from doing what we suppose to be, and what may be, a right action because it is right. The two are incompatible, and we must choose between them. I choose the doing of the will of God, not as mere will, but because it is His will, and in so doing give to the imperative *ought* its fullest scope. In so doing I also bring into full play the sensibility as well as the intellect.

The foregoing observations, so far as they are personal, are of slight account; but as the system put forth in the essay so fully ignores the sensibility, I make them as preliminary to a brief inquiry into the place which that must hold in any correct theory of morals. This inquiry is fundamental, and yet I do not remember to have seen it pursued specifically.

The division of the mind into Intellect, Sensibility and Will, is now generally accepted. So far as we are rational, Sensibility is *conditioned* on Intellect, and Will on Intellect and Sensibility combined.

Each of these is essential to our conception of a Person. Not that they go to constitute personality as if that were made up of parts, but that each is an essential, and often a simultaneous manifestation, of the one personality. Among these, the Sensibility is central. It is the source of all feeling. In this, hope and fear, joy and sorrow, desire and affection have their roots. Without it there can be no motive, and so, no action of the Will.

The Sensibility being thus central, I observe respecting it that it is the condition of moral ideas. By this I mean that it is only in connection with the action of a sensibility that a moral nature can act, or moral ideas be originated. How is it that we have the notion of a right which I suppose to be the primitive moral idea? Only as we have some desire or active principle. But active principles have their root in the Sensibility. Without the idea of a good, as actual or possible for some one, there could be no idea of obligation, or of justice, or of moral love. That love which is the fulfilling of the law, and in which the choice of good for some one is central, could not exist.

But if the moral nature cannot act without a Sensibility, does not that imply that it is secondary and subordinate to the Sensibility? So some suppose. They think the view now presented detracts from the exalted nature of the Moral Faculty and the independence which they conceive belongs to it. But it no more detracts from the exalted nature of the Moral Faculty to say that it is conditioned on a sensibility than it detracts from the exalted nature of a king to say that the idea of him is conditioned on that of subjects. The moral faculty is king; but, if there were no active principles having their root in the sensibility, there would be nothing over which it could rule. This dependence of the moral nature and of the ideas which it gives on a sensibility has not had the place in moral discussions to which it is entitled.

Again, if moral ideas are conditioned on a sensibility, it will follow that the sphere of moral action is limited by that. An action that does not produce, and is not intended to produce, any result in some sensibility is not a moral action.

Is, then, the motive to action drawn from the Sensibility, or from the Moral Nature? This has been and is the point of perplexity. The way out of it is to state the part which each has in the action as originating or controlling it. Without the Sensibility we should not act at all. All agree that the Will acts only through the Sensibility. As has been said, the central act of moral love is choice, an act of the will. But if the Will is moved only through the Sensibility, the motive for its action must be from that. If we are to love God we must see in Him that which is worthy of love, which calls forth admiration, approbation, adoration; that which fits Him to be our portion and all-sufficient good, each of which can be only through a

sensibility. But if the motive be thus drawn from the Sensibility, what is there left for the Moral Nature to do? Just this. We are capable of acting from a great variety of principles, each having its root and finding its good in or through a sensibility. Of these, some are higher, some lower. Of this we have an intuitive perception, and the office of the Moral Nature is to command us in all cases to choose the higher, and to make the highest supreme. This command is absolute; it is the categorical imperative, the *ought*. Let men always do this, and nothing more would be needed for the perfection of society. They would love God supremely and men impartially.

This removes all perplexity, brings all the principles of our nature into full play in moral action, and, so far as I see, gives us a perfect system. It is, I suppose, the system of Mr. Martineau, but, as is stated in "The Law of Love," was taught by me before I knew anything of Mr. Martineau. The system may not be correct. If not, let it be shown. At any rate, it is the system I have taught, and teach still; and I leave the public to judge whether the teaching of such a system would be likely to produce a decadence of public morals and the debate at Des Moines.

IV.—THE BEST METHODS OF GETTING CHURCH MEMBERS TO WORK.

BY CHARLES F. THWING, D.D., MINNEAPOLIS, MINN.

IN getting members of the church to work, aid is gained by—

1. Emphasizing the idea of the church as a body of Christian workers. In the current definitions of the church, "believers" and "ordinances" are the important words. The accent is placed upon the holding of certain doctrines and the observing of the sacraments. The last would I be to lessen the force which is thus placed. But also the first would I be, were it possible, to introduce into the definitions of the church the idea that it is composed of those who are doing the work which Christ came to begin, and which was far from finished at His ascension. For, though the church embraces believers, it also includes Christian laborers, and, though to it are committed the duty and the privilege of observing the sacraments of baptism and the communion, to it also is intrusted the duty of the evangelization of the world. The church is the present incarnate Christ. The church is the vicergerent of Christ on the earth. The church is the soldiery, of which He is the captain. The conception, therefore, of the church as a body of those who are doing Christ's work, in and for the world, is legitimate—legitimate to the Scriptural record, and to the verdict of the Christian conscience, and of the Christian consciousness. Moreover, emphasis of this idea is legitimate. For the Bible reiterates the idea, and endeavors to arouse the reader to the

responsibility which is suggested in the words of being "laborers together with God." The Christian mind and the Christian heart of the times demand that the church be the aggressive and laborious agent of Christian service. The presentation of the church in this aspect cannot but tend to arouse and to develop the spirit of work in its members. The pastor does well to elaborate this conception in special or occasional sermons. The pastor does better whose grasp of this conception is so vivid and vigorous that it forms the undertone of all his sermons.

In securing workers for the work which Christ has committed to His followers, aid may be still further derived by—

2. Conceiving of the church as divided into bodies having peculiar fitness for specific kinds of work. The constituency and the environment of each church are individual. But every church has at least these elements to deal with: the unchurched; new families moving into its neighborhood; children; young people; those in need of material assistance; those in need of religious instruction, guidance and inspiration. Every church also bears relations to the grand missionary movements. To the duties which the presence of these persons from every church is to be faithful. To these duties it can be most wisely faithful by the application of the principle of the division of labor. Though no member is to be indifferent to any part of the work of the church, each member has abilities which more efficiently qualify him for service in one part than in another. The dictate of common-sense, and the dictate of the Scripture, are that he devote his powers to those lines of work in which they will prove of most worth. One man, with a peculiar readiness of address, may be ordained by the pastor for looking after the unchurched and the new families taking up their residence in the neighborhood of the church. To one woman may be committed the special task of gathering children into the Sunday-school. To another woman may be intrusted the duty of instructing the children in the Bible, in a way more thorough than the hour of the Sabbath-school permits. The charitable work, not in the negative sense of giving away old clothes and sending out dozens of Thanksgiving turkeys, but in the positive sense of showing one's self a genuine friend to those in need, may be commended to the wise diligence of a special Board of ladies and gentlemen. The work, too, of instructing the young men and women in the Bible and in Christian doctrine, and in matters of church work, should be placed in the special charge of those competent for this serious duty. The outlook committee on mission work, local, national, foreign, should not fail of receiving consideration. The pastor, seeing the work which his church ought to do, understanding so far as possible the abilities of its members, should seek to set each member to that task to which nature and grace have fitted him. This worthy

purpose is to put others to work. He may in the first year of his pastorate work much harder in getting his church to work than he would in doing himself all the work which he gets it to, but it is better for the church always, and in the end better for himself, that his division and subdivision of labor be pursued. Let the pastor himself train special workers for special works. Agassiz was once asked what was his greatest work in America. His reply was, the training of three men. "One," said the great naturalist, "has abandoned my theories, and one has become indifferent to me, but the scientific training of three scholars is my greatest work"—greater than the building of the great museum at Cambridge, greater than all the Continental investigations which made him one of the first naturalists of the century. Likewise, many a pastor finds his greatest work in a ministry, not the building of a splendidly equipped meeting-house, not the receiving even of hundreds into church-fellowship, but the conversion to Christ and the training of a few men and women who are thus qualified for eminent service. Let each pastor know the work which his church is evidently by its position ordained of God to do. Let him, with this knowledge, study to allot this work in its diverse forms to those who can or ought to do it.

In the achievement of this special aim, as well as in the ordainment of its general motive, the pastor receives aid by—

3. Constant and strong emphasis of the purpose of all church work: the development of Christian character. Church work is in peril of seeming to be an aim in itself. The machinery may be so fine and so finely adjusted, and the running so regular and exact, that the impression is given that it exists for its own sake. Even if this be the case, the conscientious laborers in a church will soon tire of so heartless and useless a service. Church work is also in peril of becoming humdrum. It moves slowly and regularly along grooves which successive movements have made. In this instance, also, it likewise fails of effectiveness. Against these two diverse and all other perils church work may be delivered by keeping vigorous the idea that the purpose of all this labor is to make men more Christ-like. This most worthy purpose of which the mind can conceive elevates toil, ennobles self-sacrifice, adjusts difficulties, eliminates selfishness, inures patience, it gives to work enthusiasm and persistency, constant growth, and increasing success.

In getting the members of a church at work, it is always—

4. To be remembered that the minister himself should be at once an example and an inspiration. No church will be eminently a working church unless its minister is eminently a working minister. "Like father, like child"—it is more true, "like pastor, like people." If he be lazy, indifferent to strangers and new families, careless of the sick, the *mourning* and the poor, without system in his parochial labor,

thoughtless of those demanding special attention, he has himself to blame if his church follow the pastoral pattern pretty closely. If he be laborious, cordial to strangers and new families, attentive to the sick, the mourning and the poor, wisely regular in his parochial labor, thoughtful of those requiring special watch and ward, as the new convert and the inquirer, if he be strong, vigorous, aggressive, eager to do as much as possible, his church will catch the enthusiasm of his example and will be aroused by the inspiration of his work. Choose the churches, in New York, Chicago, Boston, Philadelphia, which are most active and aggressive, and it will be found, with scarcely an exception, that they are the churches manned by the most active, aggressive and laborious ministers. The old minister said to the young minister, "If you are a faithful minister of Jesus Christ you will have many an aching head, weary back, and heavy heart." Yea, every minister's head ought to ache, and his back ought to be weary, and his heart ought to be heavy, in the noble and devoted earnestness of his labor. As a class, the minister is more laborious than the lawyer or the writer; but most ministers should be far more devoted to their work. If they cannot be Pauls, they can be Pauline in the enthusiasm, courage, and persistency of their work.

In gaining his purpose, the pastor may be somewhat helped by—

5. Attending to certain specific details:

(a) Full and frequent conferences of the heads of the departments of work in a church. These conferences give knowledge of the needs and of the means of meeting these needs; they promote a helpful acquaintance, and they invariably, if rightly conducted, result in arousing and sustaining enthusiasm, always liable to flag in the work. In these conferences the pastor should occasionally give talks upon the methods of working.

(b) The circulation of literature treating of church work. This literature is meagre. Dr. Goodell's "How to Build a Church"; Trumbull's "Teaching and Teachers"; the Biography of Norman McLeod; the publications of the Associated Charities—these are books which a pastor may well keep in rapid circulation. Articles in the newspapers which are relevant should be noted.

(c) Work along long lines. Sound church-building, like sound character-building, is tedious. The pastor must be a fisher of men, in the sense of being willing to wait. Enthusiastic patience, patient enthusiasm, should be his mood.

(d) Willingness to alter and to vary methods. The very success of one method for a time tends to defeat its permanence. It must be changed. Means and measures which succeed in one church fail in another.

2. Each Sabbath filled with a variety of services. The Sabbath is at once *the spring and the autumn* of the spiritual husbandman. The

not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men-of-war?" This was accounted the very masterpiece of Hell. It is worthy of remark, that in the life and death of Mr. Badman, Bunyan has enlarged on the same thought. Mr. Badman's bankruptcy points a sharp moral for some modern bankruptcies, and Bunyan's doctrine of Christian fairness in trade as Mr. Wiseman puts it, is truth for all times. Obviously, Bunyan's conception of the Christian life, as necessarily one of spiritual conflict, is at war with some modern notions of a "Higher Life." But all the more reason for the study of his views. He has gone deeply into the philosophy of the matter. And any preacher who will thoroughly study this allegory will find a skillful treatment of these perils suggested, and many a theme brought up for pulpit discussion. It goes almost without saying, that in "The Holy War," as in the "Pilgrim's Progress," forcible illustrations will be found for pulpit use. Such characters as Mr. Carnal-Security, Mr. Loth-to-Stoop, Mr. Incredulity, Mr. Ill-Pause, Captain Resistance, Captain Credence, Mr. Recorder, Lord Will-be-Will; the gates of the town: Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate; such scenes as the trial by jury of the more guilty Diabolonians, and the final parting of Emmanuel with Mansoul, and that wonderful valedictory address; all these are a fund of illustrative material which the preacher can draw from at will. The character of the illustrations will differ largely from that of characters and scenes taken out of "The Pilgrim's Progress." But they are not less fitted for pulpit use. In fact, they have one advantage over most found in the more celebrated allegory. They are far less familiar. Many a hearer has from childhood known the wonderful story of the Pilgrim all the way from the Slough of Despond to the Celestial City, and has had for the hero of early life Great-Heart. But to most people, nowadays, the town of Mansoul is less known than the sources of the Nile—Diabolus and his war upon Mansoul far less familiar than the last war England has waged with her foes.

Bunyan's work as a preacher is only less remarkable than his work as an allegorist. "Preaching became the passion, as it had become the work of his life." Some of his expressions are memorable, as showing the intense earnestness of soul with which he "held forth the word of life." He felt "as if an angel was at his back." In his introduction to his "Light for Them that Sit in Darkness: a Discourse of Jesus Christ," he says: "I say, again, receive my doctrine: I beseech thee, in Christ's stead, receive it. I know it to be the way of salvation. I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the

sayings of no man; I find it in the Scriptures of truth, among the true sayings of God."

This extract shows us what was the key to his power as a preacher. His soul was his own. He was fearless. He was intense in his convictions. He had but one aim in his preaching—to convert men. He had but one substance for his sermons—the gospel of Christ. He began, indeed, as something of a controversialist, but soon threw this by, saying "that he came not to meddle with things that were controverted and in dispute amongst the saints, especially things of the lowest nature." He preached occasionally for his friend John Owen, and then had for auditors such people as Lord Charles Fleetwood and Col. Disborough. But his work was mainly among a different class—the same class afterward reached by the Wesleys. His power as a preacher continued to his death. Of his latest ministry, it has been said, that, "when Mr. Bunyan preached in London, if there was but one day's notice given, there would be more people come together to hear him preach than the meeting-house could hold." "I have seen," said his friend Charles Doe, "to hear him preach, by my computation, about twelve hundred at a morning lecture by seven o'clock on a working-day in the dark winter-time. I also computed about three thousand that came to hear him on our Lord's-day at London, at a town's-end meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get up-stairs to his pulpit."

We have, however, very few of Bunyan's sermons in the exact form in which they were preached. He threw them into the shape of treatises and then published them. His "Jerusalem Sinner Saved," "Light for Them that Sit in Darkness," "A Holy Life the Beauty of Christianity," "The Acceptable Sacrifice," "Come and Welcome to Jesus Christ," all were originally sermons, and which he worked over into form for publication. The discourse on the "Greatness of the Soul" remains, however, as he wrote it, in sermon form. All, however, may be studied as homiletical subjects. The indelible stamp of Bunyan as a preacher is to be found in them all. The preacher may learn from their faults. Of these, the chief one is peculiar to the age, in excess of analysis, divisions and subdivisions, till the mind is wearied of the sum in long-division. When the preacher says with the Psalmist, I "may tell all my bones," he may be sure he has gone too far in his analysis. This may not have been deemed a fault in Bunyan's time, though, on all known laws of mind, a greater effect would be produced by a method less painfully analytic. But the merits of these discourses entitle them to the preacher's study.

1. Their admirable diction. The short, plain Saxon speech, words which everybody knew the meaning of, form the basis of their power as pulpit discourses. It is worth a great deal to a minister to have

such a vocabulary. The failure of some preachers might be sought here. They have never learned to use the speech of common folk. "Fine writing" is out of place in sermons. Now, a true vocabulary for the preacher could not be better gained than by a study of Bunyan's discourses. He is a true model here.

2. Bunyan's discourses reveal that element in public-speaking which is so effective—the combination of the conversational method with the more oratorical. He is either, by turns, as will suit his purpose. Sometimes he does this by question and answer, sometimes by raising objections, and meeting them. We have no space to quote illustrations; but if any one will turn to the *Second Use* in his sermon on the "Greatness of the Soul," he will see an admirable specimen of the conversational manner followed quickly by what is more oratorical.

3. Bunyan's sermons are valuable for the knowledge they show in dealing with the sinful heart. His insight into its shifts and disguises is marvellous. Nothing escapes his scrutiny. He flings open the shutters and lets in the light of day upon all the dark and sinister evasions of an impenitent soul. It is a sort of morbid anatomy, but no man can come to "close grips" with an audience who has not something of this gift. In this respect no preacher excels Bunyan. He drives the sinful man from one stronghold of excuse to another till at last surrender is all that the soul can do. Such sermons as that on the "Pharisee and the Publican," "Come and Welcome," are admirable specimens of this.

4. It is another marked excellence of these sermons that they combine in the true gospel proportions the motive of fear with that of love. Here extremes are easy. A preacher's temperament will sometimes determine this wrongly. He will be all ablaze with warnings, or all possessed with appeals. It is clear to all students of the Bible, that while both fear and love are used as motives in the inspired Word, they are blended in a gospel proportion. Bunyan has hit this well, and a study of his sermons may correct evil tendencies in some, and wisely guide in the case of others.

It will be very easy to put aside such discourses as "old-fashioned," "not suited to this age," and all that. No one would for a moment advise the reproduction of such discourses, save in their spirit, and something, perhaps, of their form. But, after all, no preacher can afford to neglect the study of the great masters in the art of preaching. There is too little of such study. Great poets, great artists, great orators, of other days, are studied by modern poets, artists, and orators. And the modern preacher will not be less modern, he will only be the more fully furnished, if he shall give to the study of the great preachers of past ages a modicum of time and care.

The study of Bunyan, in whatever department of work we take him, has an influence on the heart, which has the highest value for minis-

ters. Much of his reading may of necessity be distracting, some of it disquieting. It is good to turn over these quaint pages of an author, his allegories, or his sermons, or his treatises, or even his poetry, for which Mr. Froude has a very kind word, especially for his *Book of Ruth* and the *History of Joseph*, done into blank verse. Dr. Johnson said the man was little to be envied whose piety would not grow warmer amid the ruins of Iona. Little is that minister to be envied who does not enjoy wandering with Christian or Great-Heart, fighting with Captain Credence or Captain Conviction, who cannot find an uncommon delight in the pleading fervors of his discourses. They do warm the heart. We live in an atmosphere of strong, deep, beautiful conviction. We frequent the society of no half-heated souls. It braces us for struggles, and shames all our haggard, halting steps. Well were it for our ministry if the pages of such men as Charnock and Owen and Baxter and Bunyan were more familiar.

VI.—THE CHURCH IN THE CATACOMBS.

BY REV. HORACE C. STANTON, PH.D., ALBANY, N. Y.

It was Divine providence which ordered that the most striking monuments of the early Christians at Rome should be buried deep under the Seven Hills. Had they been above the surface of the earth they would long ago have disappeared. But hidden in the dry, soft stone, on which the Eternal City stands, they still survive to touch the heart of Christendom, and give their imperishable testimony to the faith of the Martyr Church. The Catacombs are not in the labyrinths of now abandoned pits, once yielding the sand or pozzolana, which, mixed with lime, made the indestructible Roman cement. And rarely are they cut in solid rock. Though a few quarries, believed to have been dug by men who lived before Romulus and Remus, contain some of the earliest interments, even those of persons who may have listened to the voices of the apostles. There is the date of burial of one man who died less than forty years after the Crucifixion. The great majority of the Catacombs are cut in the clayey tufa. They are not earlier than the second century, and the custom of subterranean sepulture ceased when Rome was sacked by Alaric in 410.

Said St. Jerome, fifteen centuries ago: "My schoolfellows and I used on Sundays to make the circuit of the sepulchres of the apostles and martyrs. Many a time did we go down into the Catacombs. On either hand, as you enter, the bodies of the dead appear in the walls. Only occasionally is light let in to mitigate the horror of the darkness. You recall the words of Virgil,

" 'The gloom and silence fill all minds with awe.' "

With exactly such impressions, through the Church of St. Callistus, one enters now this city of the dead. The dry air smells of earth and

dust. As you pass, the graves in the walls seem for an instant to open, then close again. The galleries run in all directions, with burial-recesses in their sides. There seems no limit to their extent. You go down by a crumbling staircase to another story underneath the first, with other galleries and other crypts, also unnumbered. Then down another story still, then another, and another. Here other corridors and other chambers everywhere. Thus, for ages and ages, the sandaled work has glided through this vast necropolis.

After the fourth century, the Catacombs became objects of religious reverence. Pope Damasus (366-384) prepared catalogues of the chief burial-places and the holy men who were slumbering in them. In time, subterranean interment became a regular trade, and the grave-diggers carelessly destroyed many religious paintings which adorned the walls. So, in the eighth and ninth centuries, Popes Paul I., Paschal, and other Pontiffs removed large numbers of the relics. When Boniface IV. consecrated the Pantheon as a church in 609, he caused twenty-eight wagon-loads of bones of saints to be buried beneath the altar. In the fourteenth century, when a frightful state of society prevailed, the Catacombs became hiding-places for vassals of the rival Roman families, for outlaws and assassins; who, as the Papal authorities gained strength, were gradually driven out. In 1534, under Pope Paul III., some of the more remarkable crypts were cleaned out and lighted with lamps. The most thorough exploration of these hidden chambers was made by Father Bosio, who, toward the end of the same century, spent thirty years in studying the Catacombs. Later, Seroux Ditgincourt, purposing to spend six months at Rome in the study of Christian archæology, became fascinated with his subject and staid for nearly fifty years.

De Rossi published a complete collection of the Christian inscriptions, numbering over 11,000. Pope Clement VIII. decreed severe spiritual and temporal punishment on any who should desecrate these sacred retreats.

With the interest of these men you sympathize, as you look more carefully about this labyrinth of narrow galleries. These do not lead to the cemeteries, but are the cemeteries themselves. From 2½ to 5 ft. wide, about 8 ft. high, and generally on the same level, they sometimes diverge as from a centre; but oftener intersect one another at various angles, producing net-works which cannot be reduced to any system. They descend into the earth story below story, to the number usually of four or five. But in one part of the cemeteries of St. Callistus there are seven of these labyrinths, one below another, all connected by staircases cut out of the living rock.

The interments were sometimes in ordinary graves, in the floors of the galleries; but generally in long, low, horizontal niches cut in the walls of the galleries, tier above tier, like the berths of a ship; the

number from the floor to the ceiling commonly being five, but sometimes even twelve. In some pagan cemeteries these loculi run into the walls endwise, like ovens. But, in the Christian cemeteries, the niche was parallel to the galleries, being open along its entire side, which allowed a more reverential handling of the body. Generally, each grave was for a single person, child or adult; but sometimes it held an entire family. The remains were wrapped in linen clothes, or swathed in bands: often, in the case of the poor, with quicklime to expedite destruction; or, in that of the rich, with embalming, to prevent decay, spices were sometimes used. After interment each loculus was closed with the utmost care, by a slab of marble running the entire length, or by large tiles, which usually numbered three. Many graves have no inscriptions at all. But the epitaphs, when there are any, are always on these slabs; for the earlier interments, simply painted in red or black; for the later, in letters chiseled in the marble, then colored with vermilion. On opening a loculus, sometimes bones are found, sometimes just traces of dust in the outline of a skeleton.

The tomb just described was the most common, but not the only one. There were also the "table-tomb" and the "arched-tomb." The former was a long, square-cornered recess cut horizontally into the wall, then having the grave cut in the bottom of it. The "arched-tomb (arcosolium), in its lower part, was like the "table-tomb"; but the top of the recess, instead of being flat as in the table-tomb, was arched. Sometimes sarcophagi appear, but generally in the interment of the rich. Though table-tombs, arched-tombs and sarcophagi are found in the corridors, they appear oftener in the family vaults or chapels (cubicula), small rooms, generally about 12 feet square, but sometimes circular or many-sided, opening out of the corridors, their doors often appearing in rows along the galleries, like doors in the corridors of a hotel. Their roofs are sometimes flat, sometimes rounded. Each side, save that of the entrance, generally contained either a table-tomb or an arched-tomb; the one opposite the entrance being the place of honor, and appropriated to the martyr whose tomb served as an altar for the celebration of the Eucharist.

Generally each chapel or vault was designed to receive only a limited number of the dead, and these of a single family. But desire to be buried near one's relatives cut many new recesses in the walls, above, around, behind those first there, and the walls were entirely honey-combed with graves, sometimes even to seventy. Thus the wall-paintings in the chapels suffered much. As the old prophet of Bethel desired that his bones might be laid beside the bones of the man of God that came from Judah; so, when the chapel contained a martyr or noted saint, there awoke a desire to be beside the blessed dead, which acted very powerfully in the early Christian Church. And persons

of the utmost distinction were buried in the Catacombs, and were happy at the prospect of being thus interred, among them Emperors Honorius, Valentinian, Otho II., Popes Leo I. and Leo II., Gregory the Great, Gregories II. and III., and many other illustrious dead.

Most of the Catacombs originated in a single burial-plot owned by some private party. Around this area a gallery was cut in the rock, at a convenient depth below the surface, and reached by staircases at the corners. In the walls of this corridor, recesses were cut as needed. When a vault or chapel was required for a family, martyr, or person of distinction, this was made opening into the gallery. When all the space was filled, other galleries were made on the same level; thus converting the whole area into a net-work of galleries and corridors, which received one subterranean story after another. When adjacent burial-areas came into the same hands, new staircases were cut and new communications. Times of persecution caused other alterations. Staircases were sometimes abruptly cut off, leaving gaps that required ladders; then other and secret passages were formed, connecting with the sand-pits, and through them with the country. Thus, catacombs originally distinct became connected, and with endless complications.

In 1837, a school of some thirty youth, with their teacher, descended into these mazes for a visit. They never reappeared; and they never could be found. It is said that the experienced guides, torch in hand, do not like to wander far from the beaten paths lest they lose their way and perish. The idea that these crypts were dug without the knowledge or permission of the municipal authorities is erroneous. Such secrecy in their construction was neither necessary nor possible; and their vast extent bears witness to the great development of the Christian body. Only a powerful community, uninterrupted by the police, could have excavated labyrinths of such enormous extent. They are found in every direction (within a circuit of three miles) outside the city walls. The Catacomb of St. Alexander is six miles distant. Their number is said to be near sixty. The highest stories are 22 or 25 feet below the surface of the ground; and the lower, from 60 to 75 below. It has been calculated that the entire length of the galleries is not less than 800 or 900 miles; and that they have received from 6,000,000 to 7,000,000 interments; that for every person who threads the streets of Rome, 20 have been borne to rest in those gloomy caverns. But even partial exploration is dangerous, as the walls in some cases are threatening to cave in; thorough exploration is impossible.

The pagans, in their burying-grounds, generally made distinctions between the rich and the poor and the different classes of society. But, though we have evidence that the graves in the Catacombs were occupied by different classes in the Christian Church, the clergy, readers (lectores), "widows" or ministering women, catechumens, etc., all were buried side by side. In Christ Jesus all were one.

The subject of worship in the Catacombs is one of interest ; for in some of these chapels, beyond all question, the primitive believers assembled for religious rites. That, during persecution, the bishops conducted divine services in the Catacombs, is a matter of record ; and many of the places prepared for this purpose remain, as the chapel of St. Priscilla, said to contain the stone coffin of a martyr with a platform behind it, at which the leader officiated, according to the practice of the early Church. Sometimes, as in the cemetery of St. Agnes, we find chapels connected in a series opening into each other, probably constructed during the dark days, when public worship was made penal, and their arrangement unmistakably indicating a congregational purpose. Says the historian Mommsen, "This union of devotion with interment, development of the grave into a cemetery, of the cemetery into a church, is essentially Christian; one might, perhaps, say, is Christianity." Imbedded in the cement closing the graves are often found small vessels containing traces of a red fluid. It is believed that after the celebration of the Sacrament, which almost invariably accompanied a funeral in the primitive Church, the remains of the consecrated elements were placed here as a sort of religious memorial. Still existing baptisteries prove that the sacrament of baptism also was administered. The most remarkable is in the Catacomb of St. Pontianus. Ten steps lead down to a basin deep enough for immersion, and supplied by a spring. On the wall above is a fresco of the baptism of our Lord; who, however, is not immersed, but stands in the pool up to His waist, while water is being poured upon His head. Some chambers had armed seats and benches cut of the tufa, and supposed to indicate school-rooms for catechumens; though this is uncertain. But of infant baptism there is strong evidence. For there are graves of children, but a few years or months old, whose epitaphs speak of them as "neophytes." And no neophyte was received into the Church until he had been baptized.

There are a few springs and wells. But how far these crypts served as dwellings is uncertain. Unquestionably, however, they were often used as places of refuge from the fury of the heathen, in which believers, especially the clergy (naturally the first objects of attack), might secrete themselves until the storm had passed. They generally had different entrances; so, if one were watched, there might be escape by another. But they were not always safe asylums. There is record of one poor man, who, surprised in the act of devotion, found here his death and burial. And Stephen, Bishop of Rome, was caught here, allowed to finish the service in which he was engaged, then thrust back into his chair and beheaded. In the Catacombs of Paris was once found a spring. It was called "The Spring of Oblivion," and adorned with an inscription from Virgil. This was replaced by the more appropriate words of Christ: "Whosoever

Among the ruins of Pompeii there is much to gratify curiosity; nothing to arouse religious feeling: all is "of the earth, earthy." But in the Catacombs we are everywhere reminded of Christ, "the resurrection and the life." And, though no superstition mingled with their reverence, the graves of the martyrs were invested with peculiar sacredness. Of the multitude of martyrs we can form no estimate. For ages Rome was crimson with their blood, true to the descriptive figure used by John, a "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." By the middle of the third century, Cyprian said, "that the number of those who had suffered martyrdom was incalculable." Until the Last Day it cannot be known. But they breathed the sentiment of Prudentius:

" This which you labor to destroy,
With so much madness, so much rage,
Is but a vessel formed of clay,
Brittle and hastening to decay.
Subdue the indomitable soul!
Which, when fierce whirlwinds rend the sky,
Looks on in calm serenity,
And only bows to God's control."

Slain by Roman sword, or wild-beast's paw, slain in their pious homes, or slain in the amphitheatre, they were borne by loving hands to their last resting-place. Along the galleries of the Catacombs, rank on rank, in vast array, the armies of the martyrs praise God, and bear witness to their faith; until they, like Christ, arise, clothed with "the everlasting prime of eternity," and crowned by Him "who hath abolished death."

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. II.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

23. *Simeon's Five Rules.* 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till absolutely forced to it. 3. To drink in the spirit of no one who circulates an ill report. 4. To moderate the unkindness expressed toward others. 5. To believe always that if the other side were heard, a different account of the matter would be given.

24. *William Penn*, the Quaker, was no man to sacrifice principle for peace's sake. Confined for eight months in the Tower dungeon, for advocating liberty of thought and speech, he was offered his freedom if he would recant, but he calmly replied: "My prison shall be my grave before I change a jot. I hold my conscience at the will of no mortal man."

25. *Dr. Johnson* said of *Keate*, the comedian, that "if he were infidel, he was infidel as a dog is, that is to say, he *never had a thought upon the subject.*"

26. *The lack of analogy in pronunciation* in our English tongue is well illustrated in the following couplet:

" Though the tough cough and hicough plough me through,
O'er life's dark lough my course I still pursue."

27. *Power of Prayer.* The author of the lines,

"And moves the hand which moves the world
To bring salvation down,"

is Rev. John Aikman Wallace. The first stanza reads :

"There is an eye that never sleeps
Beneath the wing of night ;
There is an ear that never shuts
When sink the beams of night."

28. *Heathen Oracles* justified Milton's line : "Ambiguous, and with double sense deluding." Before Maxentius left Rome to meet Constantine in battle on the banks of the Tiber, he consulted the Sibylline books. "The guardians of these ancient oracles, as well versed in the arts of this world as they were ignorant of the secrets of fate, returned him a very prudent answer, which might adapt itself to the event, and secure their reputation, whatever should be the chance of arms." *Illo die, hostem Romanorum esse periturum* : "On that day the enemy of Rome will perish." Whoever was vanquished would become, of course, the enemy of Rome. The defeat of Maxentius was overwhelming; he, attempting to escape over the Milvian bridge, was forced by the crowd into the river and drowned by the weight of his own armor.

The ambiguity, obscurity and convertibility of oracles made one answer agree with various and directly opposite events. To Pyrrhus! *Aio, te Æacida, Romanos vincere posse* : "I declare thee, O Pyrrhus, the Romans to be able to conquer." Croesus consulted the Delphic oracle as to whether he should proceed against the Persians; and this was the reply, as Cicero renders it : *Cræsus, Halym penetrans, magnam perveriet opum vim* : "By crossing Halys, Cræsus will destroy a mighty power." He thought, of course, the kingdom would be that of Cyrus; it proved to be his own. A third time he consulted the oracle—anxious to be informed whether his power would ever suffer diminution. The Pythian answered :

"When o'er the Medes a mule shall sit on high,
O'er pebbly Hermus then soft Lydian fly!
Fly with all haste : for safety scorn thy fame,
Nor scruple to deserve a coward's name."

The catch was here: the mixed parentage of Cyrus had caused this opprobrious epithet *mule* to be applied to him.

Compare Shakespeare—the witch's prophecy : "*The duke yet lives that Henry shall depose.*" These were mere tricks—like the unpunctuated sign over a barber's shop in London : "What do you think I'll shave for a penny and give you a drink." Read as an exclamation, it encouraged applicants for a service that would cost nothing and pay them with a dram beside. But when such gratuitous service was applied for, the shrewd barber only repeated the words as a question.

29. *Man's need of Employment and Companionship.* In 1828, M. Mazeres was to be married to Mathilda Brucke. On his way to the house he fell where the streets were torn up for repairs; and for a few harsh words against the superintendent of highways, was plunged into a dungeon, and there kept confined till the revolution of 1830 released him. *Four pins*, which in the official search escaped notice, became his sole inspiration to exertion and recreation, and kept him from sheer insanity and death. He would throw them on the floor, and then in the darkness systematically explore the floor of his cell till he found them. His daughter has preserved these four rusty, bent, battered, broken pins, enclosed them in a framework, surrounding them with gems, and the bracelet might, before the Franco-Prussian war, have been seen in the Rue de la Paix, Paris.

30. *Experiments with the Brain.* Dr. James Arnott solidified the brain of a pigeon by exposing it to a freezing mixture: for a time it was ice-bound and apparently dead; but being again set free from the thralldom of frost, *it recovered its functions, unimpaired!*

31. *Forests and Rain.* Mohamet Ali made Egypt no longer a rainless region by immense plantations of trees. The *Cape de Verde* Islands, so named from their greenness, have been stripped of their forests by improvident inhabitants. Consequently at one time, for three years, no rain fell, and 30,000 people perished.

32. "*Sending Owls to Athens*," *Γλαυκεις Αθηνας*, corresponds to "sending coals to Newcastle."

33. *Telegraphic Brevity.* Cæsar's letter to Quintus, when besieged by Gauls. *Καισαρ Κικερωνι. προσδεχου βοηθειαν.* "Cæsar to Cicero. Expect reinforcements." That is almost as laconic as "*Veni, Vidi, Vici.*"

34. "*Ode to Posterity.*" Rousseau sent to Voltaire a copy of an ode with this title. Voltaire's reply was: "*Voici une lettre qui n'arrivera jamais a son adresse.*"

35. "*Adoptio.*" At 16, Roman youths were brought before the Prætor in the Forum, and there laying aside the *Toga prætexta*, and assuming the *Toga pura* or *virilis*, were acknowledged as sons and heirs. Does Paul refer to this in Galatians iv: 1-7?

36. *The Voltaic Battery and a Dead Body.* Experiments were made upon the corpse of an executed criminal in Glasgow, with a battery of 270 pairs of plates, 4 inches square. Applying one pole to the heel and the other to the forehead, the muscles moved with fearful rapidity, and rage, anguish, despair, and various other emotions, were exhibited on the countenance, mingled with horrid, ghastly smiles.

37. *Facial Expression.* Matthews, the actor, remarked that the face indexes the heart more plainly and faithfully than the tongue. "Now," said he, "what does my face express?" "Despair." "Bah! Peaceful resignation." "Now, what?" "Rage." "Stuff! Terror!" "Now, what?" "Imbecility." "Fool! Smothered ferocity." "Now, what?" "Joy." "No! Any ass can see that this means insanity!" Facial interpretation evidently needs to go with facial expression.

38. *The Natural Penalty of Habit.* The captain of a band of thieves gives to the ragged schools a pound yearly, to help in keeping all young persons from growing up as he had, and he confesses that he has so long stolen that he *could no longer change to an honest vocation.* Prov. v: 22.

39. *An Acrostic on Patience.*

Patiently waiting, our Master to see,
Anxiously striving from sin to be free.
Toiling on bravely, in sunshine and shower,
Implicitly trusting His love and His power.
Enduring in meekness, in patience of hope,
Never repining at smallness of scope.
Casting out prayerfully bright golden grain,
Ever more help us, dear Lord, in thy name.

M. VERNEX.

40. *Pleasure and Conscience.* The wayward pursuit of pleasure, regardless of moral consideration, finds a suggestive illustration in Donatello, in his unconsciousness of good and evil before his fatal push from the rock.

41. *Words and Works.* Agostino Caracci, discoursing one day on the excellency of the ancient sculptors, was profuse in his praise of the Laocoon, and observing that his brother Annibale spoke not a word, nor seemed to take any notice of what he said, reproached him as wanting taste, while he continued himself to describe minutely that noble work of antiquity. Meanwhile, Annibale, turning to the wall, with a piece of charcoal drew the statue as exactly as if it had been tangibly before his very eyes. The company were surprised, while Agostino, with self-reproach, confessed that his brother had taken a more effectual way than himself to demonstrate the beauties of that wonderful piece of sculpture. "The poet paints with words; the painter speaks with works," said Annibale.

SERMONIC SECTION.

THE BONES OF JOSEPH.

By T. T. EATON, D.D. [BAPTIST], LOUISVILLE, KY.

And ye shall carry up my bones from hence.

Gen. l: 25. *By faith Joseph . . . gave commandment concerning his bones.—*

Heb. xi: 22.

THE mighty procession was forming. Tribe after tribe was wheeling into line, with its women and children, its flocks and herds. Through the darkness went up with the wail of heart-broken Egypt the noise of Israel's marching. The preparations are about ended and they stand waiting for their leader. The voices of the Egyptians, urging them to depart, are hushed for a moment, as all turn to look upon Moses, coming quietly to give the command to go forward. Behind him walk a group of Ephraim's stalwart sons, bearing on their shoulders—what? Many a voice whispers, "What is that?" as the men move on to take their place with their tribe. What is that which Moses brings forth with such care to take with them out of Egypt? And the answer comes, "It is the body of Joseph."

In silent reverence the thousands stand as the bearers pass by. All people honor their mighty dead, and stand with bared heads as they are borne past. And the hearts of all Israel are stirred with the thought of the grand life of their noble prince as they watch his descendants bear his body to their place in the line. From their earliest days the romantic story of his life has been familiar to them. It was their favorite at their mother's knees, as exciting as any fairy story or legend which ever delighted childish hearts. Scarcely one among them but had been taken in his early years to look at the coffin of this great man. Many a time have they been kept from utter despair by the sight of

that sarcophagus. And they saw no hope of deliverance. There were kings who knew not Joseph and would have laughed to scorn the thought of showing gratitude to the descendants of the statesman who by his wisdom had saved Egypt from ruin. But amid all their discouragement, while all their cries to the God of their fathers seemed wasted on the air, with no ear to hear and no heart to pity, that coffin of Joseph, waiting there, stood between them and utter hopelessness. That body in its silence spoke to them more clearly and powerfully than any living men could speak. This great prince, who foretold the plenty and the famine, had said, as he lay dying, "God shall surely visit you, and you shall carry up my bones away hence with you," and through all these dark years that silent body had emphasized the words. All his greatness and wisdom, of which they were so proud; all the story of his life, of which even the children never wearied, added force to the words.

Moses had asked of Pharaoh permission for the children of Israel to go three days' journey into the wilderness to sacrifice to the Lord their God. Nothing was said either of return or of continued absence, and many of the people may not have known that when an Israelite leaves Egypt he leaves it forever. They were now going out, but was their departure final? But their doubts are solved as the body of Joseph is borne past on the shoulders of his descendants. No word is needed from Moses to tell them that they are going into the desert to sacrifice indeed, but beyond, into the land promised to their fathers. That body bore silent testimony to the joyful truth that they were leaving Egypt forever.

Nothing in all Joseph's life shows his

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

heart so plainly as the directions he left at his death. After a long life spent in their service, he so loved his kindred and had such faith in his God that he thought only of how he could best make even his dead body serve his people and glorify God. It was not merely a desire to be buried with his fathers; for all Egypt would have united with his kindred in carrying him thither. They had thus carried Jacob; still more willingly would they have heeded the wish of their great statesman who for eighty years had governed Egypt so wisely and so well. But he would serve his people and honor his God with his dead body. A long life of service did not satisfy him so long as there was aught he could do. He believed God would visit the people and lead them out of Egypt. But the time might be long and their faith fail as they waited. Nothing he could say or do would so keep the coming exodus in their minds as to leave his bones among them unburied, waiting to be carried up from hence. Nothing would serve so effectually to keep in their minds and hearts the wonderful story of God's dealings with Joseph himself; his rescue from the pit and from the dungeon, and his deliverance of his father's family from the famine.

Moreover, Joseph was not ashamed of his people. He gloried rather in being one of this despised race, because they were the chosen people of God. Instead of letting people forget that he was a Hebrew, he emphasizes the fact by leaving his body among them to share their fate. Whatever else may be remembered concerning him, that he was an Israelite shall not be forgotten.

Notice here how true, even in the matter of earthly fame, are the words of Christ, "He that loseth his life for my sake and the gospel's shall find it." Had Joseph thought only of his own glory among future generations, and prepared for himself one of the grandest of all Egyptian tombs, with his great deeds as ruler of earth's mightiest empire engraved thereon, he would have been utterly forgotten ages ago; or, at most, his name would have been but one

among many picked out with difficulty by a few learned men. As it was, he forgot himself and his future fame in his desire to serve his people and to show his faith in his God. He sought the kingdom of heaven and its righteousness, and undying fame and glory were among the things God added to him. Whoever will lose his fame for Christ's sake shall find it. Ages have come and gone, but the glory and fame of Joseph have gone on increasing. Little children love him, all men honor him, and time as it rolls on but shows the truth of Jacob's words when he declared that the blessings of God unto the utmost bounds of the everlasting hills should be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

There was nothing in the gift of the king—and Egypt was then the great empire of the world—which that king would not have given to Joseph for his two sons. No man ever had a finer opportunity to provide for his children and secure their advancement in life. They were half Egyptian, too, their mother being daughter of the priest of the sun; and never did nobility in any land rank higher than did the priesthood of Egypt. Their mother gave Joseph's sons high rank in the ruling cast, and how many excellent reasons might have been found—in their mother's feelings, in their worldly interests, in the gratitude their father owed to Pharaoh—for allowing Manasseh and Ephraim to forget their connection with that unpolished band of despised shepherds yonder in Goshen, and to take their place among the first families of Egypt! Many fathers, without one tithe of the good excuses Joseph might have pleaded, would have decided to throw the destinies of their children among the Egyptians instead of among the despised Jews; and would have carried them to their grandfather, Poti-pherah, rather than to Jacob, for his blessing.

Manasseh and Ephraim seem to have been reared not in the court of Pharaoh, but among their kindred in Goshen, and to have been trained from their

youth to look upon themselves as Hebrews. And nothing their wise father could have done to strengthen the bonds which bound them to Israel would have been more effectual than the commandment he gave concerning his body. In justice to his descendants, be it said, that they seem never to have thought of their Egyptian kinship, though the haughtiness which always distinguished the tribe of Ephraim, and their determination to be first among their brethren, may have been in part their inheritance from the proud priests of On.

When we think of the temptation to Joseph for his own fame and for the grandeur of his children, and how he esteemed the promises of God to Abraham, to Isaac and to Jacob, far above all the riches and glory of Egypt, we see how worthy he is of a place in the bead-roll of heroes of faith which is given us in the eleventh chapter of Hebrews: "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel, and gave commandment concerning his bones." By faith in God's promises, faith in his love for his chosen people, faith in that coming seed of Abraham in whom all the nations of the earth should be blessed. To be sons of Abraham, the friend of God, was a higher honor for Ephraim and Manasseh than to succeed to Joseph's position in the government of Egypt. This man, who for eighty years had held the highest place possible for a subject, being prime minister and real ruler of that kingdom, showed that he was truly wise in casting his lot and his children's lot with the despised Hebrews.

But their march from Egypt to Canaan is not a holiday excursion, quickly made. Not yet can the bones of Joseph rest in the tomb. Year after year, as they march back and forth through the desert, while slowly the condemned generation died out among them, that coffin is borne on by his descendants. Those who bore it on that night-march from Egypt had died, and their sons, who stood looking upon it then with wondering eyes, had taken their place. And still they wan-

dered in the desert, and still no burial-place was found for Joseph. But, as it had done in Egypt, that coffin strengthens their faith in their desert march. Does despondency seize upon some son of Manasseh, and does he say gloomily to his comrade, "We shall all perish in this wilderness; it would have been better to have remained in Egypt, for none of us will ever reach the land of Abraham"?—one look toward that body waiting there, and which had waited so long, would silence him. If Joseph had such faith so long ago, why should his children doubt? That coffin stood a silent pledge that the wanderings should cease and they rest in the land promised to their fathers. It preached to them not only faith but patience. Why should they be weary of these few years, when Joseph had waited for burial through centuries?

At last the end came. The wanderings are over, the battles fought and the inheritance divided. The portion of the sons of Joseph has been allotted to them. And now Joseph's great descendant gathers the thousands of Israel to the burial at Shechem. Joseph was one hundred and ten years old when he died, and Joshua, as he stands for the last time before the assembled people, has reached the age of his illustrious ancestor. No more fitting man to honor the mighty dead could have been found than this brave old warrior son of his. Joseph's faith has been vindicated, God has visited His people with a mighty hand and outstretched arm; He has scattered their enemies and brought them to rest in this land of their fathers. And the people have fulfilled the oath sworn to Joseph so long ago by those who have been long dead. They have carried his body away from Egypt and stand gathered now in mighty concourse to give it burial. With what awe and reverence must those multitudes have looked upon the aged form of their great leader and the coffin of the long-dead patriarch, feeling all they owed to the leadership of Joshua added to the debt of honor due to Joseph! It was fitting that the entire

nation should gather round this open tomb. It recalls to us that burial which alone, of all in history, is to be compared with it, when the French people brought back from its long exile the body of the Hero they loved so well, and laid it to rest beneath the dome of the Invalides. And the inferiority in all things, save the moving of the entire nation, which was the same in both cases, gives us a clearer idea of all the grandeur of that burial of Joseph. Compare in your minds the career of Bonaparte with the long service of Joseph, his death with the heroic self-forgetfulness of Joseph's dying hours—the puny boy, without vitality to attain manhood, and the grand figure of the great Joshua, and you will feel with a deeper thrill the truth, even in a worldly sense, of God's words: "Him that honoreth me, I will honor."

Such glory and fame and power as the world had it gave to Napoleon Bonaparte, and took away, after the fashion the world has of treating its children. His fame still remains, but even to-day it does not equal the fame of Joseph, who has been dead these thousands of years. The Hotel des Invalides is no such structure as the Pyramids of Egypt, and when as many ages have passed since Bonaparte died as have already gone since Joseph was put in a coffin in Egypt, the name of Bonaparte may be as dead as that of the Egyptian kings, known only by name to a few specialists. But then, as now, and till the end comes, "to the utmost bounds of the everlasting hills" shall men revere the name of Joseph!

It is supposed that this speech of Joshua's at Shechem was his funeral oration over Joseph, as well as his farewell address to the people he had led so long. And it is just such an oration as was fitting for the dead statesman. Not a word of Joseph and his greatness, but all of God and His goodness to the people, told so as to impress that goodness indelibly upon their minds. Joshua's last words are worthy of Joseph as he stands telling of God's faithfulness, urging this nation to serve Him

alone, putting up a memorial-stone to be a witness to them that they have deliberately chosen the Lord their God, a witness which shall recall this day when he shall have followed Joseph to the tomb. And so, in the land of their fathers and surrounded by his descendants, the body of Joseph is buried at last. He can do no more for his people save by their recollection of his deeds. It would seem that whatever the other tribes might do, in forgetting the Lord their God and turning away to idols, this great tribe of Ephraim, with Joseph's tomb in their midst and that memorial-stone recalling the last words of the leader of whom they were so justly proud, would ever be true to the vow they had sworn: "Nay, but we will serve the Lord." It would seem so, I say—alas! alas!

I have told you somewhat at length the story of Joseph's body, because so illustrious an example before your eyes will impress upon you the great lesson it teaches more forcibly than any exhortation of mine, without such illustration, could do. The great lesson is of Joseph's self-forgetfulness, of his thinking even in the hour of death how he could honor God and serve his people. He had been faithful through a long life of one hundred and ten years; but that does not satisfy him. Joseph was not trying in the hour of death to make up for failures in life, as if to strike a balance with his Lord. He has not accumulated money all his life, and now when he is dying tries to make up with God by giving in his will what he can no longer retain. There is no reason to think that Joseph took advantage of his high position to heap up the wealth he might honestly have acquired. He had greatly enhanced the wealth and power of Egypt, but the portion of his sons, above their fellows, was the gift of Jacob, which he had taken from the Amorite with his spear and his bow. All his life through had Joseph served God and the chosen people, and when dying he is making up for no past deficiency, but is anxious to do all in his power.

Would that we all had a double portion of Joseph's spirit of utter self-forgetfulness; of thinking, when they would be excusable in thinking of self, only whether there is not something which remains by which they can honor God and benefit their fellows. But it is not alone in the hour of death that this spirit must be shown. Had Joseph thought chiefly of his own aggrandizement during life, he could not have been so nobly zealous for God at his death. The habits of a lifetime cannot be changed in that hour. If this great man made his very bones serve God when he was dead, let his example stimulate us to make all that we have and are serve Him as we go through life; and at life's close let us consider, "Is there nothing else I can do for God and His people?" To the earnest soul, all on fire with zeal for His service and doing with the might what the hands find to do, God will show yet more to be done. That is a noble coveteousness, the desire for more work in God's service.

Let parents take home and heed the lesson in Joseph's choice for his sons. He even used his own dead body as a bond to fasten them closer to the people of God. Are you not ashamed when you think what little effort you have made to secure your children's allegiance to the church of your faith? In your choice of associates for them, of the amusements in which you allow them to indulge, of the schools to send them, are you thinking of binding them more closely to your church? Or, are you thinking what associations will most advance them in the world and enable them to stand high in Egypt? Brethren! sisters! we stand ashamed, in the presence of God, before the coffin of Joseph. And especially those who, beginning life poor and friendless as he, have risen in wealth, culture and position, and wish to push their children forward in Egyptian society. You have none of you risen so high as Joseph, either in power or position. There have none of you married wives who could begin to compare in blood and rank with Asenath, daughter of Poti-pherah. If Joseph

did all in his power to separate his sons from the world and fix them among the people of God, what excuse have you for acting otherwise? And, observe, he succeeded. Manasseh and Ephraim were as devoted Israelites as if no blood of Egypt's proudest caste flowed in their veins. Such was Joseph's reward for his self-forgetfulness and consistency. He did not talk as an Israelite and act as an Egyptian: tell his sons to serve God, while nine-tenths of his life was devoted to the world.

Was it not a grand thing that Joseph could thus forget himself on his death-bed? His eternal interests were so secure in his heavenly Father's hands that he did not need to give them a thought. Men who have spent long lives in self-forgetful love of God are not troubled with fears when they come to die. Friends, it is worth all the crosses on which even Paul was crucified to be able to face death as Joseph faced it, anxious only for the people of God. Life is so short and death is so sure—will you not cease from your service of the world and serve God? You can do it if you will, for God will give you Joseph's faith if you will rightly ask it. Ah! there was the secret of his life and of his death. He had faith in God's promises, and all Egypt's greatness was as dust and ashes in comparison. Oh! that men would believe in the truthfulness of God! Your own experience tells you of the evil effects of sin, the shortness of life, and the folly of spending your days gathering wealth, when so soon it will be nothing to you if all the gold in the world were heaped around your coffin.

THE SPHERE OF THE PULPIT.

By REV. B. F. WILLOUGHBY [PRESBYTERIAN], LIMA, N. Y.

Preach the word.—2 Tim. iv: 2.

WHAT is preaching? What is the work and sphere of the pulpit? There is an especial object in every profession. The pleader is not in court to discuss theology. The physician comes not to the sick man to heal his politics. The builder handles not saw or plane for

the moral reformation of his employer. The carpenter is not a plasterer, nor the mason a layer of wooden floors. "Let the shoemaker stick to his last," is an adage as old as Apelles. The lawyer may indeed be something of a theologian, the physician an excellent politician, the builder even a wise and zealous advocate of moral reforms; and, therefore, even the preacher deserves no rebuke if he, too, has a manhood outside of his preaching. The only question is, What comes within it—his proper pulpit work?

The text is an answer to this: "Preach the word." We are to preach truth, and yet not all truth: not scientific discoveries, nor philosophical conclusions: not the speculative thought of the age: not all the infallible remedies of social reformers for the ills of the times. There is no call upon us to run rivalry with the editor in proclaiming opinions on all the facts or fancies called the news of the day. *The Word* is not what men say, but God says. Not all books, but this, **THE BOOK**.

The Word! There is no doubt as to what it means; Timothy knew it well. The Holy Scriptures, which he had known from a child, given by inspiration of God, profitable for religious instruction. The Church in all ages has known it. The Scriptures of the Old and New Testaments, of prophets and apostles. The infallible rule of faith and practice. Not the books *containing*, but that *are*, God's Word; not human writings enfolding divine inspirations. The fallible inextricably with the infallible, but the writings all divinely-human. The men moved by the Holy Ghost, their thoughts and even expressions—but none the less,—all thought and expression too,—that of God in them. Like Christ, the living Word, so is this written one both God and man—each distinct, and both one.

This we are to preach *as* the Word. We are to believe it and declare it as "Thus saith the Lord." We are ourselves to take it *as it is*, be our previous personal thinking what it may. It is reasonable, no doubt—for truth cannot be otherwise—only, our habits of reasoning may not compass the infinite

reason of the Book. We are not to break nor bend it into any forced conformity with what we think or like. We are not to assume that even a present popular or fashionable way of believing can ever make what God has said "behind the times." Perhaps we shall be charged with fossilism or fogism. Perhaps we shall be reminded of the *oldness* of these doctrines and the present age-progress beyond them. More still, we may be told that this implicit bowing to the Bible is itself one of the worn-out ideas of the past. But is this Bible the Word of God? Is it God's discourse, stating what God means? Is the utterance itself, as well as thought, God's own? If so, let us preach it so, preach it *all* as God's Word.

How does Christ use it—even the Old Testament Word? See how He meets every temptation with an, "It is written"! See the necessity, which he lays on His own life, to fulfill all that is written, in all that Word, concerning Himself. It is, to Him, the law in all things—the fulfilling of the Scriptures—*filling them full*, so that never an expression shall want its full meaning in the everlasting truth. Certainly, as Christ is to this Word, so are we. There is no looseness in Him—no reproof, by word or act, to implicit belief and subjection to those Scriptures of God. He rebukes tradition, indeed, for making void this law. He rebukes Sadducees for not knowing the Scriptures; He rebukes the strainers at gnats for neglecting the weightier matters of the law while magnifying little things beyond the law; but never does he rebuke any man for too closely believing or obeying. And it is ours to stand by the Word to-day as He did—to allow no Church traditions, nor anti-Church notions of this age, to make it void. "Let God be true and every man a liar." We are to believe this Word most profoundly: we are to fix ourselves on it as an eternal rock: we are not to float with the popular drift, nor even along the lines of our own pet thinking: but planted in the Word we are to grow *in* it. We are to develop thought and life,

as this develops in us, making the only true progress in all God's truth; growing larger and richer from these inexhaustible riches—the infinite wealth in what God means in the smallest thing He says: and growing thus in the Word, we are to bear fruit from it in all our preaching, teaching men as we are taught, calling them to believe as we do—not by our philosophy, but by the Word. This is the pulpit authority. Thus do we hold the keys of the kingdom. It is nothing in us as men, nothing in our ordination or priestly line; but *everything* as God's Word shines through us. We speak from this life within us—from heart and head.

This sphere is certainly large enough. Let us have no fears that we shall run the waste in a narrow confinement to mere Scriptural themes. We need never to go away from these to make our pulpits popular, or to touch upon any peculiar life or interest of this age. When we have dipped up the ocean in a tea-cup, then, perhaps, may we have exhausted the Word in our sermons. When we need to invent a new air for breathing, or light for seeing, then, perhaps, we may need something else than this everlasting Word for the religion of such an age.

Do we want variety? Or does the world want something new? Then let us search for it in some neglected or unexplored portion of the Word. The fact is, that every age, ours not excepted, is exceedingly narrow in its perception of Bible truth. It concentrates on spots. Especially it takes a point, to the neglect of balancing points. All truth is balanced, but not all thought of it. Every part of truth has a counterpart—an apparent contradiction—not because it is so, but because, in the very nature of things, it must seem so to a limited mind. Thus, the Divine Unity is set opposite the Divine Trinity; and both are true. The Divinity of Christ is balanced by His humanity; man's full responsibility, by his slavery to sin; God's sovereignty, by man's freedom of will; God's election of some to life, by the free offer of life to all; God's sovereign

keeping of all real saints, by the warning to the same saints lest they fall away; God's sovereign rule in every life, by man's making or unmaking of his own life; God's just punishment of sin and hatred of the wicked, by that love to all the sinning world that gave the Savior. Show us, indeed, a Bible truth and see if there is not another truth so opposite as to be a seeming contradiction. Infidels make merry over it: sects range themselves, one on the one point, and the other on the other—each right in what it affirms, and each wrong in what it denies that the other affirms. Indeed, it takes all Christian humanity, in all its modes of thought, in all the ages, to cover all this Word of God: and all together fail yet to cover it: and especially all the humanity of any one age. The doctrines that swayed the minds of former ages—now, by many, called old and obsolete—are as true to-day, and as important. But the narrowness of this age jeers at them as the signs of old-time narrowness. Indeed, that mind, or generation of minds, must be very narrow, which, in calling a doctrine *old*, assumes that it is disproved.

Men are growing, no doubt; only this drifting is not growing. The swinging of a pendulum is not advancing. The age-concentration to one side is not a disproof of the other side. A new out-flashing of truth from the Word does not reveal untruth in the light of other days. The new excitement of to-day is not a denial of yesterday. Thank God for all this! and thank Him that here is glorious variety.

We have, in this Word, all the truths which have stirred the Christian minds of nineteen centuries. We have the materials for a pulpit that will never wear out. There is no call here for a drowsy running in the grooves of a few thoughts. Here are the things both new and old—newer than this age even, and old as creation. Indeed, the old itself becomes new—the old Calvinism as it really is—how new it would be, to many, to see corrected the world-wide misconceptions of it! How new the light of it to many who hate their own dark thoughts

of it; the scarecrow dressed in patches of its worn-out clothes; the false assertion of it, in the face of that grand old, yet ever living, truth, on which the faith of God's children can rest forever—that backbone truth, which has made its believers the backbone men of history—that truth, indeed, as widely believed practically as it is denounced theoretically. Ah! how afraid men are to preach it! How the churches shrink from it! And yet, would anything be newer to-day, more fresh in the pulpit or awakening to the pews, than the preaching of that old truth in the language of this age, and in argument and illustration suited to present habits of thought and speech?

Preach *all* of the Word if you can in a life-time of preaching. Preach the forgotten parts of it. Preach also all that is newly explored—all, into which God's Spirit leads. But before we preach it, let us be sure that it is *the Word*, not our own mere thinking, not even our own hasty conclusion from a single text, unsupported by the context, perhaps contradicted by other texts. Let us indulge in no rash pride of originality. Let us thoroughly test all new thoughts by the "Thus saith the Lord."

On this point we cannot be too emphatic, for there is no greater temptation, to a thinking man, than that of trusting to his own thought. He takes his stand, perhaps, not on both poles of truth, but on one alone—God's love, for example. He may dwell on this. He may see the grand truth expanding in his mental vision, until, to his seeming, it not only fills all the universe of truth, but empties it of everything else. Nothing else, to him, seems true. God cannot be just. A God of love cannot punish. The terrors of the Lord must be only a myth. Hell can only be the foul abortion of an old-time mode of thought. Christ did not die for sin, for not even the sinner himself can die for it. Sin is a sickness, rather than wickedness, and never even a fatal sickness. There is no devil, for God's love would neither make one nor suffer one to make himself. Or if there be one, so called,

he is only God's minister of love on the shady side, and the most foully slandered being in creation. Evil itself can only be good in disguise, and sin itself only a spiritual force which is working out the other side of God's all-embracing and all-working love.

Now, the mode of thinking, thus illustrated, is one that starts from a half-truth. The starting-point is, indeed, in the Word—God is love—and love is half the Bible. But he who takes his whole belief from only this half soon leaves the Biblical starting-point and floats out into the vagaries of his own empty thinking. It is one thing to start from the Bible, and another thing to continue in it; one thing to draw a premise from a partial revelation, and go on in a series of inferences until final conclusions flatly contradict the Word; and another thing to try all, conclusions as well as premises, by the same Word, taking no step, accepting no inference, from beginning to ending, that is not fully sustained by a "Thus saith the Lord." How essential it is that the teacher of religion should be careful of all his steps! He is to lead souls by known paths only. Those souls are too precious to be risked on guesses. They are not to be saved by his originalities. No private theories, no brilliancy of his personal fancies, have place here, but only what God has said. They may, indeed, prefer His thinking to the Word: they may clamor for the new rather than the true: they may flock to the church for present entertainment rather than final salvation. But woe to the man who caters to these false cravings! Woe to the man who puts himself for popularity before the Word for God's glory—who gives men what they ask rather than what God commands!

But would I have the preacher a slave to a book? No; I would have the truth make him free. A slave can never be a preacher. The very idea of a preacher is that of a living speaker, not a dead mouthpiece. Life only can beget life. Every preacher must be a living Word of God—a smaller edition, as nearly as may be, of that greater Word who is his only

Lord. As the ambassador of Christ—as though God did beseech men by Him—let him personally pray men to be reconciled to God. Oh ! there is no slavery here. It is, indeed, hard study of the Word: it is close living by it: it is prayer: it is devout looking up through the truth: it is a heart full of all the spirit as well as letter of that Word. But it is a gloriously free life. It is more in us—ininitely more—than all our tongues can say. We speak what we know; we testify to our own Savior; we speak out, in the brightest colors of our own happy fancies, the heavenly hopes that make us very glad. We speak under the powers of the world to come that energize all our lives.

But, has the preacher nothing to do with the themes of to-day? Yes, certainly. God is in all these. Christ's kingdom embraces them. The life of the Word interpenetrates them all. Therefore the preacher cannot leave them out.

But, shall he be a partisan? No, unless in very exceptional cases. Cases, there may be, in which the parties are directly for or against the revealed will of God. Then, when God's truth itself becomes partisan, the preacher needs not to avoid it, nor the call to preach it. The times are not out of remembrance when the nation was rocked from centre to circumference; when the very Will and Word of God seemed trembling in the issues of battle and ballot, and God as well as the people seemed peculiarly to call on pulpits and churches to put themselves on the Lord's side of even the party question of the day. And, no doubt, what has been may be again. But I admit the presumption, that, ordinarily, parties are honestly divided—divided as to objects, and again divided as to methods, to secure an object which all good men desire. Christians are in all parties, and even preachers—they would be divided as hearers. The more I observe, the more I feel that no one party has all the Word of God. Each is really a *party*. It contends for a *part*. It is one side, and its whole spirit is an ignoring of all on the other side. We, as citizens, take choice of the best as we

see it, and often not the ideal best, but that best which may be within our reach, what seems the nearest attainable to the right. But we are narrow, indeed, if we call our party God's alone, and the others the devil's alone—our fellows God's partisans, and the others partisans of sin and Satan. The final triumph will be that of the truth on all sides, coming up in God's way rather than any party way. Hence, I believe that the work of the pulpit is in the principles of all God's truth, rather than in any one-sided part of it. It is, and must be, independent of parties. It must hold up all God's right in the sight of all. It educates Christian citizens rather than partisans. It winks at no corruption in the best party. It is the tool of no candidate. It invites no plaudits from political crowds. It simply declares God's truth, and lets it go, as God sends it. It dictates no votes and fears no voter; it goes just as the Word goes—thus far, and no farther. The preacher, educated by this Word, filled with the whole of it, spirit and letter, balanced as well as filled with its zeal and meekness, its exceeding earnestness, and yet breadth; its hatred of all evil, and yet keenness to see and use the good in even an evil-doer—its whole gospel spirit, in fact—all around and through. Such a preacher, I say, is his own best law. That gospel will guide him as well as impel him. Such a man is not likely to go without his sphere, for, somehow, wherever he touches is his sphere. All parties learn from him. All politics gain purity. All right and truth start up with life. Voters become honest. They gain impulse to seek the right and good; and hence, that right and good prevail.

But I can only give a few hints here on a very broad subject. And can only say now, in addition, that the sphere of the pulpit is too large for any man to fill. It widens to infinity. There is danger that even in it one may grow one-sided—never beyond the truth, and yet a hobbyist on only one truth—advocating, defending, enlarging, hammering at it perpetually. It may be free-will,

or election, love or justice. It may be one moral duty, or the denunciation of a particular sin—right, indeed, but not *all* right. One may even become a false preacher from ignored truths. The wrong he does is not that he spreads untrue beliefs, but does not spread all true beliefs. He leaves too many truths unbelieved. Here every preacher should wisely watch himself. The excitement of any one truth may become undue. We may find ourselves impelled on from sermon to sermon on the same line to preach again and again. The thought may run through our minds, night and day, coloring all study, interlarding all speech. And then it is time, on our own account, to severely halt, to turn our minds into other sections of the truth. This is good for laymen as well as preacher. The thing on which we are all excited is that on which we need to rest. Even the good thing needs abating. It is not good to be all one thing, however good.

Now, the whole Word of God is wonderful in this respect. It is peculiar. It often seems itself the obstacle athwart our zeal for the right. Even moral reformers sometimes complain of it, for it furnishes argument against them. Hence it is, that not a few impatient ones set themselves up as more right than the Bible—denounce it, and denounce its ministry and churches—denounce even its Christianity, as upholding the wrong which they oppose.

Now, the mischief here is in the education of souls on *one* truth, rather than *all* truths. Our religion, *as a whole*, is mighty, but all strength on a part only is very weak. In *all* its ways and spirit it is Omnipotence. It is God against all wrong. It is the whole Christian truth and spirit that abolishes slavery and eradicates all its spirit as well as form. It is the whole truth and spirit that moves on irresistibly for all temperance, all purity, all honesty, all virtue, social political, individual. And should the millennium ever come, it will be by the whole truth and spirit, moving on all together—all patience, with all earnestness, all charity with all zeal, all

Christian unity with the utmost liberty of individual work, and, above all, the trust in God that never wavers—the implicit deference to His Word, that never bends it, but bends to it, the prayer for God's triumph always in God's way—not ours in our way.

It is ours, then, to be continually holding up all the parts of this wondrous Word, and especially the parts least desired, but most needed; not to run with a party, but to lead all parties, to keep and maintain all the spirit, to be disciplined and enthusiastic, and keep both the discipline and enthusiasm of God's people in all God's work. Ah, my brethren, what a manhood we need to discharge all this work! What a loving and unswerving spirit, when we are most criticised! What a courage to stand often in the fire from both sides! What an earnestness, that will never be cooled by even the opposition of the earnest! What a looking to God to please Him, rather than around to please men! What an independence of every word of man, and absolute dependence on all the Word of God! May God help us to preach the Word! Amen.

THE FINAL END.

By W. E. MORGAN, D.D. [EPISCOPAL],
NEW YORK.

Then cometh the end.—1 Cor. xv: 24

BELoved brethren, amidst the decay and desolation of autumn, the old year of the Church dies and Advent returns. To-day the cycle is complete, and another year of grace and unspeakable privilege is ended. Everything measured by time has an end; whether it be the life-time of a man, or of a commonwealth, or of a world, the end cometh. The truths and redeeming love of God hold on their way; year follows year; but the warnings of the Gospel and the Church of God are heard sounding through them all. When the year has grown old, when the spring, summer and harvest time, each in turn have brought good gifts and finished their courses, when the earth is stripped of its brightness, and the brief November day, chill and dull, falls on the moor,

then the old cry is renewed, calling on us to wake out of sleep and welcome Him that cometh in the name of the Lord, and to prepare for the solemnities of that judgment over which He is at length to preside.

I do not believe it wise that in our religious feelings and duties we should be influenced very much by the passing aspects of nature; and yet no thoughtful mind can fail to notice or to be impressed by that correspondence so continually suggested between things natural and spiritual. Your destiny and mine are plainly written in the fading and drooping scenery around us. The same spoiler shall fall upon the summer fruits and the vintage of human life. Gladness shall be taken away, and joy out of the plentiful field; fields, freshly born, shall languish. The same autumnal chill and paleness and decay shall overtake and enwrap every loving soul before me to-day. Dear brethren, be alive, I entreat you, to the moving power of this thought. It finds a very impressive illustration in the decease of that eminent and honored citizen, lately the President of the United States, who lies in our midst, awaiting the solemn offices of burial. Seldom has one occupied that first and lofty place so goodly in form and stature, so girded with strength, so equal to the manifold trusts and duties of exalted rulership, or so faithful in their discharge. And yet the fall and twilight of his days came creeping on even before he left the Presidential chair. And now his strength is broken. His lips are cold. And amidst the pomp and glory of this outward world he has descended to the grave. But while a thought like this, and a spectacle of mortality like this, should impress us deeply, and tell upon our character and our conduct, it should never be separated for one minute from that more impressive and awakening thought, that, unlike the objects that have faded and vanished from the landscape, unlike the leaves that are chased like the chaff of the mountains before the blast, the race of man from Adam, in all

their ancient and forgotten tribes—those who died before the Flood, those who have fallen since, those this day smitten by the frosts of death, all alive, all shall live eternally. Amid the drooping of the daffodil, the fall of the leaf, and the fading of the flower, the spirits which depart hence, the souls of the righteous, and of the wicked, outlast the article of death. They crowd the invisible world. They wait allotment in the intermediate estate, and when the trumpet of the resurrection shall sound, the corruptible shall put on incorruption; the mortal shall put on immortality, and the dead, reinvested, shall stand before God.

Let us, then, for a moment surrender to the suggestions of this thought, and of this approaching advent; and may the anointings of the Holy One descend upon us, while we anticipate and ponder the consummation of our days.

“Then cometh the end.” The Apostle, as you will remember, in using these words, speaks of Christ as the Mediator, and as, in a certain sense, inferior to the Father. The end cometh when the mission of Jesus shall be accomplished. And then the solemnities of the general judgment having brought probation to a close, both to the saint and to the sinner, then cometh the end. Then shall the Mediator as well as the Comforter, the Son as well as the Holy Ghost, resume their previous relations, and the godly trio, God the Father, the Son, and the Holy Ghost, shall be all in all. The collapse and overthrow of our world is thus described concisely, and as a passing circumstance. “Then cometh the end.” Christ has finished His work. The world is to be burned. Its uses are over; the object of the creation is answered. It has been the theatre of probation and redemption, and when this end is accomplished, it ceases to be of value, and its end comes. This is all.

Dear friends, a more affecting thought can scarcely be presented to the mind than this, disclosing to us, as it does, the effervescence and the worthlessness our eye beholds when

and love throughout eternity. Identity, personality, will not be destroyed; and if here we do not reach the limit of power or the full measure of enjoyment, what supposition more reasonable than that we shall do both in the future life?

Mental powers are not perfected here. How wonderful the attainments and powers of the human mind! How vast the difference between the infant and the philosopher! Yet Newton, who, when a child, lay at his mother's feet looking at the stars, and perplexing his brain with eager questionings as to the power that held them in their places, when a man, discovered gravitation. But, with the history of all his wonderful discoveries behind him, he confesses in old age, "I feel that I am but a child gathering a few pebbles upon the shore of the unexplored ocean of truth that lies before me." Other giant minds, with colossal strides, have roamed through the domains of science, wrested precious secrets from the grasp of Nature, and made the very elements their servants, and, after all, died with their work unfinished, died when mental powers were just beginning to awaken to the possibilities of future expansion and development.

Such development is impossible here because of the brevity of life and the frailty of the flesh. "The spirit is willing, but the flesh is weak." And this brief life rendered briefer, so far as mental culture is concerned, by the weakness of infancy, the time necessary for eating, sleeping, resting, as well as by the limitations of sickness and age. If we can conceive of eternal monotony in heaven, then it is possible for us to believe that there will be no mental growth and progress there.

The *social and affectional* relationship can never attain perfection here; and as the mind craves infinite knowledge, so the heart craves infinite love. Here, too, we come in contact with the imperfections of our fallen humanity, for the happiest are conscious of a sense of incompleteness:

"A wish that they scarcely dare to own
For something better than they have known."

This is but the heart's protest against the insufficiency of all things earthly, its longing for the heavenly. This deep and universal want can only be met, if met at all, in the perfect life of a perfect world, where the affections may find the Supreme Being their satisfying and everlasting portion.

(2.) *There may be the calling forth of powers that are unexerted in this life.* Why should it be deemed a thing incredible that we possess powers of which we are now unconscious? There are supreme moments in life when it seems as if something in us wakes to action. During the greater part of life they slumber, there being nothing here to call them forth, and earth senses being too dull and heavy to apprehend them, save in those brief moments when they come in contact with influences and surroundings of a more exalted state, when they recognize the presence of kindred affinities, and send forth answering responses. Who has not felt the surging of delicious, indescribable emotions, when the slumbering chords of the soul were swept by angel fingers, and divinest melodies vibrated in unison with the music of celestial choristers? The sound of a far-off song in the night, the deep serenity of the ilimitable heavens, the solemn undertone of the ocean, waken within us feelings that common things have no power to reach.

What does the chrysalis know of the gorgeous beauty or happy freedom of the butterfly existence? And yet the worm, that once went crawling in the dust, burst forth one day from the cocoon in which it had entombed itself, no longer a worm, but a butterfly, sailing over summer fields seeking for summer flowers. The wings and colors existed in their incipency long before they were known and seen, just as all the possibilities of man lie lumbering in the life of childhood.

There has been much written and sung of a deep, unearthly roar that is heard beneath the Falls of Niagara. Travelers say that at first they have listened for it in vain. There was the rush and gar-

gle of waters, the sweeping surge of the mighty river, the dashing foam against the rocks, but this strange roar was absent. But, listening eagerly and intently, the long-continued strain has enlarged the hearing capacity until, sinking down to the key-note of the cataract, a low murmur steals upon them, swelling louder and fuller until the rush and gurgle and surge of the waters is swept away, and there is only heard the resounding thunder that rolls from the mysterious caverns of the mighty cataract. May it not be that the soul, when earth sounds die away and earth scenes recede from sight, will float upward, scarcely conscious of its own existence, until the celestial atmosphere and light and melody shall thrill it into life, when it shall rapidly acquire the new faculties of perception necessary to adapt it to the new order of surroundings?

II. THE REVELATIONS OF THE FUTURE STATE. "But we know that when he shall appear"—when our future state is made manifest—"we shall be like him." Being here the children of God, there we shall still be like Him. Glorious possibility! Blessed destiny! "I shall be near and like my God!" Like Him in dignity of character, "Each one resembling the children of a king." Like Him in purity, "Having washed our robes and made them white in the blood of the Lamb." Like Him in honor, being "Exalted kings and priests unto God," and joint heirs with Christ to "an inheritance that is incorruptible, undefiled, and that fadeth not away."

Like Him in the possession of glorified bodies, bodies adapted to that changed order of things which shall prevail when the "new heaven and the new earth" are made. "For this corruptible must put on incorruption, and this mortal must put on immortality." Sinless bodies, that shall never be defiled by iniquity, nor swept by desolating waves of passion. Painless bodies, that never quiver with agony of lacerated nerves, nor consume with raging fires of fever. Immortal bodies, that never lose bloom or vigor. "For there shall be no more death, neither sorrow

nor crying, for the former things are passed away." Like Him in the perfection of all our powers, which shall be directed toward proper objects, and so exercised as to secure the utmost happiness. We shall think right, feel right, desire only the right, and these great and purified soul-desires shall be more than satisfied by that river, "the streams whereof make glad the city of our God."

We shall see Jesus. That "great mysterious Deity we soon with open face shall see." Jesus, of whom we have heard and read and talked so much; the very same Jesus who was cradled in the manger, who healed the sick, who wept with the sorrowing, "who died for our sins, and rose again for our justification," and who still offers pardon to the guilty and rest to the weary. "We shall see Him as He is"; not in the lowliness of debasement, not as the sorrowful and rejected man, but in the grandeur of His power, the glory of His exaltation, the perfections of His character. See Him as our friend and companion, and enjoy long seasons of communion with Him, such as Peter and James and John never knew in the days when He tabernacled among men.

The blessedness of the future state is only possible to the sons of God. Woe unto that man, who, indulging himself in the illusions of unfounded hope, forgets the awful emphasis and deep significance of divine teaching: "Except ye be converted and become as little children, ye shall not enter in." Soul powers cannot be developed, nor soul hunger satisfied, outside the line of obedience to God. Our desires, our purposes, our lives, must harmonize with the Divine intention. Happiness is the inheritance of God's children, secured upon the simple condition of faith in Christ as the only Savior of men. Those who are journeying heavenward alone shall find purest joys and abiding happiness in

"That land, upon whose peaceful shore
There rests no shadow, falls no stain;
There, those who meet shall part no more
And those long parted meet again."

THE DOUBTER.

BY PROF. J. O. MURRAY, D.D. [PRESBYTERIAN], PRINCETON, N. J.

Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.—John xx: 29.

OF the personal history of Thomas but little is known. The office rather than the personality of the Apostles looms up. Judas is remembered by his crime, and Peter by his work and teachings. Passing allusions in Scripture, and dim traditions are found, but the authentic record of each apostle is scanty. The reason of this silence of Scripture is plain. Christ is the supreme and central personality to which all else is subordinate. Yet we are desirous of knowing what we may of these men. "The Teachings of the Twelve Apostles" is regarded by some scholars as the most important discovery of modern times. This is an age of unsettled belief, and we may profitably examine some of the characteristics of the "Doubter," as Thomas has been called. Brief utterances often reveal character, as where Judas murmured about the expenditure involved in the ointment, or where Peter rebuked his Master, "Be it far from thee." There are three utterances of Thomas which are noteworthy. The first is where the Savior proposes to go to Bethany, when there was an overshadowing peril in the journey, because of the murderous hate of the Jews. "Goest thou thither again?" It seemed as if the Messianic plan was to be overthrown and their Lord was to be slain. Then Thomas heroically added, "Let us go, and die with him." John and Peter are silent, but the heart of Thomas is revealed.

1. Loyal affection is here shown. Thomas was not cold and phlegmatic in his love. He could not live if Jesus died. He would die with him.

2. There was, moreover, revealed here a desponding temperament. He looked on the dark side. Jesus assured them that one need not stumble in day, but Thomas saw no light. He was loyal to the core, but he had, as it were, a double nature. To this it is supposed

that John alludes when he calls him Didymus, or twin. There was, with loyalty to Christ, united an obstinate doubt.

3. Another significant utterance of Thomas was at the last interview of Christ and his disciples. Judas had made his bargain and got his money. The passover had been kept, and Christ had spoken in hopeful, ringing, uplifting words, "Whither I go ye know the way," when Thomas interposed his sad query, "How know we the way?" Still desponding, he was walking by sight. He wished to see the way to heaven, just as he could see the road to Bethany.

4. A fourth utterance was made at the meeting of the disciples after their declaration that Christ had arisen. The week between those two gatherings must have been a joyless one. His faith had received a shock. He was restless, moody, and disheartened. He doubtless felt that he could get no help from the disciples. He was absent, for he preferred to be alone, solitary and brooding. The Hope of Israel was slain, the strong staff and beautiful rod broken! When told that they had seen and handled the risen Lord, he rejoined, "Except I, too, see and handle, I will not believe." He wished exact and tangible proofs. Thorwaldsen has carved the figure of the apostle at St. Thomas' Church, Copenhagen, with a measuring rule and a pair of compasses in his hands. He still was walking by sight. Now there are three lessons which this portraiture should teach us:

1. Faith is endangered by false tests.

God does not ask for blind confidence or mere credulity. Nor would he have us substitute a romantic religion for the reality, as where Peter asked for power to walk on water. Thomas ran a fearful risk in substituting sight for faith. But Jesus showed his pity and condescension by granting ocular proof, while he blessed those who made no such requisition. We ought not to demand degrees of evidence which God has not chosen to give.

2. We learn a lesson of stronger confidence in Christianity when we see

Thomas emerging into a stronger faith. The Prayer-Book well says that God suffered him to doubt the resurrection "for the greater confirmation of the faith." The belief of Thomas came to be as deep as it was enrapturing, beholding his Lord and God. Once more we have a glimpse of him ere he fades away from our knowledge. He is there waiting with the others for the descent of the promised Pentecostal blessing. Thus has Christianity been sifted by friends as well as by foes. Its certification is complete. Let us not be harsh with the sincere and candid doubter, so long as he, like Thomas, is thoroughly loyal to the Redeemer. Many a man has been kept from skepticism by the abiding influence of truths learned at a mother's knee or in the Sunday-school. In this history we may see ourselves, as Keble intimates, when he says:

"Read and confess the Hand Divine,
That drew thy likeness here, so true in every
line.

Though vexing thoughts may seem to last,
Let not thy soul be quite o'ercast:
Soon will He show thee all his wounds, and say,
'Long have I known thy name, know thou my
face always.'"

Finally, we find here the point and power of Christ's ninth beatitude. He not only gave a new command, but a new blessing: "Blessed are they that have not seen and yet have believed." We fancy that we could trust the Lord more fully if we could go to him in bodily form and talk with him face to face, but we do not know of what spirit we are. Our faith might not really receive any help. Better is the spiritual apprehension which rests on his testimony without wavering.

The morning of the day on which that great educator, Dr. Arnold, died, lying still with upturned eyes and with a voice clear and firm, he repeated the beatitude we have been studying.—Thomas Arnold had, with Thomas of old, known what doubt was, and he had known the joy of victory too. His sympathy with and his love for his Savior had given him the victory, and filled his dying eyes with the light of heaven! So in your dying hour only

this simple faith in an unseen Redeemer will fill your eyes with brightness, your heart with peace, and introduce you joyfully to the vision of the unveiled glory of the Lamb!

"VERILY! VERILY!"

By S. H. KELLOGG, D.D. [CONGREGATIONAL], TORONTO, CANADA.

And in seventy-six other places in New Testament.—John iii: 11.

THE word in the original, "Amen"; transferred from the Greek in all the "verily" passages in Douay version, as in ours after doxologies, etc. Derived from Hebrew *aman*, "to support," hence, "firmness," faithfulness, "certitude"; God called "Lord God of Amen," Isaiah lxx: 16; (R. V. marg.) connected with Hebrew word rendered "trust," "believe in," Gen. xv: 22; Mic. vii: 5, *et passim*.

These "amens," or "verilies," of Christ, the foundation of faith.

This word, as thus used, is peculiar to Christ, and occurs seventy-six times. In John always doubled: is reason of this in the deeper mystery of truths therein declared?

The epistolary use of the Amen, the echo of the Amen of Christ in the believer's heart.

Interest attaching to a book marked, e.g., by a departed parent, by a Luther. If we only had a New Testament marked by Christ!

But *these Amens are Christ's own marks* in the New Testament; like watermark in bank-note cannot be rubbed out.

I. Why has our Lord marked such and such passages? To call our attention to three facts respecting declarations thus emphasized, viz:

- (1) That the words marked are *sure*.
- (2) That they are of *special consequence*.
- (3) That yet *men are slow to believe them*.

II. What, then, has our Lord thus marked?

Passages marked may be classified as,
1. The "verilies" of Law and Warning.

These emphasize—

(1) The unchangeableness of the law in precept: "Till heaven and earth pass, one jot," etc., Matt. v: 18.

(2) The unchangeableness of the law in penalty: "Thou shalt not come out thence," etc.; Matt. v: 26.

(3) The helplessness of the sinner as under this law: John viii: 34, "the slave of sin."

(4) The necessity of a new birth: "Ye must be born again," John iii: 5.

II. The "verilies" of Grace and Promise.

More numerous than the former. "He delighteth in mercy."

These emphasize—

(1) The truth as to the person of Christ. He is omnipresent, both "in heaven" and on earth, John iii: 13: eternal, "Before Abraham was, I am"; John viii: 58. But the omnipresent and eternal is divine!

(2) The truth as to His saving office; "the door of the sheep," John x: 7.

(3) Various words of promise, covering the believer's whole experience. Thus Christ seals with His verities His promises.

(a) To the returning sinner: John vi: 47; "He that believeth on me hath everlasting life": over his return is "joy in the presence of the angels of God." Luke xv: 7.

(b) To the working Christian: as "He that believeth on me, the works that I do shall he do also, etc." John xiv: 12. And as so much that we do seems and is so insignificant, he marks this promise, "Whosoever shall give unto one of these little ones a cup of cold water only, in the name of a disciple, verily, he shall in nowise lose his reward," Matt. x: 42.

(c) To the praying Christian: "Whatsoever ye shall ask the Father in my name, that will I do," etc. John xiv: 13.

(d) To the suffering Christian: "Except a corn of wheat fall into the ground and die," etc. John xii: 24.

"Ye shall be sorrowful, but your sorrow shall be turned into joy." John xvi: 20.

(e) To the dying Christian: "Verily; I say unto thee, To-day thou shalt be with me in Paradise." Luke xxiii: 43.

Observe, in conclusion,

1. Upon these "verities" of Christ we may base an argument for Christ's superhuman character. His use of this word expresses an assurance of the most serene and absolute certainty, on matters where neither reason, observation nor experience can give us any information. In this respect, as in many others, is it true, "Never man spake like this man." Contrast the Buddha's refusal to answer Milinda concerning the existence of a First Cause; also Plato's modest phrase, *dolcei moi*. How explain this contrast? How is it that this confidence, intolerable in another, never strikes us as out of place in Christ? The answer: "We speak that we do know, etc.; "I testify that which I have seen with my Father."

2. Observe, that all these marked sayings of Christ have, so far, come true, even when that had seemed most unlikely. Note, as illustrations, his "verily" concerning the destruction of Jerusalem, Matt. xxiv: 2; concerning the persistence of the Jewish nation, Matt. xxiv: 34; His betrayal by Judas, Matt. xxvi: 21. We must infer in reason, that they will all prove true. The words of Jesus are all sure; both the law and the grace; doctrine, promise and warning. Will make no difference though we do not believe this. All will be fulfilled, to the believer, and the unbeliever.

I therefore commend to you these "verities" of Christ; they mark His words as most sure, and weighty as sure. Take them with you. They cover every condition of life. Put them against all vain philosophy; against all false fears; against all false hopes.

Have you one of these "verities" of Christ as the foundation of your hope?

"AND he saith unto him, Verily, verily, I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."—John i: 51.

COMMERCIAL AND SPIRITUAL RAIL-ROADING.

REV. W. G. THRALL, GORDON, PA.

Behold I will do a new thing. . . . I will even make a way in the wilderness.—Isa. xliii: 19.

THIS language may receive double interpretation: First, the Lord preparing "a way" for his captive children from Babylon to Jerusalem, and, Second, the Lord preparing "a way" for all the children of men from the wilderness of sin to the city of salvation.

I. Points of similarity between commercial and spiritual railroading.

1. Both are great enterprises, developed from small beginnings.

The first step in the railroading industry was a wooden tramway, having the flange on the rail instead of the wheel, and a horse for the locomotive drawing a wagon-load of 4,000 lbs.

From this single contrivance of the seventeenth century, through a continued series of improvements, we have now a vast net-work of iron of about 400,000 miles.

Even so the gospel system, beginning with the *narrow gauge* of Judaism, accommodating the few, is rapidly spreading its lines throughout the earth, serving the nations.

In place of the little group of disciples of 1800 years ago, there are now the several organized armies of God constituting the Church, with all of their systematized machinery and operations for educating the ignorant, caring for the dependent, and for reclaiming the unsaved.

2. Great effort was necessary in the work of construction.

1. An engineer must survey the mountains, ravines, hills, valleys and fields, securing a feasible route. Then the work of tunneling the mountains, digging down the hills, grading up the low places, trestling the rivers and gorges; and all this at an average expense of many thousand dollars per mile.

Thus, with the gospel way, a great amount of work necessary to its construction: (1.) The engineering, or surveying; no intelligence, save that of

Deity had the capacity for such work. The decree had gone forth that man must "surely die" if he transgressed the divine law. Man rebelled, and yet divine mercy asks that he may live. Now the grave question, how can the demands of both justice and mercy be met? Divine skill met the demand and surveyed the course amid all the difficulties.

2. Then the work of construction. Christ came to execute the plan, and none but He was capable of such a momentous task. And at infinite expense, He trestled the great chasm of sin between earth and heaven, brought down the mountains of human pride, filled the valleys of deficiency and want, and made straight the crooked places in human character; thus securing a commodious highway from the wilderness of sin to the city of everlasting life.

3. Many things connected with railroading the outside world does not understand.

It is by personal examination only that one may understand the language of the locomotive whistle, but the railroad employee understands whenever it demands signals or breaks. The flags and lanterns, red, white, green and blue, as given various positions and motions, speak a dialect commonly understood by the fraternity, but are Latin and Greek to him who has not made a personal study of them.

Greater and more numerous still are the mysteries of godliness to the non-professing world. How it is that the heart can be made new, that man can be born again, that he can hold intercourse with the God of heaven, the natural man cannot understand. To know, he must personally investigate.

4. There are special rules for all positions in the railroad business.

Engineers, conductors, brakemen, train dispatchers, telegraph operators, etc., have special rules, variously, all the way from six to fifty-five, governing their respective positions, besides general rules that apply to all alike.*

* From "Book of Rules and Regulations," of the Philadelphia and Reading Railroad.

So, in the divine "Book of Rules," God has given special directions to all of his subjects suited to their respective positions in the work: Rules for the benefit of the minister, the elder, the master, the servant, the parent, the child, the husband, the wife, the debtor, the creditor; besides general rules, that apply with like force to all.

To revere God's name, respect the Sabbath-day; to love one's fellow-man, even his enemies; to visit the sick, feed the hungry, clothe the naked, exercise patience, temperance, charity, etc., are rules for universal application.

5. Everything depends upon the observation of these rules.

The prosperity of the company, the welfare of the employees, the rights of the patronizing public, and the security, safety and comfort of the traveling world. Greater importance even than all this attaches to the fidelity of the gospel operatives in keeping inviolate the commands of their chart. Upon this depends the glorifying of God's name, the extension of His kingdom, the prosperity and happiness of the saints, and the eternal welfare of the public at large.

Carelessness and disobedience in the King's highway are attended with irreparable accident and loss.

6. Those most faithful in their labor, and showing best moral deportment, are promised promotion.

Besides demanding fidelity on the part of its operatives in their manual toil, the company require them to be temperate in their habits, avoiding the use of intoxicants, profane language, altercation, giving respect to superior officers, and kind attention to the patronizing and traveling world.

To those showing the best record in these particulars, the company say, "You thus establish for yourselves a claim to advancement, which will not fail to be recognized when a fitting opportunity may occur."

The pledge of promotion is also given to those engaged in God's service, who are loyal to his announced principles, and the Bible contains many examples of most royal promotion. Elisha grad-

uates from the plow to the prophetic office, David from the pasture lot to the throne, Joseph from the prison to the governor of all Egypt, Saul of Tarsus from tent-making to church-organizing, Peter, *et al.*, from fishing to preaching; and the history of the modern Church is abundant with examples of merited promotion.

II. Points of dissimilarity.

Without taking space to enlarge upon these, we just enumerate them:

(a.) The gospel company never suspends operations. Its "quota" never fails. (b.) God never takes the advantage of his employees. No strikes. Gives ample remuneration. (c.) Employees never deceive their employer, getting pay for service not performed. (d.) No harm ever comes to one laboring or traveling on the highway of holiness, except by his own fault. (e.) No privileged persons riding on the gospel thoroughfare without paying full fare. (f.) No "smoking cars" on God's lines, though many smokers. (g.) No "palace cars" from earth to heaven; whether emigrant or millionaire, but "one-class passage."

The rich and the poor meet together, and the Lord is maker of them all, giving no priority to any.

ONE MORE CAST OF THE GREAT NET.

By REV. C. H. SPURGEON, LONDON, ENGLAND.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel ii: 32.

I. LISTEN first to the GLORIOUS PROCLAMATION.

The blessing proclaimed is precious: "Shall be saved. Salvation is a very comprehensive blessing. It is a boon that reaches from the door of hell to the gate of heaven.

(1) Salvation delivers from the unutterable woe which falls on the hells of sin. (2) It delivers from the guilt of sin. (3) From the power of sin. (4) From the defilement of sin.

II. Notice that the **TIME OF THIS PROCLAMATION IS PRESENT.**

"Peter tells us that the time spoken of by the prophet Joel began at Pentecost. When the rushing, mighty wind was heard, and the flaming tongues sat upon the disciples' heads, then was the gospel dispensation opened in all its freeness. The Holy Ghost, who then came down to earth, has never returned; he is still in the midst of the Church, not working physical wonders, but performing moral and spiritual miracles in our midst, even to this day. To-day, through His power, full remission is preached to every repenting sinner; to-day is complete salvation promised to every one that believeth in Jesus. This day the promise stands true, 'Whosoever shall call on the name of the Lord shall be saved.'"

III. Notice the **WIDE RANGE OF THE PROCLAMATION.** "*Whosoever* shall call on the name of the Lord shall be saved." All classes, all ages, all conditions, all degrees of guilt and misery and wickedness.

"None are excluded hence but those
Who do themselves exclude;
Welcome the learned and polite,
The ignorant and rude.
While grace most freely saves the prince,
The poor may take their share;
No mortal has a just pretence
To perish in despair."

IV. Notice how **PLAIN AND SIMPLE IS THE REQUIREMENT:** "Whosoever shall call on the name of the Lord."

"You do not need a library to explain to you how you can be saved. Here it is—'Call on the name of the Lord.' This is 'The Plain Man's Pathway to Heaven.' You will not need to go to the Sorbonne at Paris, nor to the University of Oxford, to be tutored in the art of finding salvation. Believe and live. Is not that plain enough? 'Whosoever shall call on the name of the Lord shall be saved.'"

What does calling on the name of the Lord mean?

1. To believe in God as He reveals himself in Scripture.
2. To call upon His name in prayer.
3. To confess that name.

As the requirement is plain, so the assurance of blessing is positive: "Whosoever shall call on the name of the Lord shall be saved."

"And now, to wind up as to the proclamation: remember that, although it is so far-reaching as to embrace a wide world of believers, yet it is a personal message to you at this hour. 'Whosoever' includes yourself; and, if you see it from the right angle, it peculiarly looks at you. You, calling upon God, shall be saved; you, even you! Friend, I do not know your name, nor do I need to know it; but I mean this word for you. You shall be saved if you call upon the name of the Lord. 'Ah!' you say, 'I wish my name was written down in the Bible.' Would it comfort you at all? If it were written in the Scripture, 'Charles Haddon Spurgeon shall be saved,' I am afraid I should not get much comfort out of the promise, for I should go home, and fetch out the London Directory, and see if there was not another person of that name, or very like it. How much worse would it be for the Smiths and the Browns! No, my brethren, do not ask to see your name in the inspired volume; but be content with what you do see, namely, your character! When the Scripture says, 'Whosoever,' you cannot shut yourself out of that. Since it is written, 'Whosoever shall call on the name of the Lord shall be saved,' call on that name, and grasp the blessing. Despair itself can scarcely evade the comfort of this blessed text. O Holy Spirit, the Comforter, seal it upon each heart!"

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. God's Wrath upon His Children. "And Jehu . . . went out to meet him [Jehoshaphat], and said, . . . Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord."—2 Chron. xix: 2. Howard Crosby, D.D., New York.
2. The Nobility of Human Nature. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Ps. viii: 5. John H. Barrows, D.D., Chicago, Ill.
3. The True Measurement of Life. "I said, O my God, take me not away in the midst of my days, thy years are throughout all generations"—Ps. cii: 24. T. L. Cuyler, D.D., Brooklyn, N. Y.

4. Investing in the Poor. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. xix: 17. J. L. Withrow, D.D., Boston, Mass.
5. Off Track: How to Get on Again. "When shall I awake? I will seek it yet again."—Prov. xxiii: 35. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
6. The Sinner's Defence at the Judgment. "What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chiefs over thee; shall not sorrow take thee, as a woman in travail?"—Jer. xlii: 21. J. P. Newman, D.D., Washington, D. C.
7. The Relation of the Spendthrift to the Defaulter. "Will a man rob God?"—Mal. iii: 8. "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."—Eze. xliii: 4. Rev. C. S. Blackwell, Chicago, Ill.
8. Sin from Self, Salvation from God. "O Israel, thou hast destroyed thyself; but in me is thy help."—Hosea xiii: 9. Rev. George Elliott, Baltimore, Md.
9. The Relations of Labor to Christianity. "And she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."—Luke ii: 7. A. K. Parker, D.D., Chicago, Ill.
10. Our Savior's Prescience of His Death—a Life-long Sacrifice. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke ix: 51. William Ormiston, D.D., New York.
11. Unemployed Talent. "And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin."—Luke xix: 20. Rev. Henry Ward Beecher.
12. Christ's Chosen Choosing Christ. "Ye did not choose me, but I chose you."—John xv: 16. Rev. Richard Greene, Orange, N. J.
13. Sin's Law of Retribution. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi: 7. The Evangelist, D. L. Moody, in Chicago.
14. The Sources of Spiritual Sloth and the Remedies. "Be not weary in well-doing: for in due season we shall reap, if we faint not."—Gal. vi: 9. T. W. Chambers, D.D., New York.
15. The Unknowable may be Known. "To know the love of Christ which passeth knowledge."—Eph. iii: 19. C. F. Deems, D.D., New York.
16. Christianity Demands an Experimental Proof of its Truth and Certainty. "Prove all things."—1 Thess. v: 21. J. O. Peck, D.D., New Haven, Conn.
17. The Profanation of Trust. "Lest there be any fornicator or profane person, as Esau," etc.—Heb. xii: 16. Rev. H. S. Jordan, Taylorville, Ill.

18. The Seven Idols: Treasure, Pleasure, Power, Fame, Fashion, Forms, Mammon. "Little children, keep yourselves from idols."—1 John v: 21. A. T. Pierson, D.D., Philadelphia.

SUGGESTIVE THEMES.

1. Hearing the Steppings of God. ("And they heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. iii: 8.)
2. The Mystery of God's Leading. ("God led them not through the . . . land of the Philistines, although that was near, . . . but God led the people about through the way of the wilderness."—Exod. xiii: 17, 18.)
3. Woman an Effective Ally in a Right Cause. ("And a certain woman cast a millstone upon Abimelech's head, and all to break his skull."—Judges ix: 53.)
4. The Increase of Suicidal Mania and its Cause. ("When Abithopel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house . . . and hanged himself."—2 Sam. xvii: 23.)
5. Divine Guidance in Desperation. ("Now, therefore, come, and let us fall unto the host of the Syrians: if they save us alive we shall live; and if they kill us, we shall but die."—2 Kings vii: 4.)
6. The Wandering Bird. ("As a bird that wandereth from her nest, so is a man that wandereth from his place."—Prov. xxvii: 8.)
7. The Desperate Depravity of Men. ("Behold thou hast spoken and done evil things as thou couldst."—Jer. iii: 5.)
8. Surprises in God's Providences. ("The multitude marveled saying, It was never so seen in Israel."—Matt. ix: 33.)
9. Stubborn Sins. ("Howbeit this kind goeth not out but by prayer and fasting."—Matt. xvii: 21.)
10. Hypocrisy an Aggravation of Sin. ("Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence made long prayer: therefore ye shall receive the greater damnation."—Matt. xxiii: 14.)
11. The Hour of Disenchantment to the Avaricious. ("He cast down the pieces of silver in the temple."—Matt. xxvii: 5.)
12. The Personality and Personal Influence of Satan. ("Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat."—Luke xxii: 31.)
13. The Supernatural in the Natural. ("And he must needs go through Samaria."—John iv: 4.)
14. The Heavenly in the Earthly. ("But we have this treasure in earthen vessels."—2 Cor. iv: 7.)
15. The Power of an Evil Word. ("Their word will eat as doth a canker."—2 Tim. ii: 17.)

THE PRAYER-MEETING SERVICE,

By J. M. SHERWOOD, D.D.

FEB. 2. — OUR CONVERSATION IS IN HEAVEN.—Phil. iii: 20.

Ephesians ii: 6, 19, throws important light on the meaning of this passage in

Phil. iii: 20: "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." "Now therefore ye are no more strangers and

foreigners, but fellow-citizens with the saints, and of the household of God." The radical thought of the related passages is expressed by the words adoption, citizenship, fellowship, heirship.

1. Adoption—brought nigh by the blood of Christ—sealed by the covenant of redemption—a child of grace—admitted into "the household of God"—made an "heir of immortal glory."

2. Citizenship—no longer an "alien," a "stranger," a "foreigner," but a "citizen with the saints"—invested with all the rights and privileges of the household of faith—"made to sit together in heavenly places in Christ Jesus"—exalted to sonship in the spiritual kingdom of the universe.

3. Fellowship—(a) with Christ, "in Christ Jesus." (b) With God, the Head of the heavenly household. (c) With saints, his "fellow-citizens," his "brethren" in the redeemed family, his fellow-"heirs" to immortality.

4. Heirship—"joint heirs with Christ" to all things—(a) the Father's infinite love and blessing, (b) a "crown of glory," (c) a "mansion in heaven," (d) "eternal life," (e) to share with Christ in the honors and rewards of the "Everlasting Kingdom" of eternity.

APPLICATION.

1. Such an amazing bestowment of grace and privilege on God's part calls for corresponding grace and service on our part.

2. What evidence do we furnish, to ourselves and to the world, that "our conversation is in heaven"?

1. Have we *the spirit of adoption*, crying daily in our souls, "Abba, Father"? Do our "life and conversation" constantly indicate that we are the children of grace, renewed and transformed by the Spirit of God?

2. Are the whole *tenor and spirit of our lives* consistent with the idea of *citizenship in heaven*? Do the speech, the spirit, the royal mantle, of the "saints," mark and glorify our conduct, or show to the world that we are still of the "earth, earthy"?

3. Do we demonstrate to all the world that *Christ is our life*—that our hearts

are on heaven—that we do love and fellowship the saints—that while we tabernacle in the flesh our spirits are inspired and ruled from above?

4. Do we really give proof that *our treasure is not here, but in heaven*? that our "very life is hid with Christ in God"? that our title to heaven and joint heirship with the saints rests on solid foundations that will not fail us in the hour of need?

Happy indeed shall it be for us if "our conversation is in heaven," *really* as well as nominally.

Feb. 9.—FASHIONED LIKE UNTO CHRIST'S GLORIOUS BODY.—Phil. iii: 21.

"Who shall change our vile body, and fashion it like unto his glorious body." What a pattern! We cannot take in the idea in its fullness. There is a height and depth to it that our feeble minds cannot compass. The traditional face of Jesus was something divine. The soldiers sent to arrest Him "fell back as dead men," when they looked upon Him. Peter, at one silent glance of His eyes, "went out and wept bitterly." There was a majesty, a divinity, in the face of our Lord while in the flesh, which human genius has essayed for eighteen centuries to catch and express on canvas, but failed. And yet the "glorified" body of Christ is grander and more beautiful still. In rising from the tomb, all that was mortal, weak, imperfect—all that partook of the "earth, earthy"—had been left behind, and the Body of the God-Man put on attributes more exalted and glorious than matter ever before possessed.

The "Transfiguration" scene affords a glimpse of "His glorious body" as it exists in heaven. The three witnesses on the favored mount testify that "his face did shine as the sun, and his raiment became white and glistening." The vision which Saul had of the risen Jesus, on his way to Damascus, was one of such glory that it outshone the noonday sun and smote him to the earth as one dead. John, in Patmos, had a view of the glorified manhood of Christ in heaven, and his description of it is sublime without a parallel. So

great was the majesty and splendor of His appearance that he says: "And when I saw him, I fell at his feet as dead." And yet John had "leaned on his breast" at the last supper. What a change in the meanwhile!

"Our vile body" is to be fashioned after *that* divine pattern, at His "glorious appearing," if we are His. What dignity, beauty, strength and grace, transcending all description, will be displayed in it, when it shall come forth from His hand in the resurrection!

Paul, in Corinthians, specifies some of the elements which enter into this wonderful transformation and resemblance.

1. "It is sown in corruption, it is raised in incorruption"—purified from every taint of sin and element of corruption—perfect, immortal.

2. "It is sown in dishonor, it is raised in glory"—in every member, function, power transformed, made spiritual, adapted to the heavenly state, fitted for companionship with angels.

3. "It is sown in weakness. It is raised in power." Its normal condition will be fully restored. Nay, as the glorified spirit will amazingly excel man's pristine state, so will the renewed body of the saint eclipse Adam's physical being, and ally him with angels, who "excel in strength."

4. "It is sown a natural body, it is raised a spiritual body." It is a *body* still—a material substance as distinct from spirit—a corporeal organization. But it will be more ethereal and subtle and spiritual in its elements and laws and functions and uses. It will lose its grossness in the grave. It will come forth in the resurrection adapted to a more exalted and spiritual state of existence.

Such will be the body of the saint in the future life. *Manhood* is divine in form, because patterned after the Son of God, both in creation and in the finished work of redemption. In the resurrection, the myriad forms of perfected and glorified Manhood, with Christ himself as the Pattern and Head of it, will constitute a world of material existences

more wonderful, more beautiful, more exalted and glorious than ever before met the eye of angels—the Royal Household in the "everlasting kingdom."

Feb. 16.—STRENGTH IN THE HOUR OF NEED.—Isa. xl: 28-31; 2 Cor. xii: 7-10.

The Prophet of the Old Dispensation and the Apostle of the New, in these wonderful passages, burdened with meaning and divinely emphatic, set forth the plenitude and all-sufficiency of God's help and strength and deliverance in the time of our need, and encourage us to venture upon His promised aid: never to despair, never to be cast down.

The lesson is taught us both as a *doctrine*, and by *example*.

By the mouth of Isaiah, the "everlasting God" speaks great words of comfort and of hope to the weak, the faint-hearted, the desponding; He who "fainteth not, neither is weary," has His eye upon them, though they see Him not. "He giveth power to the faint; and to them that had no might he increaseth strength. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." If there be any power in language, coming from the lips of God himself, to dispel fear and inspire boldness and confidence, even in the direst emergency, we have it here.

And, as if there might still remain a doubt, we are given an actual example from life in the remarkable experience of Paul (2 Cor. xii: 7-10). A peculiar and most trying affliction of some sort was visited upon him, amidst his marvelous career. Thrice he besought the Lord that it might depart from him. The only response was: "*My grace is sufficient for thee; for my strength is made perfect in weakness.*" The visitation remains; but the blessed assurance of adequate help and strength from on high is given. Hence the apostle would "glory in his infirmities," that the power of Christ might rest upon him.

The application of these teachings is as

side as the necessities of God's people. There is always and everywhere at hand—in duty, in suffering, in service for Christ—an unseen Presence, and Strength and Providence, all encompassing, all-controlling, all-sufficient, and instantly and practically available. We have but to venture forward, to endure, to trust, to prove God's promises, and we shall not fail, but shall overcome. Out of our weakness will come forth divine strength; out of our seeming failures grand successes; out of our humiliations and afflictions, exaltation and eternal glory.

1. So will it be in our conflict with inward corruption and sin.

2. In our desperate struggle to overcome the world and the hostile influences of things seen and temporal to the invisible realities of eternity.

3. In our fierce and daily fights with temptation in all the varying forms in which it assails us.

4. In all the trials, griefs, losses, bereavements and sufferings of this life, which so harass and depress and burden and crush us.

5. In all our strivings after holiness, after "the full assurance of faith," after a higher plane of living, after greater usefulness in the Divine Master's service.

6. After that exalted state of the Christian faith and life which Paul exemplified when he says: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Feb. 23.—SINNING STILL.—Ps. lxxviii: 32.

The story of God's dealings with His ancient people, as rehearsed in this lengthy Psalm, is substantially the story of his dealings with us as a nation, and as individual sinners under the gospel. And the saddest part of the history is given in these six words: "*For all this they sinned still.*" The miracles in Egypt and at the Red Sea, which wrought their deliverance; the wonders of their Desert experience of forty years; the history of the nation in Canaan, resplendent with His favors

and deliverances and manifestations—dealing with them as with no other people—all were lost upon them. In view of it all and in spite of it all, "they sinned still"—were forgetful of the past, were rebellious and defiant.

Let us see if the same, and even more, is not true of every unrepentant sinner under the gospel of the grace of God.

I. God's revelation of His power, goodness, love and grace to the sinners of our day, in the completed canon of the Holy Scriptures, infinitely transcends anything made to ancient Israel. And yet, in the noonday light of that full and august revelation, they sin still and remain stout in their rebellion.

II. God incarnate in humanity, dying on the cross, and rising from the dead, with all their attending marvels, is the most stupendous event in human or in angelic history; and yet in full sight of the cross, and of eighteen centuries of redeeming grace and triumph, the sinners of this generation scoff and revile. "If I had not come and spoken unto them," says the Divine Sufferer, "they had not had sin, but now have they no cloak for their sins."

III. The dispensation of the Spirit, the ministry of the Word, the Sabbath and other Christian institutions, are powerful factors in God's plan of redeeming agencies; and yet, under the full force of these mighty divine agencies, the sinners of this favored day go on to sin and harden their hearts in iniquity.

IV. The discipline of Divine Providence has been tried again and again upon these rebellious, unrepentant souls; and still they sin on and wax worse and worse. Mercies do not soften their hearts, and judgments do not deter them. God has laid His hand upon them, and brought them to death's door; and yet, in spite of promises, they have risen up more eager for the world, more careless about the soul and eternity than before. God has smitten their home and made it dark and desolate by the presence of death; and yet, in a few months, all is forgotten in worldliness or sinful dissipation. Pos-

sibly God's Spirit has stirred the soul, and the burden of a guilty conscience has forced them to seriousness and concern for the soul, and partial reformation; but the load was shaken off, the Spirit grieved, and they plunged anew into their evil ways. "*For all this they sinned still,*" and most likely, in instances innumerable, they will continue to sin to the end.

Great God! Am I not sketching the

awful history of many a once-favored sinner who is now lamenting and saying, "The harvest is past, the summer is ended, and I am not saved!" and likewise the experience and condition of multitudes of souls still in this world of mercy, environed with mercies, burdened with privileges, confronted with light and warning, and yet pressing on to death and judgment without God and hope!

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

"During my short ministry of five years, the 'Preparatory Service' before each Communion season has been very trying to me—the subject-matter and the choice of texts alike troubling me greatly. Of course, so long as the texts in 1 Cor. xi: 26-29 supplied material, I experienced no want. I have also used texts relating to the Passover, and some from 1st John. But I never have that freedom in preparing for this office that I do for my ordinary pulpit ministrations. Can you help me?"

THE question, springing from so earnest a desire, assuredly bears with it no implied thought that the "Preparatory Service" itself is an unnecessary or unreasonable one. It seems to be rather regarded as an extraordinary one. It is, truly, a most rational service, for there is, in a healthy mind, a sense of dignity which forbids it to enter thoughtlessly on any great act. Fools rush in where angels fear to tread. Surprise has been called an element of beauty, but it may be an element of confusion. When a young man, I once visited Palestine. We had climbed to the top of a steep hill, from which it was expected that Jerusalem would be seen, but it proved not to be so. My state of expectation therefore subsided, and after riding quietly on without incident for awhile, by a sudden turn we came unexpectedly in full sight of the holy city crowning a distant eminence, and so great was my surprise, that I found myself on my knees upon the ground with hardly a consciousness of what I was doing. The thoughts that rushed torrent-like into the mind overcame me; and when I rose I walked bare-headed all the way until we passed into the gate of the

city. This was not a singular experience. The same thing has happened to other travelers; and, in the time of the Crusades, we know how a whole host was moved simultaneously by the thoughts and eternal associations connected with this spot. The mind craves some sort of preparation or self-adjustment in order to meet a great event, to be ushered into a great presence, to come up to a lofty height of experience, intellectual or spiritual. One's republican pride would prevent him from being disturbed at the sight of a king, but to meet a man like Napoleon, or Bismarck, or a poet like Goethe, or a truly holy man whose godlike deeds had proved him to be filled with the very spirit of God, we would desire to collect our thoughts and to try to lessen the distance between ourself and these men by rising, as it were, to the best of the common humanity which exists in all. In like manner, a thoughtful man would not care to step into the chamber of a dying person, without an internal prayer to bring the soul into accord with the scene and the approach to eternal realities.

But the instances noted are small and earthly when compared to the approach to the scene of the Lord's Supper. Without wishing to give it more of mystic import than the Scriptures warrant, there is cause to hold it as the highest act of Christian worship. For while a bloodless sacrifice, it is still the spiritual presentation of the offering of the Lamb of God for our sins. It embodies the central truth of the gos-

pel. The divine and the human blend together as in no other act of religion. The Eternal Son of God took our human nature upon Him in order that by His sacrifice He might redeem it from sin and give it eternal life. And this is the record that God hath given to us eternal life, and this life is in His Son. According to the gospel, this is the source of our spiritual life. Whether the words of Christ apply directly to the Lord's Supper or not, and while explaining them as they should be explained in a spiritual sense, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

And yet, again, the presence of the Lord Himself at His table is so especially implied and vouchsafed, that to come there thoughtless and unprepared in heart and life, is not only opposed to Christian reason but is incurring weighty responsibility.

The "Preparatory lecture," as it is called in New England, is an honored institution. President Stiles, of Yale College, in the last century alludes frequently in his journal to his "Sacramental lecture," as he terms it; but this is not to be confounded with the Thursday evening "lecture" of still older Pilgrim times, though it may have united with that or grown out of it. In all Christian bodies, a service of this kind is the recognition of the need of the Church's preparation for its loftiest and sweetest act of adoring consecration. The Primitive Church celebrated it in the gloom of the Catacomb on the altar-tomb of a martyr. The "Retreats" of the Catholic Church, for the purpose of meditation and prayer, have also the nature of this work of preparation to bring back the heart to its highest love and service. While more of the spirit of meditation and devotion should be mingled with it, it is well that with us it continues to be a simple *lecture*, not a formal sermon. It is mainly practical and instructive. It is the familiar talk of the spiritual guide of the household, and is all, as it were, within the family, to prepare its members for the presence

of the divine Master among them. Not that He is not with them always, but there are times of more special, tender and solemn interview, when, as it were, the doors are shut, the world and its noises are heard no more, and in the silence of self-recollection Christ presents Himself for the love and affectionate intercourse of His believing ones.

The topics for this "Preparatory Service," would seem naturally to divide themselves into three classes, viz., clear instruction in regard to the foundation and the doctrine of the Lord's Supper; practical suggestions or lessons as to self-examination in the religious life; incitement to higher personal love of and closer spiritual union with Christ.

1. In regard to the historic origin of the Lord's Supper, not only the passage alluded to by my correspondent in the eleventh chapter of First Corinthians, but the fifth chapter also, where allusion is made to the Hebrew Passover, is applicable; and this would open the whole series of texts from the Old Testament having reference to the original germ of the Passover and the ancient covenant of God with His people, of which the feast of the Lord's Supper is the finished antitype. The frequent passages in the prophetic books of the Old Testament and the Psalms, pointing to the greater offering that was preparing, and the moral teaching that runs through them, are directly appropriate. It is a mistake ministers sometimes make that the Old Testament can afford them no material for this service. The actual institution of the Supper as given us in the Gospels, and especially the narrative of John's Gospel with the discourses of Christ in the 13th, 14th, 15th, 16th and 17th chapters, form the best sources of teaching for this occasion. Preachers really have no right to preach a formal sermon on any and every Christian topic in an indiscriminate fashion to meet this emergency, when there is so much specific material at hand. The development, too, of doctrine—especially of the doctrine of the

as out of the Word of God, present the subject to your church with all the wealth of elucidation, of argument, of example, of appeal, of personal vivific energy and emotion, that you can command. Your life will beget life. It is the irreversible law of the kingdom of God. Life springs anew at the touch of life. Christ is your life. From contact with Christ have life in yourself to communicate life to others.

Follow up a sermon thus vividly conceived—a *sermon*, not a mere exhortation—never preach mere exhortations—with another sermon on, for instance, the Conditions of Prevailing Prayer. Let this be adapted to set in clear light the various conditions in ourselves that we must fulfill in order to prevail in prayer with God. Take it for granted that your church will have responded to your previous sermon by some renewed attention to their neglected duty. But in responding they will have encountered difficulties. These will be just such difficulties as you yourself encountered, when, before preaching the first sermon, you undertook with fresh zeal the obedience of the same command. Draw from your own experience, then, the occasion of your second sermon. Draw from Scripture and experience the teaching with which you seek to aid your people in offering acceptable prayer. Every added degree of personal Christian experience that you have gained yourself will help you here. This is a kind of sermon that only living experience of your own can qualify you to preach. Hence, in part, the value to yourself of undertaking to present such a topic to your church.

If you should still pursue the discussion of prayer in some other of its manifold aspects, on several successive Sabbaths, taking occasion by all means to give your people a well-considered and hearty sermon on the prayer-meeting—probably one also on household prayer—you would be in no danger of overdoing the matter, unless you outran your own perfectly sincere and genuine present conviction.

Assuming that, as the result of these

sermons, your church is already in a spiritual frame more plastic to impressions of Christian duty, you may now wisely survey the ground to see whether there are any circumstances that should suggest to you what further line of inculcation is timely to be pursued.

This, however, is a point which disappearing space warns us to postpone for consideration in a succeeding issue of the *Review*.

II.

HINTS TOWARDS MAXIMS RELATING TO THE QUEST OF THE WORK.

1. Preach the best sermons that you have, when you preach as candidate, remembering that your best sermons will be those most singly designed and most successfully adapted to secure obedience to Christ.

2. In your personal intercourse with the members of the congregation that you are visiting as pastoral candidate, the golden maxim for you is summed up in one word—*RETICENCE*. Talk freely, but do not *blab*—a good rule, too, for pastoral conduct.

3. Be sure, if possible, to see the church visited, in their prayer-meeting.

4. Under ordinary circumstances arrange, if you can, to spend two Sundays, with the intervening week, among the church whom you visit—such a length of stay being generally better than either more or less.

5. Use all your wit to learn the whole truth and the exact truth about the condition of the church, avoiding, however, the appearance of mere impertinent curiosity.

6. Begin at once to know the congregation, as far as individually introduced to you, by *name*.

7. Dictate few conditions, or none, to a church, in becoming their pastor. Let the relation be formed in mutual confidence.

III.

QUESTIONS AND ANSWERS.

1. "I want, in common with others, a little outside light on an important question.

"What is the course to be pursued by a church when one of its deacons marries a woman who is divorced from a previous husband (still living) on the ground of *willful desertion*, and the pastor of the church performs the marriage ceremony?"

"What, if anything, should, or can, be done with the deacon, and what with the minister? (The law of the State in which the church is located recognizes adultery, willful desertion, and a number of other things, as legitimate grounds of divorce.)"

Our correspondent states his facts clearly, and with evident care. We may assume, therefore, the state of the case to be well ascertained and unquestionable. *Well* ascertained, we say, but perhaps, as we shall presently point out, not *fully* ascertained.

Unless there exist modifying circumstances, not furnished to us, the course to be pursued cannot be doubted. Our Lord's words are distinct and positive (Mark x: 12): "If a woman shall put away her husband, and be married to another, she committeth adultery." The "woman" here is, of course, not alone in committing the adultery. Adultery is a crime in which, invariably, two persons participate. The "other," to whom, after divorce, she is married, is fellow-adulterer with her. Our Lord's law thus completely covers the case described by our correspondent—that is, the case being supposed fully described. With this proviso, the "deacon" must be pronounced an adulterer.

What a Christian church should do with an adulterous member is clearly shown in the fifth chapter of First Corinthians: "Put away from among yourselves that wicked person." An adulterer is not, to be sure, in this chapter expressly mentioned by that name; but by the name of "fornicator," he impliedly is. There is thus left to the obedient church of Christ no escape from the necessity of excommunicating a person guilty of entering into such a relation as that deacon has done of whom our correspondent writes.

No escape, unless escape be provided in a saving clause, found in Matthew v: 32. "Fornication" is there allowed by the Lord to be a justifying cause for divorce. For aught that appears, this cause may have existed, and have been known (through confession or otherwise) to exist, in the case submitted to us for our judgment. The "willful de-

sertion" may even have been agreed upon between the parties, as the means of affording a requisite legal ground for divorce, without, at the same time, involving the flagrant mischief of a scandal that could hardly fail to be injurious to innocent persons. Thus the real, though not the technical, ground for the divorce sought may have been the one allowed by Christ as adequate. Regard for the fair name of the persons marrying, and for that of the church, would require that a sufficiently public statement be made of a modifying circumstance so important.

If no such modifying circumstance existed, not only the deacon married, but the pastor marrying, has (together with the woman also) committed a grave offence, which the church can in no wise afford to let pass in silence. Only inadvertence on the pastor's part—and such inadvertence would itself be blameworthy—could constitute a reason for treating him indulgently. He should certainly make public confession of his fault. If, on the other hand, the pastor acted with clear intelligence of what he was doing, he must be held to have taken part in the crime committed by the deacon, and he should be treated accordingly.

Alas, for the church involved in a trouble of this sort! It is an arduous trial of any church's strength, to endure the strain of "purging out" such "leaven." Let the church on which the test comes give itself long and earnestly to prayer, and perform its painful task tenderly in love.

The question of eventual restoration for the excommunicated member is a subsequent one that need not here be entertained. The minister's case may fairly be differenced, in some respects, from the deacon. The deacon's forbidden married relation remains a permanent and obvious scandal, while the offence committed by the minister, being as it were momentary and not continuously obtrusive, admits more easily of being purged by repentance and confession.

Since writing what precedes—in fact,

since sending it to the printer—we have received from our correspondent the information that “adultery,” as well as “willful desertion,” were, in fact, the grounds pleaded and proved for the

divorce obtained—which later information shows the importance, already by us here insisted upon, of proceeding in such cases only upon the *fullest* and exactest knowledge of the facts.

THE STUDY TABLE

CONDUCTED BY JAMES M. LUDLOW, D.D.

SOME LITERARY ANALOGIES OF THE BIBLE AND OTHER SACRED BOOKS.

THE Sacred Books of other religions are hard reading. Their style is strange to us, and not transparent through the best translation. Their contents do not fully interest us, because, not being able to assume the stand-point in ancient culture from which they were written, we do not fully appreciate them. Much that excited the mind of the devotee to rapture seems to us crude or fantastic, or, perhaps, utterly meaningless. It is impossible that these writings that have swayed the minds of hundreds of millions in many ages should ever become popular or greatly edifying among us. The editor of the series of translations called “Sacred Books of the East” anticipated that there would be almost no sale for them, and secured their publication from private funds. The copies of this series, which are in our public libraries, are frequently found with uncut leaves, though many scholars have taken them from the shelves.

As a stimulus to patience in such studies, we have found it helpful to inquire not merely, What do the Books actually contain? but in what respects do they suggest the doctrines, the moral precepts, or even the rhetorical expressions of the Bible? But while, in the voluminous writings of the seers and teachers of various races and ages, we would expect to find many such analogies, we will be impressed with their sparseness. This, indeed, is true of the heathen scriptures generally, that they are comparatively barren of that which serves to lift the soul or even edify the intelligence. In view of the current fashion of bepraising heathen religions at the expense of Christianity, we may quote as timely the words of Max Müller in introducing the series of translations

above referred to. He says: “Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed, are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised; but I have long felt that it was high time to dispel such illusions. . . . Scholars who have devoted their life either to the editing of the original texts, or to the careful interpretation of some of the Sacred Books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them.”

In this article we give specimens of *poetical imagery* found in some of these Sacred Books which are suggestive of similar expressions in the Bible, premising that they are not numerous enough to be characteristic of the books from which they are taken; only a gleaming line to about a hundred pages of dreary intellectual and spiritual desert.

Dent. xi: 18:

“Ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, and as *frontlets between your eyes*; and thou shalt write them upon the *door-posts* of thine heart, and upon *thy gates*.”

Accadian Talisman:

“In the night-time bind about the sick man's head a sentence taken from a good book.”

“Right and left of the threshold of the door spread out holy texts and sentences. Place on the statues texts bound around them.”

Exodus iii: 14:

"I Am."

Veda:

"He alone attains it (the knowledge of Brahma), who exclaims, *It is*."

"He (Self-universal) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says, *He is?* . . . When he has been apprehended by the words *He is*, then his reality reveals itself."

2 Kings v: 11:

"Naaman said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God," etc.

Zendavesta:

"Invoke these names of mine, O holy Zarathustra! in the midst of the hawking hordes, when one deals wounds upon thee to rob thee of thy wealth, to rob thee of thy health," etc.

Job xxxi: 6:

"Let him weigh me in balances of justice."

Proverbs xvi: 2:

"But the Lord weigheth the spirits."

Egyptian Book of the Dead represents Osiris as weighing the heart of the dead when the departed spirit came before him for judgment.

Psalms xi: 1:

"Flee as a bird to your mountain."

Babylonian Hymn. Prayer for the soul of the dying:

"Like a bird may it fly to a lofty place."

Psalms xvi: 5:

"The Lord is the portion of my cup."

Psalms cxvi: 13:

"I will take the cup of salvation."

Accadian Hymn:

"But Ishtar, who in her dwelling is grieved concerning him,

Descends from her mountain, unvisited of men.

To the door of the sick man she comes.

The sick man listens!

Who is there? Who comes?

It is Ishtar, daughter of the moon-god, Sin:

It is the god (. . .) son of Bel;

It is Marduk, son of the god (. . .).

They bring a cup from the heavenly treasury:

Into the cup they pour bright liquor.

That righteous man, may he now rise on high!

Psalms xviii: 10, and civ: 3:

"The wings of the wind."

Zendavesta:

"Who gave to the winds and storms their wings that they so quickly run?"—Hang's Translation.

Psalms xviii: 16:

"He sent from above, he took me: He drew me out of many waters."

Accadian Psalms:

"Lord, let not thy servant sink! Amidst the tumultuous waters take hold of his hand."

"In the waters of a great storm, seize his hand."

Psalms xix: 5:

"The sun (rising), which is as a bridegroom coming out of his chamber."

Chaldean Hymn to the Sun:

"Like a bridegroom thou reatest joyful and gracious."

Psalms xxxvii: 4:

"Delight thyself also in the Lord: and he shall give thee the desires of thine heart."

Veda:

"Whatever state a man whose nature is purified imagines, and whatever desires he desires, that state he conquers and those desires he obtains."

Psalms li: 1:

O God, blot out my transgressions."

Chaldean Hymn to the Sun:

"Let his transgressions be blotted out."

Psalms lxviii: 4:

"That rideth on the heavens by His name Jah."

Jeremiah x: 6:

"O Lord, Thou art great, and Thy name is great in might."

Zendavesta:

"O Ahura Mazda, what of the Holy Word is the strongest? What is the most glorious? What is the most effective? . . . Ahura Mazda answered: Our name, O Spitama Zarathustra, that is the strongest part of the Holy Word: that is the most glorious: that is the most effective: that is the most fiend-smiting," etc.

Psalms lxxxiv: 10:

"For a day in thy courts is better than a thousand."

Dhamapadam. Footsteps of the Law" (Buddhist):

"He who lives in folly for a hundred years, ever restless,

Much better is a single day of meditation upon wisdom.

"He who lives a hundred years, not reflecting on the origin and end of life,

Much better is a single day of him who marks its origin and end.

"He who lives a hundred years, and does not behold the path to immortality (literally 'the other world'),

Much better is a single day of him who desecrates that path.

"He who lives a hundred years and never discerns the loftiness of the law,

Much better is a single day of him who beholds the height of that same."

Psalm cxi: 10:

"The fear of the Lord is the beginning of wisdom."

Egyptian Hymn to the god Amen:

"I cry, the beginning of wisdom is the way of Amen, the rudder of truth."

Psalm cxxi: 4:

"He that keepeth Israel shall neither slumber nor sleep."

Egyptian Hymn to Amen-Ra:

"Lying awake while all men lie (asleep),
To seek out the good of his creatures."

Zendavesta. Prayer to Mithra:

"We sacrifice unto Mithra, the lord of wide pastures, sleepless and ever awake . . . whom Ahura Mazda has established to maintain and look over this moving world, and . . . who, never sleeping, wakefully guards the creation of Mazda."

Psalm cxli: 3:

"Set a watch, O Lord, before my mouth: keep the door of my lips."

Accadian Psalm:

"The God, my creator, may he stand by my side! keep thou the door of my lips! guard thou my hands, O Lord of light!"

Proverbs iii: 1, and vi: 22:

"My son, forget not my law; but let thine heart keep my commandments. . . . When thou goest, it shall lead thee; when thou sleepest, it shall keep thee," etc.

Zendavesta:

"The law of the worshippers of Mazda is the truest giver of all good things, of all those that are the offspring of the good principle. He who should pronounce that word (a chapter of the law) with mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; or at the fords of a river, or at the branching off of roads; . . . not in that day, nor in that night, shall the tormenting fiend who wants to torment him prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him."

Proverbs xvi: 32:

"He that ruleth his spirit (is better) than he that taketh a city."

Dhamapadam. "Footsteps of the Law" (Buddhist):

"He who should conquer in battle ten times a

hundred thousand were indeed a hero. But, truly, a greater hero is he who has but once conquered himself."

Isaiah xxviii: 17:

"Judgment also will I lay to the line, and righteousness to the plummet."

Zendavesta:

"The Zarathustrian law created by Ormazd I take as a plummet."

Daniel xii: 3:

"They that are wise shall shine as the brightness of the firmament."

Accadian Prayer for the Dying:

"The man who is departing, in glory may his soul shine radiant as brass."

"That righteous man, may he now rise on high!

Like pure silver may his garment be shining white!

Like brass may he be radiant!"

Malachi iv: 2:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Chaldean Hymn to the Sun:

"Cast upon him a ray of peace, and let it cure his suffering."

Matthew vi: 24:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Zendavesta:

"In the beginning there was a pair of twins, two Spirits, each having his own distinct essence. These, the Good and the Base, rule over us in thought, word and deed. Between these two ye must, perforce, make your choice. . . . Ye cannot serve both."

Matthew vii: 14:

"Straight is the gate, and narrow is the way, which leadeth unto life."

Veda:

"The small, old path stretching far away has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free."

Matthew xi: 12:

"The kingdom of heaven suffereth violence and the violent take it by force."

Zendavesta:

"And whosoever of you, O men,—thus said Ahura Mazda—O holy Zarathustra! shall seize that Glory that cannot be forcibly seized, he has the gifts of Athravan."

Matthew xv: 14:

"They be blind leaders of the blind."

Veda:

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind."

Mark xvi: 9:

"Mary Magdalene, out of whom he had cast seven devils."

Accadian Song:

"They are seven! They are seven!

In the depths of ocean they are seven!

In the heights of heaven they are seven!

In the ocean stream, in a palace they were born!

Male they are not; female they are not!

Wives they have not! Children are not born to them!

Rule they have not! Government they know not!

Prayers they hear not?

They are seven, and they are seven! Twice over they are seven!"

Records of the Past, Vol. III., p. 143:

"The god . . . shall stand by his bedside;

Those seven evil spirits he shall root out, and shall expel them from his body,

And these seven shall never return to the sick man again!"

John i: 14:

"The Word was made flesh."

John i: 3:

"All things were made by him."

Zendavesta:

Prayer "to the holy, strong Spacsha (the angel of divine worship) who is the incarnate Word, a mighty spear and lordly God."

"To Arstat, who makes the world grow, . . . to the true-spoken speech, that makes the world grow."

John xiv: 6:

"I am the Way."

Lao-tse said:

"There is an essence, indeterminate, which existed before heaven and earth; oh, how silent is it, how void! It alone subsists without change: it is everywhere: by nothing is it shared; thou mayst call it the mother of the universe. I know not how to name it, but in order to distinguish it, I call it *Way* (Tao); to find it a name, I call it *the Great*, and yet again *the Vanishing*: *the Distant*, and yet again *the Approaching*. Man copies the Earth; the Earth, Heaven; Heaven, the Way; the Way, its own nature."

Galatians vi: 7:

"Whatever a man soweth, that also shall he reap."

Veda:

"As is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that will he reap."

1 Corinthians xiii: 12 (R. V.):

"For now we see in a mirror darkly."

Veda:

"As in a mirror, so (Brahman may be seen) here in this body: as in a dream, in the world of the Fathers: as in the water," etc.

James i: 17:

"Every good gift and every perfect gift is from above, coming down from the Father of light, with whom can be no variation, neither shadow that is cast by turning."

Zendavesta:

"He, who before all time, by His own light, Kindled to life the myriad lights of heaven, By His own wisdom has brought forth the truth, Which is the source of all good thoughts and aims. Prosper Thy Truth, O Spirit only Wise, Thou who abidest changeless without end! Thee, O wise Mazda, Fount of all existence, Lord of the earth and heavens, my soul adores: Since I discerned Thee with my spirit's eye, Knew Thee to be the parent of good thoughts, The Essence of Truth, the cause of life, That lives and works in all that moves and is."

1 John i: 5, and iv: 8:

"God is light." "God is love."

Rig-Veda:

"Then first came love upon it, the new spring Of mind,—yea, poets, in their hearts discerned, Pondering, this bond between created things And uncreated."—Max Muller's Version.

Sama-Veda:

"Out of Brahma did the pleasant brightness of light unfold itself."

Revelation i: 4:

"Him which is, and which was, and which is to come."

Zendavesta:

"God with the name who always was, always is, and always will be!"

Revelations xix: 17:

"I saw an angel standing in the sun."

Veda:

"Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tip of his nails. . . . Rik (earth) and Saman (fire) are his joints. . . . He is lord of the worlds beyond that (sun), and of all the wishes of the Devas."

Revelation vii: 16; xxi: 4; xx: 6:

"They shall hunger no more, neither thirst any more." . . . "There shall be no more death, neither sorrow, nor crying, neither shall there

be any more pain." . . . "They lived and reigned with Christ for a thousand years."

Zendavesta:

"Grant me this, O great Ashi Vanguhi! that I may bring immortality down to the world created by Mazda; that I may take away both hunger and thirst, old age and death, hot wind and cold wind from the world created by Mazda, for a thousand years."

Revelation xxi: 23-25:

"And the city had no need of the sun, neither

of the moon, to shine in it: for the *glory of God did lighten it, and the Lamb is the light thereof.* And the nations of them: which are saved shall walk in the light of it. There shall be no night there."

Veda (Upanishads):

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he (the Self of the universe, the eternal Thinker) shines, everything shines after him; by his light all this is lighted."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

MEDICAL MISSIONS

ARE now assuming such prominence that they demand careful consideration. God, in opening the doors of the nations to the gospel, has been pleased to use many different *keys*, and among them medical missions have been very prominent and very efficient.

The first medical missionary of modern times, so far as we know, was John Thomas, the colleague of William Carey; and Krishna Pal, a carpenter, whom he had healed, was the first caste convert of Northern India. But it must not be forgotten that it was through a physician, Gabriel Boughton, that the British obtained from the Delhi emperor their first settlements in India, and particularly in Calcutta. Rev. Peter Parker, M. D., an American missionary in China, on a visit to Edinburgh in 1841, led Dr. John Abercrombie to establish that Edinburgh medical missionary and training society which has, until very lately, been not only the first but the only society of its sort in existence.

There are now over 350 medical missionaries, 230 of whom are in heathen lands, and several of whom are women. But what are these among so many? Among the 280,000,000 of China, there are but seventy educated physicians, and in India at about the same proportion, or one to 4,000,000 of people!

It is not difficult to see why the door is opening more and more widely for Christian physicians, both as medical *practitioners* and as missionaries. The

religious systems of the pagan world are pillared upon superstition, and superstition is based upon ignorance. Consecrated Christian learning informs ignorance, and so upturns superstition; and, when the main pillar falls, down tumbles the whole structure of pagan faith.

When Cuvier's fellow-students undertook to scare him by a midnight apparition of a ghost that threatened to "eat him," he calmly surveyed the sheeted figure, and soliloquized: "Humph! *Horns* above, and *hoofs* below: the animal eats grass, not flesh, and will never eat me!" How a little learning made superstitious fear impossible to the naturalist.

In Africa, Monteiro set up, at Ambriz, a hydraulic press. The natives thought it must be "fetish," for otherwise a little lever worked by hand could never accomplish such results. So they wanted to have the medicine-man test it by the "casca," the great trial draught, to prove witches; but as the iron cylinder had neither stomach nor bowels, they were puzzled to know how the poison could act, either as an emetic or a purgative, and how were they to tell whether the monster were evil fetish or not? Put a Christian physician, or a civil engineer, down in such a community, and how rapidly he might upset such ignorant superstitions!

Columbus used his astronomic knowledge to impose on the credulity of the inhabitants of the West Indies by predicting an eclipse as a sign of heaven's

displeasure on them. Stoddard, in Persia, used his knowledge of the stars to dissipate the darkness of superstition.

But more than this, a Christian physician, in the healing of the body, gets access to the soul, and has a chance that no other man has for applying the balm of Gilead. Dr. Kerr, in Canton, has probably performed more operations for calculus, and similar diseases, than any man living. Who can tell how many souls he has saved by first relieving physical suffering? Here a young physician finds himself obliged to run the guantlet of a competition with all the odds against him, and even his livelihood only precarious. As Dr. Valentine Mott used to say, "It's more trouble to *keep* his reputation than it was to *get* it." In foreign lands, a young man may invest all his capital with the blessed consciousness first of an assured livelihood, again of the fullest scope for his educated powers, and again of the largest opportunity to lead souls to Christ. Like Luke, he may be at once the "beloved physician," and the "Evangelist and Apostle" to the nations!

MONTHLY BULLETIN.

Am. Missionary Association. At the annual meeting, Oct. 1, 1886, the Committee on Church Work reported as the result of the year's effort: Twelve new churches formed, making the whole number 124; additions 1,272, keeping the average membership above 61 for each church. We have great expectation of large results from the influence of religious teachers upon the more than 13,000 who are enrolled in Sabbath-schools, and from the 118 young men in course of training for the gospel ministry.

Messrs. Wilder and Forman still continue visiting the colleges in the interest of enlisting young men in behalf of foreign missions; and up to Dec. 19th, the number who had declared for the foreign field, since Oct. 1st, was 444!

The Death of Dr. A. A. Hodge, at Princeton, takes one of the best friends of foreign missions from the Church-militant.

The gain in converts, for the year 1886, is reported at nearly 35,000 for the whole mission field.

Dr. Cyrus Hamlin, the veteran missionary, says that, "if the movement had for its object the destruction of missionary work at home and abroad, a better plan could not be devised than the 'second probation' doctrine."

AFRICA.—In Livingstonia Medical Mission, in 1882, there were 3,300 medical attendances registered at Bandawe; in 1883, 7,000; in 1884, 10,000; so fast does the power of the Christian physician increase, and this agency is greatly blessed as a means of leading to the "Great Physician."—Revival in Colony of Natal. At Greytown, Rev. Jas. Turnbull's church is greatly moved. *The Boers and the Kafirs* join in Bible study and worship, and this alone marks a Pentecost.—Mr. H. M. Stanley was telegraphed for by the King of Belgium, and probably for the purpose of taking in charge an expedition to Stanley Falls, recently evacuated by the whites, who had incurred the hostility of the natives.—The African Lakes Co. place the "James Stevenson"—a new mission steamer on the Zambesi and Shire Rivers, as an aid to missionaries working in or near Nyassa Lake.—The English Baptist Mission at Cameroons, having come under German sway, has been bought by Bible Miss. Soc. for \$10,000.—Rev. A. C. Good reports revival ever since the beginning of the year 1886, in the Galwa field; up to June, fifty were at the Inquiry Class, in which candidates remain for at least a year before reception into the Church.

AUSTRALIA.—The First Federal Assembly of Presbyterian churches of Australia and Tasmania has been held at Sydney. Though only a court of arbitration and advice, it probably will grow into a general assembly.

BRAZIL.—In the Mission churches of the Presbyterians, 200 converts added last year. The Presbytery of Rio Janeiro is maturing plans whereby the native churches may share more largely in support of evangelization agencies. Of 32 churches, only two or

three are able to support their own pastors.

CHINA refuses permission to the Am. M. E. Mission to use its steam-launch to ascend interior rivers. — Within palace walls at Peking, meetings are held to teach women interested in New Testament. — Rev. W. Swanson 25 years ago went to China, and found but five small churches at treaty ports. Now he goes from Canton to Shanghai, and could sleep nearly every night in a village having in it a Christian church! — The addition of Upper Burma to the British dominions opens a new door of evangelization, and it is hoped that evangelists may go eastward into China from this newly opened country.

ENGLAND. — Missionary Conference in Manchester in the second week of November. In response to the earnest appeals of Mr. Reginald Radcliffe and Rev. F. B. Myers, some forty persons of both sexes volunteered to go as foreign missionaries, while others contributed gifts of jewelry and money to send them.

HUNGARY. — At Buda Pest, the Free Church of Scotland has a mission-school with 417 children, 183 of whom are Jewish. A Rabbi present at the examination thought the children were "electrified."

INDIA. — Nitya Gopal Mukerji, converted in the Scotch missions six years since, has now completed with great honor his course in the Royal College of Agriculture at Cirencester, Eng., carrying off the Holland gold medal and the \$250 prize; and at his graduation, was publicly complimented by Principal McLellan for his whole career and conduct. And yet there are some who give converts credit neither for intellectual capacity, nor moral disinterestedness. — The Burdwan Raj College, in Bengal, some sixty-six miles north of Calcutta, is entirely a native institution, founded, taught and filled by natives. It is free, gives a liberal English education, and is at cost of the Maharajah. It makes no distinction on ground of creed, but the bulk of students are Hindus. Here is a town of 34,000, with a thousand young men and women pur-

suing a course of education. — *The Times of India* says, that "nearly \$25,000,000 have been invested in search for gold in India, and that not \$2,500 worth of the precious metal has been discovered after three years' labor." Yet the few millions invested in missions in India have led about 500,000 into the Church of Christ.

INDIANS OF N. A. — The Board of Indian Commissioners report a total of \$250,000 last year by various religious societies for Indian education and evangelization. — Wm. Duncan seeks permission to move his *Mt. Laketla*, or model colony, to Alaska, on account of the action of the Dominion Government in reference to the solemn treaties with the Indians made by the Hudson Bay Co. and the Columbian Parliament.

JAPAN. — Sakuma Kichitiro, who, at the university, had become a blatant infidel, and had been confined in jail for having secreted an anarchist and conspirator, found in prison Martin's "Evidences of Christianity," and was converted. On his release upon bail, he began his labors for conversion of others, offering his house as a preaching station, where 25 to 30 found Christ, some of them his own kindred. After being sentenced to prison, he constantly labored there for the conversion of prisoners, with marked success.

JEWS. — In Breslau, one missionary has baptized during the past year 137. The New Testament has been translated by Rev. Mr. Salkinson into Hebrew. Learned Jews in Russia read it with great delight.

MEXICO. — Two Romish priests, at Koria, preached on a Sunday morning, a few months ago, in favor of forcibly resisting the local authorities which prevented them making war on the Protestants. The Governor ordered them into jail, and even the archbishop's influence could not set them at liberty.

MORAVIANS have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," while \$300,000 have been expended yearly, and nine vessels been

kept busy in the interests of missions. This small band of disciples may well put us all to the blush by their sanctified liberality and self-consecration.

SCOTLAND.—Two hundred of the evangelical congregations in Glasgow are said to have united in an effort to reach with the gospel message the homes of non-church-goers. No fewer than 818 Christian men and women are banded together and at work.

WALDENSEN.—Louis Talla goes to Africa as a missionary of the Paris Evangelical Society. He is son, grandson and brother, of Waldensean pastors, and locates among the Barotsis on Zambesi.

'COME SEE THE PLACE.'

A NEW ARGUMENT FROM MATT. XXVIII: 6.

By REV. J. M. McNULTY, D. D.

WHILE that declaration of our Lord, "I, if I be lifted up, will draw all men unto me," finds its primary fulfillment, no doubt, in the tragedy of the cross, a secondary one meets us no less obviously in His resurrection.

What a wonderful truth that resurrection is, both in its fact and in all its connections! We do well to scrutinize carefully every item relating to it in the divine record, and endeavor to get all the probable meaning it was designed to convey. Let us with that intent pause and listen to the invitation specially given by the angels at the sepulchre to Peter and the women: "*Come see the place where the Lord lay.*" Each of the four gospels make a reference to it: Matthew and Mark recording the invitation, Luke and John the examination resulting from the invitation (Matt. xxviii: 6; Mark xvi: 6; Luke xxiv: 12; John xx: 5-8); and manifestly there is some peculiar force of evidence presented in the inspection solicited. There seems to be a very special argument in favor of the fact of the resurrection in that appeal: "Come, see the place where the Lord lay." Look, and be satisfied—to paraphrase it—that the dead body *was* here; that now, it is not only gone, but evidence is conclusively before you to show that it *went away of itself*, and is

alive. Look at these grave-clothes, and judge as to the fact of resurrection. The last gospel is the most minute and specific in description, and the point of the evidence comes out there most distinctly.

The general impression and usual interpretation of this language is, that the very fact of the grave-clothes alone being there, was evidence that He had been buried there, but was gone. Then, the orderly manner in which they were disposed, was evidence that the body had not been hastily snatched away. If it had been stolen, no ceremonies would have been left at all; or taken hastily, and in fear of discovery, anything left would have been in disorder. Here, however, in the very presence and order of these remaining garments, was evidence of deliberation and apparent personal life.

This is the usual interpretation. But while impressive, we believe there is still a more forcible view. Let us remind ourselves, in looking at this whole subject, of the Oriental method of burial.

They did not array the body in a loose shroud, or its ordinary clothing, as we usually do, but they swathed it in fold after fold of linen, fitting tightly to all its shape. Thus, when Lazarus came out of the tomb at Christ's command, he was "bound hand and foot with grave-clothes, and his face was bound about with a napkin," and Jesus had to say "loose him," before he could be freed.

Bearing these things in mind, we believe the design of this part of the narrative of the resurrection is to tell us, that not only were Christ's grave-clothes there, and their disposition that of orderliness, but, farther and better, that *they still retained the very shape of a human body*, with the body gone out of them.

Notice in confirmation of this, the statement so minutely made about the napkin, that it was "not lying with the linen clothes, but *wrapped together in a place by itself*" (John xx: 7). Recalling what was said about the napkin around the face of Lazarus, two things are

striking in that statement: First, that it was "*wrapped together*"—not *folded flat*, but "*wrapped*" (that is the force of the original, as seen in Matt. xxvii: 59, and Luke xxiii: 53), as retaining *the shape of the head*.

Second, it was "*in a place by itself*." Why such detail about such a little thing, except to show that it not only retained the form of the head, with the head gone out, but that it was in the natural place of the head, at *the natural distance* from the other wrappings of the body proper?

In sympathy and further confirmation of this view, is the statement connected with the weeping Mary (John xx: 12), that, "stooping down and looking into" the tomb, "she seeth two angels in white, sitting, *the one at the head and the other at the feet*, where the body of Jesus had lain." How should she recognize so readily which was the head and which the feet in the glance of the moment, except for some palpable evidence of it in the appearance of the remaining raiment?

In this view, the fact of the Savior's resurrection would seem to have come out far more clearly to the minds of the inspecting disciples than under the ordinary one. The marvel which would suggest itself to them was, how the grave-clothes could present that shapely appearance of a human body unless the body had been in them; and then, how the body could leave them in that shape without superhuman ability. The evidence was, undoubtedly, that a human body had been there. And yet no other than the body of Jesus had been laid there. But it was gone, and still the shape was there; and how, under any mere ordinary human conditions, could those strips of linen, unlike a shapely shroud, retain the body shape without any evidence of violence? That departure, *with such a result*, clearly argued *supernatural power*.

"*The place*," with this interpretation, required but the merest glance, at the invitation of the angels, to carry its own conviction irresistibly to the minds of the troubled seekers after the

body of the beloved Master; and it is certainly very reassuring to our minds concerning that same great central truth of Christianity.

EVANGELIZING METHODS.

A RECORD OF PERSONAL EXPERIENCES.

BY EDWARD MCGLYNN, D.D., * PASTOR OF ST. STEPHEN'S R.C. CHURCH, NEW YORK.

IN regard to the best methods of arousing interest in religion, missions have been proved, by experience, to be extremely advantageous. The so-called popular missions in the Catholic churches, which are generally held by priests of religious orders, like the Jesuits, Redemptionists, Dominicans, Lazarists, Paulist Fathers, Passionists, Franciscans, and others, may be said to be but a popular form of the famous so-called Spiritual Exercises of St. Ignatius of Loyola. According to the original plan of the exercises of St. Ignatius, a person would retire to some religious house for a month, and, under the direction of a wise and prudent spiritual director, make daily meditations four or five times a day, in a wonderfully logical order, beginning with the meditation on the end of man's creation.

The Popular Missions are but a popularization of the spiritual exercises, are conducted on the same plan, and both the spiritual exercises and the missions are but a more frequent, earnest and cogent preaching of great spiritual and gospel truths. The missions may be said to resemble the "revivals" in Protestant churches. Their peculiar efficacy comes from the cogency of oft-repeated truths in three or four sermons a day for one or two weeks. In these missions are religious exercises, prayers, mass, and the like, attended as far as possible every day. Special inducements and facilities are given to the people to receive the sacraments by making a good confession and an exceptionally good preparation for Holy Communion.

The increased number of helpers on such occasions, the novelty and interest

* In an interview for the HOMILETIC REVIEW.

of curiosity in hearing new and eloquent preachers, who are trained in the peculiarly fervent preaching best suited for missions, contribute very much to the attractiveness of them.

I cannot say that the missions are preceded by any special religious services. They are thoroughly well advertised for weeks before, and the people are exhorted to prepare their minds and hearts for the good work of the mission.

The practical means suggested for preserving the fruits of conversion, operated in the mission, are the continued practice of meditation on these truths which the people have been taught, the regular and devout attendance at church, and especially the frequent and devout receiving of the sacraments of penance and Communion, the sacrament of penance being the absolution received on making a good confession.

As regards the best method of reaching the hearts of the people and effecting the greatest spiritual good, I have no doubt that, whether in missions or in the ordinary parochial preaching, the best preaching is that which gives plain, simple, homely instruction of gospel truths on the simple ordinary duties of the various states of life, of parents, of children, employers, employees, and, not less in importance, the instruction which helps to strengthen the will by the powerful inducements held out by the examples, as well as the teachings, of Christ. The urgings of the motives of contrition for sin to be found in the sufferings which Christ underwent for sin, in the judgments which He threatens, in the unreasonableness and turpitude of sin as revealed by divine truth, and especially in urging the highest of all motives, viz., that of charity, of filial love of God, which drives out fear and makes the service of God a pleasure and a delight to His children.

I think that it is extremely important for preachers to avoid, as far as possible, the tone and the appearance of controversy. I think they should teach and insinuate the truth, and to answer

and remove the objections to the truth, even without seeming to be doing so. It grates upon the religious sense of the worshipper to hear the preacher bring up in formidable array the objections of the infidel and the ungodly. The proper exposition of the truth, of its beauty and its attractiveness, will remove the objections just as the bringing in of the light necessarily dispels the darkness.

One of the greatest impediments to the success of the preacher is his self-consciousness, and, when it becomes extremely apparent, it is simply disastrous. The humblest hearer resents the outrage of the man preaching, not Christ crucified, but preaching himself. Next, he should be earnest, and assume the virtue of earnestness if he have it not. Even the pagan poet * was wise enough to say:

“If you wish me to weep, you must mourn first yourself.”

MISSIONARY WORK IN AFRICA.

BY HENRY M. STANLEY.

[Mr. Stanley, the celebrated African explorer, recently made a brief visit to this country. Our HOMILETIC REVIEW reporter, in an interview with him, questioned him particularly in reference to missionary operations and prospects in the “Dark Continent.” He replied, in substance, briefly as follows.—Eds.]

THE strongest competitor against the missionary in the affections of the blacks are the traders, and the traders have gin with them. And, if the missionary does anything in the way of trade, he arouses a spirit of jealousy in the breast of the trader. Hence, you have all kinds of reports from these traders about the missionaries, and many bad reports have only been inspired by trade jealousies.

My own opinion is, that the missionaries, as a class, are a self-sacrificing lot of men. Some of them may follow in the steps of the traders, and grumble that the traders do not sacrifice what they have gained to the sentiments by which they themselves are governed.

As to practical missionary work, the more a missionary knows when he

* Horace.

comes to Africa, the more capable he will be of meeting the hostile agencies by which he will feel himself surrounded. But no Missionary Society could ask for a better field than Africa; but it requires peculiar methods and means to influence the natives. Wisdom is gained by experience. You cannot expect an ordained minister to enter a new country for the first time and have a practical knowledge of the conduct of life in a tropical region. But as he acquires a little experience, he adapts himself and his agencies to

the people according to the light he gains. The natives themselves are tractable enough; but their cupidity is the great stumbling-block. Of course, it is impossible to teach them theological tenets, or to gain influence over the older blacks. The most that can be done is to instruct the children in the rudimentary principles of the Christian religion. You cannot reach to any extent the old pagans. But when they have died out, you will have a grown-up constituency, civilized, and partially or wholly Christianized.

PREACHERS EXCHANGING VIEWS.

The pen gives tongue to thought, and type gives it wings.

Pulpit Power.

The secret of Moody's power has been eagerly sought after both by curious philosophers and by preachers ever since he began his wonderful career. It would take up much space to recapitulate the numerous explanations that have been put forth. But they may all be comprehended under one general head—peculiarities of the preacher or of the preaching. A very ingenious and even artistic suggestion comes from a contributor in the *HOMILETIC REVIEW* for June. It is quite possible that this, as well as many other of Mr. Moody's and Mr. Sankey's good points, might well be imitated by preachers who covet earnestly the best gifts. Nevertheless, the gift of revival power will not be found among all these. They are as far off the real matter as any of the subterfuges with which Samson put off Delilah. Other things being equal, a perfect instrument will do much better—or may, if it so please the Lord—than an imperfect one. But the secret of that “power from on high” that supernaturally enforces the preaching of Moody and Sankey, lies in a peculiarity which I have never yet seen mentioned. If I assert this with authority, it is the authority of the record of Pentecost and of the example of every successful evangelist whom I can call to mind. No such evangelist, from St. Peter down to this present, has attacked the impenitent world but through a peni-

tent and praying church. It is no single-handed conflict, this of the preacher with the powers of darkness. Wherever it is left so by a spectator church, it proves, comparatively at least, a failure. The success of the day of Pentecost was not a whit more extraordinary than the ten-days' prayer-meeting of the whole Church at Jerusalem that preceded that glorious day of divine power. Would it be hazardous to presume that if the whole Church were now to unite and tarry as then in supplication, until endowed with power from on high, the power of preaching would again be as great as then, and that in the months of our modern myriads of preachers over the modern millions of mankind?

“Ye are the light of the world.” “I am come that they might have life, and that they might have it superabundantly”—overflowing and quickening all around. (There is no comparative degree used here, such as appears in our versions; the significance of the *περισσόν*, excessive, should be heeded.) As the Word is ministered to the world through the testimony (preaching) of the Church: so the Holy Spirit is given to quicken the Word and the world through the faith and intercession of the Church in her Head. Doubtless there is at the bottom of this Divine economy some law beyond our knowledge in the nature of supernatural things. Who can say that the kingdom of God in the world is not, from first

to last, a normal growth from faith to faith, an unbroken sequence of spiritual seed and fruit in man? Can we doubt that with every new generation of believers added to the great family in heaven and earth, the body of Christ is growing a completer organism for the transmission of that divine vitality? Shall I be overbold if I call the Church a spiritual battery, whose already numberless cups increase by myriads every year with Christ above and with us below, all united by the nerves of a common life, and waiting only to be charged with such pentecostal or millennial effluence from God as to overpower the world?

But, alas, the "ground" currents! Our "elements" differ from those of the electrical battery, in that each is a living vessel, free to exclude or to squander the divine effluence that otherwise should fill the world with more than electric light, and strike down unbelief and rebellion with more than electrical discharges.

The practical question I would suggest is this: Should not pastors insist as inflexibly as evangelists do, on repentance and reconsecration in the church as an indispensable preliminary to effort for the salvation of those that are without—and then insist on a continued co-operation in prayers and labors? It is understood that the evangelist enforces this condition by refusing to come on any other. Why not pastors also make conditions? They certainly do make some conditions. Why not this one above all?

Mr. Moody is a hard-hitting preacher. Hard-headed, like an enormous battering-ram, he pounds away for weeks and months, unwearied, on the crumbling, tumbling ramparts of unbelief and Satan. But what is a battering-ram, unmanned? Nothing more were he.

New York. WILLIAM O. CONANT.

"Reading the Bible in Public Worship."

Dr. S. H. Kellogg, in his brief article on this topic (p. 491, Dec. HOMILETIC REVIEW), has struck the chord which vibrates in the experience of the major-

ity of church-goers in this generation.

Sadly true are his words: "In most congregations little seems to be made of it (reading the Holy Scriptures); it is doubtful if there is any part of the service from which the people generally derive *less benefit*."

The eccentric wife of a well-meaning pastor, in the last generation, was accustomed not to enter the church on Sunday until after her husband had finished his long prayer.

To-day many doubtless would like to remain away till after the Scriptures have been read—so far as the *spiritual* interest in that part of the service is concerned. In fact, the writer has heard church-goers say that the "*preliminary exercises*" had no attraction for them.

While a student in college and seminary, I was pained to see the insignificant place assigned to God's Word in the service of some of our most prominent churches. This lack of interest led me, on entering the ministry, to study especially the chapter or passages—for frequently it is better to select three or four passages bearing on the topic rather than the chapter containing the text—with reference to interesting the people in this part of service. The occasion for, the circumstances and purport of, as well as the *thought* in that particular Scripture being thus vividly in my mind, I can more readily enlist the hearts of the congregation. The emphasis and expression are studied in order to bring out the living truth, not omitting prayer in and through the whole preparation.

One great help is found in having a copy of the Bible in every one's hand during the Scripture-reading. We might well advocate, in this connection, every person bringing his or her hand-Bible to God's house.

This reading of Scripture placed in the foreground, as of prime importance, would not only lead to the expository method of unfolding the Word—so much superseded in this day by textual and topical preaching—but aid greatly in *unifying* the service.

The spiritual help to the pastor is

tenfold more than to his auditors, as he spends hours in *feeding upon the Word*, while thus preparing for this all-important part of the sanctuary worship. Could not our theological seminaries fittingly give special attention to this reading of God's Holy Oracles, and aid in this much-needed reform of the day?

New York. FREDERICK J. STANLEY.

Announcement of Subjects.

What you say in the *HOMILETIC REVIEW* (Jan., p. 87), on announcing the sermon-subject a week before preaching it, and on the committing of oneself to a series of sermons, I have read with much interest, and concluded to offer for publication my experience along those lines: I entered the ministry fifteen years ago with strong prejudice against previous announcement of text or subject, and an absolute fear of a series of sermons. And these held complete sway for several years, until I broke away from both, by degrees at first, but effectually at last, with more or less of failures, but with growing confidence and conviction in the vitality of the new plan.

My first series was on Atheism; its Absurdity, its Origin, its Fearfulness. The second was ten sermons on Solomon, the third was eight sermons on Joshua—all of these preached during my pastorate in Staunton, Va.

In the winter of 1885, my first year in this pastorate, I made a Sunday morning series running as follows: Spiritual Resurrection, John v: 25; Christ's Return to this Earth, 1 Thess. iv: 15-17; The Resurrection Body, Phip. iii: 21; The Death of the Soul, Ez. xviii: 20, 21; The Overthrow of Death, 1 Cor. xv: 54-57; The Lost Soul after Death, Luke xiii: 28, 29; The Saints Reign in Life, Rom. v: 17-21; The Righteous Satisfied in the End, Ps. xvii: 15.

Last winter I made another series, preached on Sunday evenings, and addressed especially to young men, as follows: A Royal Standard of Life, 2 Kings xxii: 2; Nature and the Bible, Kings xxii: 2; Our Belief in the Supernatural, 2 Cor. iv: 17, 18; Our Knowl-

edge of the Supernatural, 1 Cor. ii: 9, 10; The Testimony of the Human Heart, Ps. xl: 17; The Arguments for the Divine Origin of the Bible, Deut. xxxii: 29, 31; Belief in the Scripture Acts, xxvi: 27; The Bible's Appeal to Young Men, Ps. iii: 1-7; The Mistakes of Young Men, Mark x: 21, 22.

This is as far as I have gone as yet in trying a series of sermons, excepting that several times I have found myself running a series for four or five consecutive Sundays without any previous intention on my part. But I believe in them, and believe it a good thing to announce them beforehand, and commit yourself to them. These were all announced at the first, and then each Sunday the one for a week hence. And that, too, when, for the most part, nothing was in hand save the subject and text, and not one of them was written out, or put on paper at all, until after it was preached. It was hard work, but, for the most part, joyous. The series on Solomon was the most difficult; would have been abandoned more than once except for kind words of cheer from hearers, and a manifest increase of interest in the congregation, and a determination to push it through. One of the ablest ministers in the South, wrote me he was preaching a series on the Ten Commandments, and found one of the chief advantages to himself in the fact that he was held to a given line, and made to follow it.

My first series was followed by a wonderful work of grace, which was helped on by it and other things, and which resulted in the addition to my church of 135 members. Just midway the last series, and the one before it, a most delightful work of grace sprang up among my people here, which added each time several to the Church. In each of these series, excepting the last, and those on Solomon and Joshua, not only was the subject announced from Sunday to Sunday, but the congregation were requested to seek the Scriptures during the intervening week for the text which they would deem best suited to the subject. This had a

happy effect, and contributed much to the good results. Whenever God's word is studied and honored, good is sure to follow. I am thoroughly convinced of the value, to preacher and people, of good strong series, at least once a year, preached in the best season of the year. Some subjects should be neither announced nor preached from, but surely there is decided gain in previously announcing a good subject.

Selma, Ala.

J. M. FROST.

The Parable of the Pounds.

A CRITICISM.

The parable of the "Talents," and that of the "Pounds," are often spoken of as one and the same, when, in fact, they are distinct and quite unlike in marked particulars. In the January *HOMILETIC* ("Prayer-Meeting Service"), there is an instance of this confusion. On the basis of the text (Luke xix: 13), "Occupy till I come;" the question is asked: "Occupy what?" The answer given is, "Whatsoever the Lord sees fit to intrust to our keeping. The trusts are different in kind, and different in degree." As a general proposition this is true; but it does not follow from any legitimate exposition of the text. In the parable recorded in Luke, one pound, and only one, is given to each individual. A common, equal blessing is granted to all. The servants share alike in the trust. In the parable of the talents, there is a diversity of gifts, "five" to one, "two" to another, "one" to a third. It would appear that the writer confused the two parables. The "pound" of Luke does not stand for ability, but opportunity. Under the gospel the same blessed privileges are accorded to all. Bruce, in commenting on this, says the aim is "not money-making, but character making." Dr. Taylor in his recent book on the "Parables of our Savior," very properly remarks, "For this purpose he has given each a *pound*; that is, the common blessing of the gospel and its opportunities."

Malden Mass. WILLIS P. ODELL.

REPLY TO CRITICISM.

The writer professedly treats his

prayer-meeting subjects topically and not textually. He does not aim to expound the passages referred to, but to apply the lessons they suggest. He bases each topic on one or more texts of Scripture, and seeks to give the *spirit* and practical *force* of the Scripture, or Scriptures referred to, and not a strict *exegesis*. It had been better, perhaps, in this instance, to have given the additional reference, Matt. xxv: 14-30. The two parables are essentially alike in form, in spirit, and in practical teaching. The *one great lesson taught in both parables* is that of stewardship and rigid accountability. The question of "diversity," or inequality, is a minor one. And this simple, grand lesson is the one enforced in the topic referred to. Had we space, it were easy to demonstrate that the critic's interpretation of the one pound as meaning the same to all under the gospel, is contrary to fact; we see an endless *variety* and *degree* of condition and opportunity in the enjoyment of "the common blessings of the gospel." There is really as much difference here as in the parable of the "Ten Talents."

J. M. S.

Pronunciation.

Apropos of Dr. Wilkinson's pronunciations (*HOMILETIC REVIEW*, Jan., p. 72), I had the curiosity to examine and compare the pronunciation of a few Scriptural proper names as given by Dr. Young, in his *Concordance*, and Dr. Webster, in his *Unabridged Dictionary*, latest edition. Here are the names selected at random:

Young: O-ne-si'-mus.

Young: O-ne-si-pho'-rus.

Young: Phil-e'-mon.

Young: A-qui'la.

Young: A-rist'-ar-chus.

Young: Ep-a-phro-di'-tus.

Webster: O-nes'i-mus.

Webster: One'e-siph'o-rus.

Webster: Phi-le'mon.

Webster: Aq'ui-la.

Webster: Ar'-is-tar'chus.

Webster: E-paph'ro-ditus.

These are simply specimens of variations, and I ask, in such a case, who is

5. In each heart there is a consciousness of sin.

II. HOW THIS BITTERNESS MAY BE CHANGED TO SWEETNESS.

Faith in Christ

1. Makes physical sufferings trivial.
2. Assures us of hopes and advantages infinitely more important than those which perish through death.

3. Introduces us to the friendship of all heaven, and this for all eternity.

4. Makes to know that Christ, our brother, and God, our father, dominate all other realities in the world to come.

5. It clothes us with the righteousness of Christ.

O death, where is thy sting? O grave, where is thy victory?

Revival Service.

WHAT MEN MAY HAVE.

[By Wayland Hoyt, D.D. [Baptist], Philadelphia].
In whom we have redemption through his blood, the forgiveness of sins, according to his grace.—Eph. i: 7.

1. *What men may have.*

"Redemption"—one element of which is the forgiveness of sin.

II. *When men may have it.*

Now: in whom *we have redemption*—present time.

III. *How men may have it.*

Through His Word.

IV. *How much men may have.*

According to the riches of His grace.

Communion Service.

SACRAMENTAL MEDITATION.

The Institution of the Lord's Supper.—
1 Cor. xi: 23-26.

Meditation upon the terms of the ordinance is the best preparation for its celebration. Having rebuked the Corinthians for their erroneous observance of it, Paul set them right by the simple narration of the original institution.

"For I have received of the Lord that which also I delivered unto you." The sacrament is not merely man's memorial of the Master, but of His appointment and provision. Difference between "A Lord Supper" and "The Lord's Supper." A Washington Banquet may be given by anybody in his

honor; but Washington's Banquet would signify one which *he* had given.

"The same night in which he was betrayed." He instituted it. The order which a general should give in the extreme crisis of the battle would be an imperative one. This command of Christ was given at the crisis of the conflict between Heaven and Hell on the field of His heart. Therefore, it is one to which obedience is urgent—a chief duty.

It has also the further urgency of a dying request.

"When he had given thanks." Note a contrast:—We give thanks before we take the bread which is to sustain our lives; He before taking that which symbolized His speedy death. How much He loved, to be thankful that He might even die for us! If He gave thanks at such a time, how thankful ought we to be when we take it as the symbol of our eternal life!

"This is my body." Represents it. And much more; as the body is that with which the spirit associates, so Christ's spirit is always present at the communion-table of the faithful.

"Broken for you." Whatever Christ's death signified, it was on our account. He was made a curse; we are redeemed from the curse of the law, He being made a curse for us; penalty discharged.

"This do in remembrance of me." We are apt to be selfish even in our religious desires, thinking of our gain, our pardon, our help, our hope of heaven. It is a good thing to do something just for love of Christ, to remember Him and forget ourselves.

"This cup is the New Testament in my blood." The cup has been used as a pledge of friendship and fealty in the customs of all people. Blood covenants among ancient peoples. Wine, from its color, substituted for blood (*vide* Trumbull's "Blood Covenant").

"New Covenant," contrast with the Old Covenant. It is *our* covenant, too; but chiefly *His* covenant with us: like the rainbow to Noah, the stars to Abraham, implying their faith, but, more significantly, God's promise to them.

"*Shew the Lord's death.*" The sacrament designed to be a *public service*, a witnessing before the world.

"*Until he come.*" Not merely a memorial of the past, and a present communion, but an anticipation. An anticipation for the Christian's own heart; He will come soon to each of us. A heralding of hope to the world. Sacra-

mental observances are like the high mountain-peaks which catch the rays of the coming sunrise, while the valleys and plains are yet in the night darkness.

Eating and drinking unworthily, only if without faith and consecrated purpose. To catch the spirit of the ordinance, as above indicated, is to be made worthy partakers.

LIVING ISSUES FOR PULPIT TREATMENT.

Working-Men and the Church.

BY WILLIAM O. McDOWELL.*

Among working-men the feeling exists that, somehow, the Church fails to meet their case. But they have been wonderfully surprised and pleased with the breadth of view, generosity and intelligence with which the pulpit has dealt with these questions, in comparison with the narrowness, unfairness and ignorance that has been shown by the occupants of the pews that pay the highest rent. They believe that clergymen should study books less and humanity more. Whenever a teacher enters a school or college, and has anything to do with the control or the management of institutions, he steadily strives, as he himself advances, to elevate the standard, and as he elevates the standard he removes himself further and further from the mass of scholars.

Edwin Stevens, of Hoboken, N. J., left a fortune to endow the Stevens Institute; he did it that the mechanic, working with his hands, might have a place where his head could be taught to aid his hand. The teachers in charge have elevated the standard of that which is to be taught there until it is entirely out of the reach of the men for whom it was intended. Edison and Weston, the most representative mechanics in the country, could attend a course of instruction there with benefit. So it has been with the Church. With their fine buildings, and all the expensive paraphernalia that goes to make up and sustain a church, they have put themselves away from the A, B, C's of religion. Where one man can attend Stevens Institute with benefit, there are thousands

of children that want to learn the very rudiments of mechanics. And so, where one man and his family can afford to attend and be benefitted by the Church, there are hundreds of families for whom there is no place to go, so far as the Church invites, where men can come and be really free and equal. True, there are mission churches and mission schools, but, as they are unwilling to be objects of charity, they stay away.

The Church's influence with the masses, instead of growing, lessens. While the expense of the Church is so great and above the masses, the expense of the newspaper has steadily decreased, and is always within reach of the working-man. If you want to know what is the great educational institution of the day, patronized more largely than any other by the masses, I would tell you to go to the office of any great daily paper and ask them the comparative sale of their Sunday edition with their regular week-day edition.

But working-men are surprised at how much the attendant of the wealthy churches has had to take on this subject, and has been willing to take from the preacher.

In the Roman Catholic Church, I think, so far as the American priests are concerned, they recognize the evils from which the working-men suffer. So far as the Italian government of the Church is concerned, I should say, No. American Catholic workmen are arriving at the point where they realize that the foreign or Romish government of the Catholic Church is organized in a way that is in direct conflict with every principle and theory of Democracy, and I expect to see the day, and that soon.

* In an interview for THE HOMILETIC REVIEW.

when there will be a Roman Catholic Church, and a Democratic Catholic Church, *vox populi, vox dei*; when the Pope, selected by the voice or ballot of the Catholic people, will be accepted as the most legitimate heir of St. Peter.

Such a movement, when once started, will be spread over the United States, Ireland and England; would have a large following in Canada, France and Germany; smaller in Spain, Italy, South America and Mexico; but would steadily extend and grow, and would become one of the most powerful factors in spreading Jeffersonian Democratic ideas throughout the world. There is a natural conflict between Democracy and aristocracy that will continue until the world is ruled both in Church and State by the few or the many.

Infidelity and scientific unbelief has had the effect of weakening the Church's influence among the working-men. The Church, as it is organized and divided into denominations, and belittled by those divisions, has succeeded in suppressing, or has failed to develop great leaders of thought, while the "scientific view" has its Huxley, its Herbert Spencer, its Darwin. This is the age of the mechanic. The steam-engine has been revolutionizing the economics of the world. Workmen have discovered that something was wrong. While they were inventing machines that more than thought, that could not make a mistake, they found the product of their labor commanding less and less. The machine that did the work of one hundred men was so perfect that a child could attend upon it. They found that out of one thousand mechanics, blacksmiths, shoemakers, or what not, of the loved past, each with his own little shop, buying his own raw material, adding his labor and selling his product, the steam-engine, with attendant machinery, has compelled the closing of the thousand little shops. Out of their number it has created one or two of our latter-day "Employers (or Barons) of Labor." Ten to fifteen of their number become bosses or "Counts" of labor. They do all the thinking that the ma-

chinery requires. Nine hundred and eighty to nine hundred and eighty-five become mere attendants on machines. Soon the "Baron" finds that man-labor is too expensive, and first woman and then child labor is substituted. In the feudal system of the past they had their kings, barons and knights. Each had their mutual obligation to the other. In establishing the government of the United States, our fathers said all men shall be "free and equal." Our officers shall be the public servants. For fifty to sixty years this was so. The steam-engine revolutionized all this and developed the latter-day baron. He knows (except in rare cases like Fairbanks and the Cheney's) nothing of the mutual obligation that should exist between the employer and the employee. The working-man to him is a mere necessary evil, and when he is discharged he can go to the poor-house or die without the manufacturer feeling any obligation on his part. Under the system of slavery, the care of the sick and aged was upon the shoulders of the owner. Under this latter-day condition of affairs, even this obligation does not exist.

Out of and evolved by this condition of affairs came the Knights of Labor. The first remedy, or rather a hunting after or searching for a remedy, they proposed was education: Educate yourselves so as to be able to understand the great problem with which all are at the present time compelled to deal, *that is how to make a republic a universal good*. The result is, the greatest educational institution existing in America at the present time is the Knights of Labor. Next, control bad habits and have no extravagances. Make the savings that are wasted for things that are not necessary, like rum and tobacco, the stepping-stone that shall lift the working-man from what, with these habits, have been his limitations.

In order to carry out safely these two ideas, they excluded absolutely from membership any man who had anything to do with the production or sale of liquor. Before the Knights of Labor established their meeting-rooms, the only place in which the working-men

could meet and hold discussions was the corner liquor saloon, where he had no rights unless he expended money in the place. By establishing rooms from which the rum-seller was excluded, the working-man could have his discussions free from the influence of liquor.

Next, recognizing the fact that a lawyer, even while a legislator, or an executive officer, is permitted to accept retainers; in other words, that a lawyer while a law-maker, or an executive officer, can be a licensed bribe-taker, they excluded him from membership and from the benefit of their vote until such time as the law of the land shall say that during the term of his office he shall cease to accept retainers, or be in any way professionally employed.

In the place of litigation, in their fundamental theories, they advance the idea of arbitration. Their misfortune has been that their growth has been very rapid, and that mistakes have been made by members before they realized that it was an educational and not a "striking" or a "boycotting" institution that they had joined. And, being a secret organization, they have been judged by the mistakes of the few that have stood out more conspicuously than they otherwise would.

In my home-city (Newark, N. J.), working-men are saving and adding together their pennies that they may have a hall of their own from which the rum-seller can be excluded. In attending their union meetings, every one of them pass by place after place, built in the most fitting form for the purpose dedicated to the everlasting good of mankind, with a teacher in charge, who has devoted his life to the good of his fellow-men, in the name of God, the Father of all, and yet this place, this Church—yes, ten thousand of churches—are closed and idle, unused for six days in the week, and the working-men, that so greatly needs this same wasted room must pass by the closed and locked doors. The capital invested in churches is possibly greater than the capital invested in drinking saloons, but the Devil never locks his doors.

In my judgment, ninety-five per cent. of the drunkenness in America is due, not to the fact that men love alcohol, but to the social habit, the noble fact that man loves his fellow-men, and the rum-seller, taking advantage of this, furnishes him the social place at the cost of what he calls being "social." Before the victim knows it, the demon Alcohol has planted the appetite within him, made him an enemy of self, of family, of Church, of State, and of his Maker.

Send your ministers out into the tenement-houses, the homes and several gathering-places of the poor, then throw open wide all of your church doors and let your teachers, from the knowledge they have gained from contact with the world, see to it, that "the house of God" is a more attractive spot for God's children than the Devil's workshop.

The Purification of Our Politics.

That there is need of purification, a pressing, universal need, is admitted by all, except those who make politics a trade, which, alas! have grown to be a host in our day. Various means have been suggested from time to time to rid us of the serious and even alarming evils of the present system of political management. Some of these methods have been tried, in portions of the country, but with no satisfactory results. The "Caucus" is generally thought to be the bane of modern politics, and substitutes for it have been suggested and urged from time to time by those who desire to effect a thorough reform. But as yet no substitute has been found to answer the end. "Rings," corrupt to the core and arrogant as a Russian autocrat, continue to dominate the caucus, and the party, and to fill the majority of our offices, and control the legislation and politics of our municipal, State and National governments.

MR. R. H. DANA, in *The Forum* (Jan., 1887), discusses the question of Remedy in a highly sensible and suggestive way. We are indebted to him for the chief statements in this brief paper. The evil is due, he says, to the activity of the pro-

fessional politician, and there is no use in preaching better morals to this class while we allow dishonesty to be profitable. The only effectual remedy is to stop the means of support of the professional politician. The use of money in buying ballots and offices is the root of the evil. After discussing the several classes of remedies which have been proposed, and some of which have been partially tried, including Dr. L. W. Bacon's *How to Defeat Party Despotism*, the *Reform of the Caucus*, *Fewer Elections*, *Minority Representations*, and the *Extension of Civil Service Reform*, he favors the adoption of the English system. It is known as Sir Henry James' Act, and was passed in 1883:

"It was prepared with the utmost care in the full light of experience. The chief features of that law, as it now stands, are, that it defines what are legal acts and expenditures; limits, under penalties, the total amount of even strictly legal expenses; requires full accounts to be filed by all candidates, and opens the courts for trying election petitions. Among the corrupt and illegal practices are included many acts of only doubtful morality, as treating, hiring vehicles to carry voters to the polls, paying rates or registration fees of voters to induce them to vote, promising office or employment, having the committee-room in a public-house, or in direct in-door connection with one, etc. The lawful expenses are enumerated in detail and doubly restricted; first, the number of agents, polling-agents, clerks, messengers (all with limited remuneration), and committee-rooms are restricted according to the number of polling-places; and, secondly, there is a limit to the total expenditures, including personal expenses connected with the election, and any excess is of itself an "illegal" expenditure. The accounts

filed must be signed and sworn to by the candidate, whether elected or defeated, as well as by his agent. These accounts must state where all money, etc., came from and went to, with vouchers, names, addresses, etc.

"In order to prevent indirect payments which might not appear on the accounts, all money, etc., must be paid through the agent. The agent's name and address must, at the outset, be both published and given to a public election officer, and both candidate and agent must declare that, except as appears in the accounts filed, they have not, nor has any person, club, association, etc., to their best knowledge and belief, given anything 'on account or in respect of the conduct of the election.' Nay, more, they must satisfy the court (in a contested case) that they used all practicable means to prevent such indirect payments. A summary of the accounts is published in the newspapers, and the accounts in full are kept on file, subject to public inspection on payment of a shilling. The penalties are not only severe in the way of fines and even imprisonment, but they include the unseating of the successful candidate, and temporary disfranchisement of every one implicated in these illegal expenditures. If any of the offenders be licensees, they may be deprived of their license; if professional men, they may be dropped from the rolls of their profession. The election petition is tried in court, and any candidate, or one or more voters, may be the petitioners. The proceedings are simple; there is no delay, any witness can be summoned, and the only obstacle is the requirement of a bond for costs, in order to protect a member fairly elected from being put to unnecessary expense in defence of his seat.* The passage of such a law would be opposed by politicians here. They would call it 'un-American,' and an interference with personal liberty; but I believe the American people will quickly see that it means true freedom to the voter and a fair chance for men of moderate means. What is needed now is—agitation."

EDITORIAL NOTES.

Plagiarism.

"I desire, in good faith, to ask you, Messrs. Editors, two questions to guide me in the use of a part of the excellent material you furnish us in the *HOMILETIC REVIEW*.

1. "Would the use in whole or in part, of Dr. Sherwood's *Prayer-Meeting Service* be considered plagiarism, as that term is generally understood?

"2. The same question in relation to 'Hints at the Meaning of Texts.' A SUBSCRIBER."

A. 1. It would be difficult to give a rule that would apply to all individual cases. We should not hesitate to take into the Prayer-meeting regularly Dr. S.'s topic for the evening, and his sug-

gestions upon it, and either read and enlarge upon the subject (the source of the topic and treatment being understood by the meeting), or in treating the topic make a free use of his thoughts, changing and adapting them to the circumstances, giving the outline and the force of his preparation, but not servilely following his form of expression. We know that many pastors pursue this course, and feel no hesitancy in doing so.

* The law proved a complete success in England during the recent Parliamentary elections.

substantially the same course may be adopted with the "Hints." They are to be taken as "Hints," suggestions, only, to be considered, studied, modified, not slavishly adopted and used as a whole. For ourselves, if we found a brief among the "Hints," just what we wanted, and which we could improve upon, we should not hesitate to make it the basis of a sermon, and preach it to our people. With others we should feel differently. We should study them as models, if they pleased us, get their force, the gist of their thoughts, and then arrange, copy and improve them as best we can. Very great assistance can be got from these "helps," if rightly used, without justly incurring the charge of plagiarism.

Search for the Best Three Skeletons of Sermons.

We wish to lay our clerical readers under tribute for the benefit of our department, "Hints at the Meaning of Sermons." We propose the following: the best sermon-skeleton or brief of the following classes—(1) All sermons—(2) Funeral—(3) Miscellaneous—that will be sent us before the publishers of this REVIEW, and reward to the author \$15.00 worth of their publications as he may desire.

Conditions: (1) The sermon-brief, or sermon, must be original. (2) It must contain more than 200 words. (3) The pseudonym must be signed to each and the real name and pseudonym must be sent in a sealed envelope. The brief may be sent at any time before May 1.

The editors will not open the sealed envelopes until the final award is made. In determining which are the best sermon-briefs, the following will be pursued:

The editors of the REVIEW will print, month to month, those briefs which they deem worthy of publication in the "Hints" department signed with the pseudonym and a star. After all the sermon-briefs are published, we shall re-

quest a vote of our clergymen-subscribers as to the best three. This vote to be final. Of course, any clergyman or theological student may send as many briefs as he may wish.

The Marriage Ceremony.

"May I ask a few questions, the answers to which will oblige many of your clerical readers?"

"1. What is the proper way and time for giving away the bride? 2. Who is the proper person to do it? 3. When a ring is used, how proceed?"

Answer 1. After the preliminary services, and immediately preceding the marriage contract. 2. The father of the bride, or mother, or guardian, or nearest kinsman, presents the lady to the officiating clergyman. 3. There are many forms used, but the following we like the best: After the vows have been made, the clergyman [addressing the man] asks: What token and pledge do you give of this your solemn engagement? The man responds by handing him the ring, which the clergyman takes between his fingers and holds it up, and after a few words, referring to its significance and appropriateness, returns it to the groom and guides his hand while he puts it on the finger of the bride, and holding it there, says: [the groom repeating the words]: "With this ring I thee do wed, and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the minister shall pray, and then declare the parties duly married, and by virtue of his office shall add: "Those whom God hath joined together, let no man put asunder."

An Unfair Text.

A famous clergyman is reported to have preached a sermon on the words, "The hoary head is a crown of glory," and several of our exchanges, we notice, are repeating these words with a "thus saith the Bible." The Bible does not say that. Its language is, "The hoary head is a crown of glory, if it be found in the way of righteousness." That "if" is all important. To separate the two phrases is unfair, in or out of the pulpit.

Dr. McGlynn.

Our readers, we are quite sure, will be interested in the thoughts presented by this famous ecclesiastic of the Roman Catholic Church in another part of this *Review*. Recent occurrences will add additional interest and force to the words here expressed. Aside from the practical value of his experience and suggestions to other pastors, as given by himself, the essential similarity, in spirit and in form, to evangelical Protestant pastoral supervision and teaching will strike many with glad surprise. Were the name withheld, we might almost suppose we were reading Dr. John Hall, or Dr. Wm. Taylor, or Dr. Ormiston. This fact adds to our regret that so deservedly popular, liberal and spiritual a pastor, wielding an extensive influence in the Romish Church, should be suspended from the functions of the ministry. We do not believe that such a light will be easily extinguished, or such a priest silenced in this free land for exercising the common right of every citizen.

Newspapers Also Sometimes Illogical.

John Roach, the great American ship-builder, died a few days ago with a cancer of the throat, very similar to the cancer which slew General Grant. Some

of the newspapers are now laughing at the clergymen, who made the death of Grant the occasion of homilies against the use of tobacco, for Mr. Roach did neither smoke nor chew. That does not prove that the cancer in General Grant's throat was not the result of tobacco; it only proves that *all* cancers of the throat are not produced that way.

Significant.

Rev. George E. Reed, pastor of the largest and most influential Methodist Church in Brooklyn, and, perhaps, in the country, on the first Sunday of the year, pronounced the week of prayer a snare of the devil. We wonder why.

At a meeting of liquor dealers, in New York, resolutions were adopted commendatory of Howard Crosby and Leonard Woolsey Bacon. Is it not a good general rule to find out just what the enemy likes to have us do, and then don't do it?

Don't.

Don't resort to the trick of eccentricity.

Don't give much care or time to guarding your influence.

Don't build a mountain of argument on a pin point of assumption.

Don't despise grammar.

Don't despise too much the "slang phrases" of the multitude.

Don't forget that the first and best rule of speaking is to speak so as to be understood.

Don't forget that all rules of rhetoric and of grammar should be slaves, not masters.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

(Concluded from January Number.)

SOCIALISM

is the second great enemy of the Church. It professes to receive its atheistic basis from science, and denounces Christianity as an effort to cheat the laborer out of the blessings of this life by inculcating the hope of immortality. As its infidelity is not the result of any serious inquiry into the subject of religion, it must be regarded as wholly practical, and as likely to lose much of its influence when the Church pays more attention to the poor and neglected classes. The cure is found in that practical Christianity which Jesus taught and lived—a fact which the Evangelical Church is beginning to realize.

In spite of all repressive measures on the part of the German Government, Socialism is energetic and apparently on the increase. Journals and circulars prohibited by the authorities are secretly circulated by the thousand, and all the efforts of the police to confiscate them prove

futile. Numerous socialists have been expelled from Berlin and other cities; 246 associations have been pronounced unlawful, and 948 publications have been prohibited. Besides the twenty-five social Democrats now in Parliament, there is danger that they will gain fifteen more seats at the next election.

In the effort to win the socialists back to the Church, the Catholics are specially active. Over the Protestants they have the advantage of acting as a unit. Recent meetings of Catholics in Germany and Belgium devoted special attention to socialism, and all the vast machinery of the papacy is set in motion to prove that the masses can be controlled by that Church—a proof singularly wanting thus far in Catholic lands. At a recent meeting of German Catholics at Breslau, a speaker, who devotes himself to the solution of social problems, advocated the establishment of Catholic associations of

laborers, and said: "The reception of members into the labor associations must take place in the church; the whole splendor of the Catholic Church must be displayed on such occasions, all bells must be rung, and the best speaker must ascend the pulpit; I believe it ought to be a Jesuit."

There is a Christian social movement among Protestants, but it is not backed by the entire Evangelical Church. That Church is, in fact, too much distracted to unite in any undertaking; there are so many disputes within, that the enemies outside are not unitedly opposed. But the danger from socialism is so great that Evangelical Christians feel the necessity of laboring to restore the masses to the Church. Sermons are being made more popular, and religious literature teems with discussions on social subjects. In connection with the spiritual, the temporal needs of the people are also considered, and much is done by Christian associations for their relief. The fact that in the State Church lay activity has not been developed is a great barrier to success; the needed work is done by voluntary associations rather than by the Church itself.

There are many and constantly-increasing evidences that Protestantism has a heart for the poor, and that it has a gospel for the body and this life, as well as for the spirit and the next world. The need of Christian benevolence is emphasized, and Christian love is practically illustrated by numerous associations as well as by individuals. A writer, discussing the means for bringing the masses back to the Church says: "The age is realistic but not materialistic. . . . The humanitarian tendency is very prominent. There have been periods when more philanthropic phrases were heard than at present, and when vastly more was written and said about humanity; but the time which abounded most in these things did not equal our age in real labors for the various departments of life. Such an age cannot possibly be directly hostile to the religious spirit, it can only be estranged." The religious spirit, he thinks, is only slumbering; it need but be aroused in order to bring the people back to the Church.

Also, at a recent religious conference, stress was laid on the importance of connecting temporal relief with spiritual efforts, and the following resolution was adopted: "That Christians ought to take part in all the humane labors of the day, and prove by their deeds of love that the Church has not lost its life and power."

These are hints on the prevailing tendencies, in confirmation of which illustrations can be found everywhere. But much more will have to be done before socialism is convinced that the Church has at heart the temporal as well as spiritual welfare of the poor.

I wanted to speak of the third great enemy of the Evangelical Church, namely *Papacy*. In

some respects this conflict promises to be the most bitter of all. In the other cases the war is with foes outside of religion; but this is a religious war. The revival of Catholicism is one of the events of the day. The Pope's recent letter, lauding the Jesuits and confirming all the privileges granted them by his predecessors, has led the Catholics all over Germany to demand the return of the Jesuits. I have not room to discuss the conflict with Catholicism; but its mention together with Socialism and Infidelity is necessary for a summary view of the three great foes of the Evangelical Church of Germany.

An interesting religious controversy is to be settled by the court at Elberfeld. The Catholics at Remscheid attacked the Evangelical preachers, one of whom, in his reply, pronounced the doctrine of transubstantiation, as held by the Church of Rome, false and heathenish, and for this he has been sued. Prof. Beyschlag, of Halle, while pastor at Trier, was tried for making the same statement, and was sentenced to imprisonment for two weeks; but, on appeal, was acquitted.

French Protestant literature has been enriched by an excellent Compend on the History of the Western Church in the Middle Ages (*Précis de l'histoire de l'église d'occident pendant le moyen âge*), by Charles Schmidt, formerly professor at Strasburg. He divides his work into four periods, from Charlemagne to Gregory VII.; the next to Boniface VIII.; the third to the Council of Pisa; the last till the beginning of the Reformation, in 1517.

THOLUCK AS PASTOR AND PREACHER.

The second volume of Tholuck's Life, by Professor Witte, contains interesting accounts of the pastoral and pulpit labors of the eminent "Student-Professor." For one year he was preacher to the Prussian Embassy in Rome, and for a quarter of a century university preacher in Halle in connection with his duties as professor. The fact that his pastoral labors were mostly confined to students by no means detracts from their interest or importance. The learned affairs which generally constitute so large a part of a German professor's life were far from absorbing his attention. The depth of his emotional nature, his Christian experience, his love for Christ and for souls, impelled him to seek personal communion with believers, and to give expression to his religious convictions in the form of testimony in the pulpit. When he went from Berlin to Halle (1826), he expressed a desire to have regular pulpit duties in connection with his professorship; but there was already a university preacher, and as Tholuck's emotional and evangelical piety were energetically opposed by the rationalism prevalent both in the university and among the citizens, he did not become the official academic preacher until 1839. Before this he preached occasionally and with growing popularity; but, while gaining friends for him-

self and his cause, this also increased the hostility of his adversaries. Much as Tholuck published, and popular as were his works, those who knew him best attributed his greatest spiritual influence to his personal contact with students and to his sermons. It was in his pastoral and pulpit labors that the heart of this remarkable man was most fully seen.

Tholuck desired to go to Rome on a leave of absence from Halle for one year. Bunsen, a friend and admirer of Tholuck, was Prussian Ambassador at the Papal Court. He had asked the Halle professor for suggestions respecting a successor to Richard Rothe as preacher to the Embassy for one year. Tholuck proposed to go himself, and he was gladly accepted. The advantages for study in Rome were not the least attraction, and rest from his conflicts in Halle was very desirable. He went to Rome in the spring of 1828. The congregation was very small, and afforded little opportunity for the exercise of his peculiar gifts; nevertheless, for himself the association with artists and the attractions of the city served to enlarge his views and to create a taste for other interests than had heretofore engaged his attention. For his most successful pastoral activity we must, however, see him among the students in Halle.

Ever since his appointment as teacher, and long before he became university preacher, he labored for the spiritual welfare of the students. Indeed, his pulpit ministrations were but a continuation of his direct personal efforts in behalf of the souls of the young men with whom he associated. This personal work became the source and inspiration of a large part of his sermons. His walks with students have become celebrated. Genial humor and cutting wit often flavored his conversation on these occasions; but it was his power as a physician of souls which gave these walks their peculiar charm. He himself said: "I have had the secrets of hundreds of youths revealed to me; I have seen them wander far, far away from the proper goal of man. I was permitted to indicate this goal to many, and had the gratification of learning that many found it." The effect of this personal contact with students on his preaching he indicates in the preface to a volume of sermons. "Nearly always the experiences of the preceding week among the members of my congregation became the birthplace of the ideas lying at the basis of the sermon." Thousands of students are said to have regarded him as their spiritual father.

His wonderful influence over students has often been mentioned, and various testimonies of it are given in this book. With a kind of intuition he would discover the peculiar needs of his companions, and then seek to supply them. It has been remarked, that with all the accounts of his intercourse with young men, every one who associated with him found something peculiar, different from what others had described.

His resources seemed to be exhaustless. Particularly was he happy when his "seeking love" had found a soul in the agony of doubt to which he could apply his own rich experience.

Tholuck never entered on homiletics, and his sermons are not the product of homiletical rules, but of life itself. He said: "The sermon must cease to be a preparation according to prescription and become the voice of nature, a loud sighing of the living, pulsating heart." The subject of a sermon was, perhaps, considered for days, and formed the topic of conversation with students; but the act of writing or dictating it consumed little time, the whole being completed in a few hours. He was by no means bound by the manuscript, whose contents his fine memory enabled him to commit with ease; sometimes in the pulpit he yielded to the inspiration of the moment and ignored what was written. Instead of letting the sermon grow from the text, he usually chose a theme and developed it, and then adapted to it a text. Often he announced his subject in the introduction and the text afterwards. In the development of the sermon itself and his treatment of the various divisions, he was also very free—an independence regarded in Germany as far more reprehensible than in America.

Prof. Witte quotes Tholuck's views on sermonizing, being the rules he himself followed: "There are sermons which originate outside of the congregation, while others have their origin within it. The former are such as the preacher forms according to the general rules of homiletics, the idea of the Christian sermon, the Church year, and the like. He was obliged to do this whenever there is no living relation between the preacher and the congregation. It is different when the sermon is an echo of the experiences which spring from wanderings through the congregation during the week. The more fully the sermon arises in this way the more individual, local and applicable it will be. As it arose from the congregational life, so will it also serve to promote that life. The other idea of the sermon, the first view, is not to be excluded, but it must include the second. Thus, preaching below the pulpit will give the proper inspiration for preaching in the pulpit. It cannot be told how much will be done to quicken the interest of the hearers if our sermons more frequently take into account the individual condition found in the congregation, or in certain members. But, then, comes the ghost of general rules, pulpit style, and pulpit decorum, which frightens away every individual application suggested to the mind of the preacher."

Tholuck's services were attended by professors and citizens as well as students. The sermons were fresh and popular, their delivery spirited; they were from the heart to the heart. They were intended chiefly for the cultivated. "We must extend our hands to the cultivated who reject religion. I regard as a principal

reason why Christian ministers fail in many cases to attract the cultivated fact that their thoughts move in the circle of faith, and they speak to those in this circle, and are, therefore, not understood by those outside of it. On the form and composition of the sermon the power of custom has a deleterious influence. For centuries faith brought into this form has borne blessed fruit; but that was a time in which faith was still the substance of the people's life. This time is past, almost entirely past, for the higher and highest classes of society." He, of course, speaks of his own surroundings, and the general prevalence of rationalism. While remaining firm in the faith himself, the preacher is to approach the wanderer and lead him back into the stronghold of faith. Sermons are required which are adapted to those alienated from the Bible, sermons which give evidence "that Christianity is something more than a beautiful poem of antiquity, that it is a reality enduring throughout all ages."

LITERATURE.

Among the more important recent theological works is the Compend on the Introduction to the New Testament (*Lehrbuch der Einleitung in das Neue Testament*), by Prof. Dr. B. Weiss, of Berlin. The volume of 650 pages aims less to give new thoughts than a systematic arrangement and development of the views of the author already expressed on other occasions. The new matter respecting separate books pertains chiefly to the Epistles to the Corinthians, those of John, and the Acts of the Apostles. While the work reflects the well-known views of the learned author, he stands too much in the development and conflicts of New Testament exegesis to give a mere reproduction of previously expressed thoughts. His foundation, he says, remains the same; but, having learned both from friend and foe, he has carried the superstructure further than heretofore. His chief aim is neither criticism nor apologetics, "but a real introduction into the living, historical knowledge of Scripture." This he declares to have been the purpose of all his past writings, since on it depends the future of theology and the Church. This knowledge is endangered both by a dogmatic tendency which makes the Scriptures minister to subjective combinations of views, and by that critical spirit which ignores the peculiar religious element in the Bible. He therefore attended more than is usually the case "to the analysis of the course of thought in the separate books, to the determination of their religious and literary peculiarity, to their composition, their historic presuppositions and their aims." Holtzmann declares that, from the first, Christianity was a "book-religion." Respecting this view, Weiss writes: "I can only say, God be thanked that this was not the case. . . . From the beginning Christianity, was life; and since this life pulsates in its original sources, these themselves cannot be interpreted and

understood from 'literary dependencies.' This life, whose fuller and deeper appreciation must ever be the aim of all theological science, I do not claim to have inclosed wholly within the frame of my introduction, nor to have completely represented it; but I have honestly striven to do so." In this apprehension of Christianity as originally a life, not as merely a literature, he sees the main distinction between himself and the promoters of certain critical tendencies. While the work is critical and apologetical only, for the sake of leading "into the rich treasury of our New Testament books," he says: "I know that no scientific work can reveal the deepest mystery of this treasury and explain its contents. But I also know without it the theologian is not thoroughly prepared for the preaching of the Word and for the conflict of the present, imposed on all of us."

The same author has just published a new edition (the seventh) of Meyer's Commentary on John. Special attention has been paid to the works of Keil and Schanz, the former a representative of strict Protestant orthodoxy, the latter a Catholic. Prof. Weiss is convinced that Meyer's Commentary should be more thoroughly worked over and reconstructed than a feeling of piety for the author has hitherto permitted. Meyer's excellent idea "of giving an almost complete view of the exegetical labors respecting each book of the New Testament" cannot be carried out in the future without making the Commentary more extensive than was originally intended and without increasing the difficulty of the exegetical study. "Even of the philological, lexical and archæological references of the author, as well as of his dogmatical and critical developments, much is antiquated." Weiss thinks it would be well for exegetes to indicate their views as to the manner of so changing the series of Commentaries as best to accomplish their purpose: "The problem is too difficult for one alone to take the solution upon himself."

The epoch-making work of Prof. Dr. A. Harnack, *Lehrbuch der Dogmengeschichte*, first volume, is subjected to a searching criticism by Prof. Dr. Lassen, Berlin, in "Preussische Jahrbücher," for October. Prof. Lassen holds, that the fact that the Christian doctrines were brought into contact with Greek philosophy, and thus developed into dogmas, is no evidence of a corruption of those doctrines. Original Christianity was rich in germs which were to be unfolded in future ages. Their development, therefore, was not a destruction or corruption of the original elements, but a perfectly legitimate expansion. He opposes the view of Harnack that Christianity was originally "Christianized Judaism," or merely a spiritualization of the religion of Israel. He holds that the author ignores the peculiar Christian elements in the New Testament, and depreciates the importance and influence of Paul in the early Church. Harnack's position,

he contends, would rob us of the essence of Christianity and throw us back into Judaism. The review is the more significant because Prof. Laason is a philosopher and of Jewish origin.

The Theological Annual (*Theologischer Jahresbericht*), heretofore in charge of Prof. Puenjer, is now edited by R. A. Lipsius. On the death of Puenjer it was feared that the work could not be continued, particularly as the publisher did not find it remunerative. With the new editor a new publisher has also been found. The fifth volume, for 1885, is prepared again by liberal theologians; but for a summary view of the theological literature of the year it is indispensable.

MISCELLANEOUS.

Pastor Fliedner, of Madrid, reports encouraging progress in the work of evangelization in Spain. Two evangelical schools in Madrid contain three hundred pupils. There is also a gymnasium, whose pupils are few, but which has sent three students to the university who are preparing to become preachers and teachers. Various other institutions are connected with the mission, and all are efficient in promoting the gospel. While the masses are benighted and superstitious, the more enlightened ridicule the established religion; nevertheless, on public occasions, they take part in processions and worship, as if good Catholics. The British and Foreign Bible Society, in its reports for 1885, also gives encouraging accounts of the circulation of the Scriptures in that country. The total number of Bibles and portions circulated in 1885, was 55,640, an increase of more than 5,000 over the previous year. The report says: "The advance has not been in one or two particulars only, but all along the line." From the agent's tour of inspection into the mountainous regions, I quote the following: "The simple geniality and hospitable kindness of the village peasantry delighted me more than I can tell; and here, in the wilds of the mountains, where often one's first thought would have been of brigandage, not a suspicion or thought of danger ever entered the mind. I firmly believe that whatever there be of purity and incorruptness remaining among the Spaniards is preserved in remote villages and among the peasants of country districts, away from towns. . . . In villages where missionaries have not penetrated, or which they are able to visit but rarely, it often happens that little companies of men and women meet together to read the Bible which has been purchased from a colporteur, and in this manner

little congregations are formed of inquirers awaiting the fuller instruction which the missionary can afford. At Sogunto a landed proprietor purchased a Bible, was led by it to the light, read it to his laborers and friends, thirty of whom became deeply interested in its truth, and are anxiously asking for a pastor to guide them. On his death-bed the proprietor was informed by a priest that he could not be buried in the Catholic cemetery. He dismissed the priest, saying: "Long ago I made my will, and knowing what would happen to my body, I have left a legacy of land for a Protestant burying-ground."

Dr. Immanuel Hegel, of Berlin, President of the Prussian Consistory, recently celebrated his jubilee, having spent fifty years in the service of the Church and State. The Emperor and Empress, the Crown-Prince and Crown-Princess, Prince and Princess William, and numerous officials and delegations, sent congratulations and made addresses. He is a son of the eminent philosopher Hegel, and is known for his extreme orthodoxy. Although a layman, he was made Doctor of Theology last year by the University of Greifswald. He has met with much opposition on the part of the liberal theologians and press, but the king has maintained him in the influential position of President of the Consistory. Besides working for the appointment of orthodox preachers, he has been very active in promoting various religious objects and in building churches. Frederick William IV. said of him: "It is surely admirable that a Hegel builds churches."

To the statement I made in the REVIEW some time ago, that a son of Hegel, and also one of Schelling, and a daughter of Schleiermacher (Countess Schwerin), are not only orthodox, but also deeply interested in the progress of religion, I have another interesting fact to add. Bruno Bauer, theologian and philosopher, was so radically destructive in his criticism of the books of the New Testament, that in 1842 he was deprived of the privilege of delivering theological lectures in the University of Bonn. His brother, Dr. Edgar Bauer, wrote in his defence. Owing to the character of his book (*Der Streit der Kritik mit Kirche und Staat*), he was sentenced to imprisonment for four years. Afterwards he became a staunch defender of orthodoxy. He died lately at the age of 65.

Professor Dr. Messner, of Berlin, editor of the excellent theological weekly, *Neue Evangelische Kirchen-Zeitung*, and for many years in the theological faculty of the university, died Nov. 6.

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REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. II.

By E. G. ROBINSON, D.D., PRESIDENT OF BROWN UNIVERSITY.

SKEPTICISM in religious phraseology originally meant simply questionings or doubts respecting the divine origin and authority of the Christian religion. Its present meaning, in popular language, is very nearly identical with that of the older word infidelity. It exists, however, in varying degrees of intensity from mere doubt up to a broad and unqualified denial, not only of every trace of the supernatural in Christianity, but of the possibility of any authoritative revelation of a divine will, other than that given in the uniform processes of nature. In its baldest and boldest form, modern skepticism is simply atheism. But in one form or another its influence on the religious thought and life of our time is wide-spread and disastrous. In the form of doubt, it is tainting the faith of some that are strong and killing the faith of others that are weak.

Just how the pulpit can best deal with this subtle and pervasive spirit of skepticism it is not altogether easy to say. Wholly to ignore it is not safe, even if it were practicable. To be perpetually attacking it is unwise, as well as perversive of the true purpose of the pulpit. But to remove honest doubts, and to make clear to both believers and to unbelievers the real and just grounds of Christian faith, is doubtless a legitimate part of the pulpit's true function. If the believer is to be ready always to give an answer to every man that asketh him a reason for the hope that is in him, then the pulpit ought to help him to give an intelligent answer. But, because I ought to give a reason to every one that asks it for the hope that is in me, it by no means follows that I should thrust a reason on others who do not care to hear it. I may thrust on him the truths he ought to believe, and may urge on his attention a consideration of their reasonableness; beyond this my duty does not require me to go.

Two extremes of view, as to the value of apologetic preaching, have been maintained. According to one view, preaching, when unbelief prevails, should deal largely with the evidences of Christianity, as among the Anglican divines during the prevalence of Deism in the last century. According to another view, all preaching should simply aim to so present the gospel as to make men aware of their need of it, trusting to their experience of its power as the best evidence they can have of its divine origin. Thus Coleridge, in his "Aids to Reflection," exclaims: "Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you may safely trust it to its own evidence—remembering only the express declaration of Christ himself: *no man cometh to me, unless the Father leadeth him!*" Archbishop Whately, in a letter to Mrs. Arnold (widow of Dr. Arnold, of Rugby), says: "Such a notion as that of Coleridge is, I conceive, doing incalculable mischief, on account of the large admixture of truth in it; for error and poison are seldom swallowed undiluted. It is true that internal evidence is a great and indispensable part of the foundation of faith; and hence he makes it the whole, and makes each man's own feelings the sole test of what he is to believe." Neither view seems to cover the whole case.

The early centuries were prolific in apologies for Christianity. Some of them were very able, and addressed to the Roman emperors, whom they are conjectured to have rarely, if ever, reached. There is no evidence that any considerable numbers of persons were ever won by them to Christianity, though believers were doubtless confirmed in their faith. Whether or not the Apostle Paul was dissatisfied, as Neander suggested, with his apologetic discourse at Athens, and so at Corinth determined to dwell only on Christ the crucified, it is evident that he always so presented Christ and his gospel to Jews and Gentiles alike as to supplant their special grounds of unbelief, and thus, if possible, make them aware that in Christ was to be found what they and all men were blindly groping to find. The Apostle's example would seem to be a strictly safe one always to imitate, so far as modern thought makes it imitable.

Formal attempts to overthrow skeptics by direct attacks on their positions are pretty sure to end in loss of labor and waste of opportunity. The labor will be lost, because skeptics, as a rule, do not come within the reach of the pulpit; and, if they do, they are not in an attitude of mind to be convinced, but rather to be confirmed in their unbelief. Too often, unfortunately, they have reason to complain that when assailed they are misrepresented; persons who least understand the real grounds of their unbelief are usually the most ready to attack them. Formal attempts at a refutation of modern skepticism in ordinary pulpit ministrations are also a waste of opportunity.

At such ministrations there are almost always some who are hungering, possibly famishing, for the bread of life; and they, at the best, are put off with mere assurances that the bread they crave is the true bread from heaven,—a something which they had never thought of questioning. And even on special occasions such attempts are hardly less certain to be a waste of opportunity. I remember once, on a public occasion, to have heard a young man, before a large assembly of clergymen and educated people, attempt the demolition of the doctrine of evolution. His statement of the doctrine, to begin with, was a caricature, and his attack on it was nothing but cheap rhetoric and noisy rodomontade. He set up a man of straw, and then thundered away at it with as much parade as if he had been bombarding a castle. The effect on all well-informed persons was anything but convincing or edifying.

Again, the pulpit, by its attempts to refute the assumption of skeptics, too often produces the opposite of the results intended: they sow the seeds of skepticism itself. To refute any kind of error, it is necessary to state the error. And, of all men in the world, religious teachers should be to the last degree candid and just in stating the views of men whose positions they assail. Statements of the claims of skeptics in the pulpit are not unfrequently the first intimation to some of the hearers that the claims are made. The very novelty of the errors arrests attention, and serves to fix them in the hearer's mind. The error is remembered, but the refutation is forgotten. Sometimes the refutation is less convincing than the error. Said a sturdy old gentleman who had listened to a sermon intended to demolish skepticism: "Well, I shall still believe in the divine origin of Christianity notwithstanding the sermon."

The best method of dealing with skepticism may be seen, if we remember where and how the gospel, which it is the one distinctive function of the pulpit to set forth, begins its work with individual men. The aim of the gospel is to win to personal righteousness,—to evolve and strengthen every noble attribute of character. In pursuance of its aim it seeks access at once to the heart of man, since out of the heart are the issues of life, and within the heart are the roots of all character. It is in the heart and with the conscience that the gospel always begins, and must always complete its work. The appeal of the preacher, therefore, should be at once to the moral consciousness of his hearers, whether believers or unbelievers, for it is only within the moral consciousness that the heart can be reached, and the conscience set to work. And yet by this is not meant that preaching should be emotional, blindly appealing to the feelings. Mere feeling builds nothing permanent. The emotions that crystallize into character must always be the precipitates of intellectual convictions.

Modern skeptics claim that their objections to Christianity rest on grounds of which science alone is competent to treat; that their distrust pertains to matters of fact and not of sentiment, that what they want is evidence of the divine authority of Christianity that will stand the scrutiny and test of science, by science meaning only and always that which deals with the facts of the senses. But they forget that the real and decisive evidences of Christianity are not such as physical science is in any way competent to deal with. These evidences are not at all matters of the senses, but of the moral nature of man. And yet they are not a matter of mere sentiment, but of reason and logic as well. There is a logic of the heart and the conscience, as well as of the understanding, and if these be divorced in questions of religion and morality, the result to both must be disastrous. Christianity, accordingly, alike in its evidences, its commands and its promises, addresses itself directly to the moral intuitions and not to the sense-organs. Miracles may have authenticated the claims of the divine messengers, but were never intended to, nor can beyond this, authenticate the divine authority of the messages. The gospel is its own evidence of its divine authority, when once its voice has been heard, and its light seen, within the inner chambers of the soul. But for its voice to be heard the "deaf ears" must be "unstopped," and "the eyes of the heart" must be "enlightened." "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned."

Thus all preaching, whether apologetic or assertory, should always be a direct appeal to the moral convictions, because it is only within the moral consciousness that the full evidence of the divine authority of Christianity can be fully displayed or appreciated. The gospel discloses to the soul its inner necessities, and in disclosing makes plain the fullness of its provisions for supplying them. Every human heart, consciously or unconsciously, yearns for something better than it possesses; that better something the gospel clearly points out and declares to be attainable; for the attainment, it prompts the soul to bestir itself; and what it prompts to be done it enables to do.

Of the pulpit's best method of counteracting the influence of skepticism the present century has furnished two or three illustrious examples. The first of these was at the very beginning of the century in the person of Schleiermacher. It was a dismal day of doubt and irreligion in Germany. Rationalism reigned in the Universities, and the common people had settled into indifference to all religion. Schleiermacher's Discourses on Religion, published in 1799, arrested the attention of the thoughtful like a voice from the unseen world. They made it plain to all who would hear that the gospel was not the invention of man but a message from the Father of all souls. They carried conviction to the hearts of men, because their appeal was di-

rectly to the moral intuitions. The sermons of Schleiermacher at Halle, and afterwards at Berlin, when that University was opened in 1810, carried the war of Christian truth directly into the moral consciousness of men, so interpreting the Scriptures as to make it plain that "the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." His preaching and teaching got hold of the very vitals of rationalism. Many a university student was led by it humbly and devoutly to acknowledge Jesus Christ as his personal Savior. Even cold-blooded professors, steeped in the spirit of rationalism, bowed their heads in recognition of the self-evidencing power of Christian truth as its light was flashed in upon the secret chambers of their hearts. Rationalism itself could not suppress the response of the moral consciousness to the voice of Christian truth. To the preaching and teaching of Schleiermacher have we been more or less directly indebted for all that has been best in the German influence on the theological thinking of England and America for half a century past. In originating the much-misused phrase, "the Christian consciousness," he meant by it, not a distinct source of religious knowledge, but a centre at which that knowledge proves itself divine, and a centre whence, when once Christian truth has created it, there flows forth an unfailing and vivifying spring of true Christian life.

Another example was in the person of Tholuck. His first book, published in his twenty-fourth year, was entitled, "The True Consecration of the Sceptic." He knew from experience what skepticism was. When he left the university of his native city, Breslau, for that of Berlin, he cared, according to his confession in after life, as much for Mahomedanism as for Christianity. Influenced by Neander, whom, though born a Jew, the Discourses of Schleiermacher already alluded to, had brought into the fullness of Christian faith, Tholuck became a most zealous Christian. His preaching and teaching at Halle, whose university was given over to rationalism when he became a professor in it, wrought wondrous effects, and wrought them because his preaching and teaching, begotten of genuine convictions, and warm from the heart, went straight to the heart and inner convictions of his hearers. He was by no means one of the ablest men of his time, or even of his university, but from the depth and strength of his convictions, the breadth of his learning, and the genuineness and fervor of his Christian faith and life, he was unsurpassed and unequalled as a power in dealing with the skeptical.

Another and later illustration is found in France. Lacordaire began life as an advocate and a skeptic. Entering the Roman Church and becoming a preacher, he addressed himself with special purpose

and directness to the more intelligent of Parisian skeptics. No one ever depicted the aims, methods and spirit of skepticism more vividly or more truthfully than he, and none ever carried the war with it more directly and more effectively into the hearts of his hearers. The eager throngs that always crowded Notre Dame when he was to speak, felt the truth of his delineation and responded to the power of his appeals, swayed like a forest before a mighty wind. The spirit of atheism and revolution, hunted down to its lair in the heart, and made to look into the all-loving face of Jesus of Nazareth, was compelled to admit the marks of the Divine in his religion, and to confess its own inhumanity and baseness. The power of Lacordaire lay, in no small degree, in the ability which experience had given him to cope with the spirit of unbelief immediately within the consciousness of those whom he addressed. He knew the hiding places of the enemy and could drive him from his cover whithersoever he would flee.

One of the most common defects of every species of preaching in our day, is a failure to bring truth home to men's business and bosoms. Sermons, whether topical or textual, are too often looked at, both by preachers and auditors, as works of art, made for their own sakes and to be judged of according to some ideal standards, rather than by the effects actually produced by them. Preaching that aims to deal with skeptical minds, and to treat of moral and religious questions on an intellectual basis alone, will fail of its end, because the real source of unbelief is not so much in the intellect as in the moral affections. The work of the gospel, accordingly, is not so much to convince that it may convict, as it is to convict that it may convince and thus convert; and conviction can be accomplished only through an awakened conscience. The skeptic must be arraigned at the bar of his own conscience, or all pleading with him will be vain and unprofitable; and for this arraignment Christian truth must be brought home to him as a divine message whose requirements he is conscious of having disregarded, and whose proffered gifts he is equally conscious of constantly needing.

But it may be questioned whether ordinary preachers wisely attempt to discuss, so frequently as some seem disposed to do, the grounds of the popular skepticism of our day—whether such discussion had not better be left to those who know both the strength and the weakness of its grounds, because they have themselves once rested on them—whether attempts at rescuing wanderers over “the waste howling wilderness of infidelity” may not more prudently be left to those who have been made familiar with its entangled paths by having themselves once been astray among them—whether in fact all preaching should not be from the level of the preacher's own *experience*, so that while refraining from no clearly-revealed truth be-

cause he does not understand it, yet in treating of the most fundamental truths and mysteries of our holy religion, he shall always confine himself to those points of view in which his own moral and religious experience has confirmed them to him as indubitable verities. Of all that is wearisome in the modern pulpit, nothing is more unbearable than heartless statements of doctrines of which the preacher manifestly knows nothing except from books or hearsay. And few things in the pulpit of our time are more mischievous in their influence than the pious flings at skeptics and caricatures of their opinions, sometimes heard from well-meaning preachers who are indebted for all they know of the real grounds of skepticism to the third or fourth hand statements of the penny-a-liners of the magazines and newspapers.

II.—THE POSITIVE IN PREACHING.

BY WILLIAM C. WILKINSON.

MY subject, with my title, I accept at editorial assignment. In so far, the contributor bows loyally to the autocracy of the editor. Beyond this I must, of course, assert my independence, and, in a sort, illustrate here by example what I am set to inculcate by precept.

I believe strongly, nay, I believe vehemently, in positive preaching. "Yes," the reader has a right, interrupting, to say and to inquire: "This man thinks that on the point named, his belief is vehemently strong—very good; is he quite certain that his belief is also vehemently clear? Could he, for instance, fairly state and explain what he means by the 'positive in preaching'?"

Let us see.

I do not mean, first, that a preacher should be combative and blustering. I do not mean, second, that he should deal in unqualified and superlative expressions. I do not mean, third, that he should wholly eschew negations, denials. A denial is, of course, nothing but a contrary assertion. The man, therefore, who denies, affirms—he affirms that such or such a thing is *not*. To do this, to do it often, to do it with emphasis, is so far from necessarily falling short of the "positive in preaching," that it may be precisely coming up to that mark. The true antithesis then of "the positive" here is not negative. The preacher may be positive, and deny plentifully; indeed, the positive character in him may compel him to this. The positive preacher, again, may qualify and guard his statements with scrupulous care. It is, in fact, only within certain well-explored, well-defined limits, that it is wise to be positive. The positive preacher, once more, may be gentle and suasive in manner. No one else is so well qualified to be complaisant as the truly positive man. Such a man does not need to support his own faith, or his own courage, by bellicose speech. Speaking from a centre that he knows to be settled and firm, he can afford

firm. You will butt against immovable dead walls, like an oppugnant ram staring with glass eyes. You must be not only brave, but circumspect, if you would maintain a positive strain in preaching.

Still, your circumspection must not keep you silent when the hour strikes for you to speak. Strike, you, with the striking hour. Scarcely anything contributes more to confirm one's faith than to give one's faith voice. I can imagine that Peter's faith grew, as he uttered his faith in those memorable words of confession: "We believe, and are sure." Belief instantly became assurance. At the fit time, then, in the fit place, under the fit circumstances, in the fit way, give your heart vent. Speak. Speak out. There is something in full heartiness of tone. Solid voice has both its direct and its reflex effect. No vociferation, but, also, no bated breath. "Don't fire till you see the whites of their eyes," said some captain to his men, who impatiently waited for the attacking foes. Be similarly cool, and take aim steadily with eyes fixed before you like fixed bayonets in a charge. Deliberate aim is a great force for the positive in preaching.

Again. Be right. If you are wrong, your positiveness is an evil and not a good. Besides, if you are wrong, you will sometimes have your error exposed. This will shake you inwardly in your position, as well as outwardly in your influence. You will experience misgivings. You cannot now go on being positive, without violating fundamental truth of character. Your positiveness, if you keep up the show of being positive, will have, and will increasingly have, the ring of hollow in it. Or, if honesty prevail with you, and you begin to waver in speech—as you ought to waver in speech, after you have been forced to waver in faith—where late you bristled with brave assertion, then you have lost ground, not only with your hearers, but, worse still, with yourself. The positive in preaching is good only—as, happily, it can continue to be of force only—when it coincides with the right in preaching.

Finally, therefore, the positive in preaching demands that the preacher preach, not guesses, speculations, deductions, of his own reason, or of any human reason, but the authoritative revelation of God. I said you could not accept positive convictions at the dictation of authority. But that statement, in order to be justly positive, needs qualification. There is an exception. The exception is when God speaks. When God speaks, there is an end of the matter. You then have nothing to do but to believe. Exercise your judgment freely, but in the spirit of docility and obedience, to determine beforehand whether God does indeed speak. But that point once settled, doubt, hesitate, qualify, no more. Preach as Paul preached, and you will be heard as Paul was heard. You, with him, will have occasion to say to men: "We also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye

accepted it not as the word of men, but, as it is in truth, the word of God." Let the word of God, *as* the word of God, be your matter, and you will easily then supply the objective element of the positive in preaching.

I have said "finally," but I must add yet one thing more. You must live as you preach, or you will in effect degenerate to preach as you live. A distinguished Presbyterian minister, of the American metropolis, wrote once an article on Sabbath observance which appeared in a Sunday issue of the *New York Tribune*. He was criticized for his act; but, to a friend who told him of this, he said: "I had no idea of my article's appearing on Sunday, or I should not have furnished it. I do not believe in Sunday newspapers. I never take one in on Sunday. I do not do as some do, wait and buy a Sunday newspaper on Monday. I never buy one. Furthermore, I never read one. Finally, I will not have one in my house." That minister could preach on the Sunday newspaper to some effect. He lives accordingly. There would be no lack of the positive tone in his preaching on *that* subject. "*Do the truth,*" and you can preach the truth.

From preaching with my own tongue, Divine Providence enjoins me. I shall be glad indeed, and thankful, if, by strengthening even a little my brethren in the ministry to maintain, in matter and in manner, a tenser strain of the positive in preaching, I am permitted still, in a way, to preach with the tongues of others.

III.—THE BEST METHODS FOR GETTING CHURCH MEMBERS TO WORK.

NO. II.

BY GEORGE R. LEAVITT, D.D., CLEVELAND, O.

WHAT is wanted upon this subject is experience. No one man has had all the experience. The best he can do is to give the experience of one man as a pastor or as a layman. Those are man's best methods. In this paper some results are given from the work of a pastor covering twenty years of active service, during which, this now proposed has been a main question of study and of experiment.

It will be wise to attempt some orderly statements.

1. We should carefully define what we wish to do. What is the Church for? There is much work in connection with a Church which is only incidental to its purpose. The purpose of a Church is to do redemptive work; to continue and complete what our Savior begun. The work for which we seek workers is this work of Christ. We are seeking the best modes of promoting all Christian activities; not fairs, suppers, money-raising schemes, Church entertainments—useful as some of these are in *their proper place and time*—but teaching,

visitation, missionary and evangelistic efforts. It is for this line of work, according to our Savior, that the laborers are few.

2. We should carefully review the available forces. What force have we to do the work to be done? How shall we engage this force to enlist? We should carefully canvass the Church membership. We shall be apt to conclude a review with a despondent sense of the prowess of the laborers. But this is an unprofitable state of mind. We seek to be practical. The general principle is sound; the average Church can work its field. While we pray the Lord of the harvest to send forth more laborers, we must use what we have.

How shall we get the available force to work? This problem may be simplified in its statement. In a school of whatever grade there are three classes of pupils, as respects the duty of the teacher to train them in habits of study, viz.:

(1.) A small fraction who are capable; who know how to study and are disposed to improve their time. These would get an education without a teacher.

(2.) A small fraction at the other end of the class who are dull, or stubbornly idle, or both. These do not wish to learn. As a rule, they are beyond the ordinary teacher's aid. They enter not into the temple of knowledge themselves, and them that are entering in they hinder. But there is another class.

(3.) The great middle section between these extreme classes, and by far the most numerous. This comprises those who are hopeful material. They can be stimulated, taught how to study, and trained to habits of independent application.

In any church these corresponding classes are found of those who are able to set themselves at work, always a small, but invaluable element; of those who are not willing to work, whether competent or not, also few in number; and thirdly, a class between these comprising by far the largest element in the average church.

The first class does not need help—those in it are helpers. The second class is beyond reach. The advent of a worker from this class is like a resurrection from the dead. The third class needs to be shown its work, and set to it; but it is wholly of hopeful material. It is the class of the average man. Those in it can be aroused and taught, and trained to become independent and efficient Christian workers.

3. We should stimulate spiritual vision. In training the disciples, our Savior studiously aimed to arouse them to lift up their eyes and look upon the harvest field. The lifting of the eyes is a great experience. Whoever would have the heavenly vision must have this experience. Naturally the eyes of Christians are cast down or lifted too high. They do not look abroad, across the wide levels of *human life*.

Frequent sermons should be aimed to inspire interest in Church work. Prayer-meetings should be studiously practical in their direction. The great opportunity of the Sacrament should be used. Taken in connection with the preparatory service, this is our great opportunity for stimulating spiritual vision and inciting to Christian activity. So the Savior used it. So should we. The Church is there assembled in fullest numbers. The heart is tender, everything favors the appeal. "Lift up your eyes and look upon the fields." Christians will always be found to respond to clear, tender, stirring, practical presentations of Christian duty. The awakened Christians will come and ask us: "What shall we do?"

4. We should avail ourselves of the powerful contagion of example. The pastor is not alone a preacher. He is a leader, like our Savior, to instruct and inspire by his own work of busy hands and feet. We are liable to two errors. We may say: "I can preach. Let me put my strength upon my sermons. Let others plan, and develop church activities. I cannot come down." Such a minister is not Nehemiah on the wall. He is Zaccheus in the tree. "Come down," all the example of our Lord calls to him. Or one may say, "I prefer to work in my own way; to do what I see to be done. I am willing to work hard, but I haven't the talent or the patience to train others." Of the two men, this latter is the better type. He makes a mistake. But his example will be valuable. It will stir some hearts.

In the *Apologia* of John Henry Newman is a noble passage, in which he assigns as one of the reasons of his going over from the Anglican Church to the Church of Rome, his observation of the work of the Church of the early Christian centuries. "In her triumphant zeal," thus he writes, "in behalf of that primeval mystery, to which I had been so devoted from my youth, I recognized the movement of my spiritual mother. *Incessie patuit dear*. The self-conquest of her ascetics, the patience of her martyrs, the irresistible determination of her bishops, the joyous swing of her advance, exalted and abashed me." The great example led him to lift up his eyes. It fired his heart. So, with the less striking materials of our example, can we fire Christian hearts with a burning zeal of service. The pastor who would stir the flock to the point of enlistment in work, must be able to say with our Savior: "I work." "Follow me."

5. We should make a well-considered plan. Nowhere is organization more needful and useful than in religious work. Analyze carefully. Determine the many kinds of work involved in the purpose of the Church and adapted to all the varieties of talent at disposal. In planning, observe the law of economy. Do not attempt too much. It is very possible to treat organization unwisely. Thus some organizations are hindrances. They are showy but burdensome. They should be boilers, and they are barnacles. By wise organization,

these results are secured, viz.: discipline, thoroughness, economy, concert, contagion.

An organization of great practical excellence has been in use for many years in a well-known church in one of our smaller cities. It is called the Committee of Work. It is a plan aimed to group in one central organization all the work of the Church in such a manner as to move the entire Church to working co-operation. In early autumn a Sub-committee of the Church (Standing) Committee is appointed to prepare a plan of work for the ensuing year. This committee decides what lines of work it will recommend to the Church to prosecute. It agrees upon the nominations of a large body called *the Committee of Church Work*, and consisting of a minimum membership of thirty persons. A third of the membership is changed every year. This plan and list of nominations are reported to the Church Committee, and by them recommended to the Church. With or without change it is adopted. Early in October the Committee of Work organizes, with Chairman and Secretary. It divides itself into Sub-committees for all the different kinds of work. These Sub-committees also organize with Chairman and Secretary. The plan is now put in operation. It is understood that it is the chief function of the committee not to do the work entrusted to it, but to stir the Church to do it. It is only a stirring instrument. It is also understood, and this feature is of the first consequence, that, representing the Church, it may call laborers into the field. It has the divine authority to lay hands on Christians standing in the market place and send them. Its operation has been remarkably successful in enlisting and training workers. This is simply an instance of a method which has been thoroughly proved, and which, from its success, may be named one of the best.

6. We should aim at early enlistments. Children should be called into service, and trained to do such kinds of work as are within the range of their powers. The Romish Church understands this. So do the Boodhists of Japan. On feast days the Boodhist priests provide an unlimited supply of drums for all comers. Then you may see boys and girls rolling and beating these, *con amore*, within the temple enclosures. Thus they are enlisted. The reason why many persons do not respond to calls of the Church is that they were not enlisted early enough. They have lost flexibility. Young Christians will usually respond to the call of the Church. And this, in proportion to the exacting nature of the service. We have not been as wise as our own fathers in some things. They laid responsibility upon boys and girls in the home and in the Church. Boys of twelve took the helm of a ship. Girls of twelve took charges in the house. Boys and girls of sixteen were hired to teach school; were made superintendents of Sunday-schools; and men of thirty, and even twenty-five,

were set apart in the office of deacon. In our larger churches, especially, we tend to a surprising conservatism. We treat men of thirty, and upward, as if they were boys too young and inexperienced for the trusts of the Church. In this way we overburden the older members, and lose our opportunity with our best material—the youth from twelve to forty.

7. We should attempt more in the coupling of workers. If possible, a worker of experience with an apprentice, or two apprentices. The Savior, as a rule, coupled the disciples. Two are better than one. There are advantages in having two work together, visit together, pray together. Comradeship makes easy what looks, and is, formidable for one to attempt alone. Send the workers forth to mission Sunday-schools, to district visitation, to neighborhood prayer-meetings, two and two. Let Paul take Barnabas, or better still, Mark or Timothy or Silas.

8. We should show appreciation of good work, of poor work, of work done, of work attempted. In entering heaven, the faithful are to hear “Well done,” as a part of their welcome. It will not hinder the work to have heaven begin below. We need more in all our churches of the heaven of appreciation. What a power encouragement has in the teacher’s work in family training! A mother was at her wit’s end with one of her boys. He was irritable, unfaithful, unmanageable. She could not depend upon his obedience. She took little comfort in him. She was afraid that he would make a wreck of his life. She prayed much over him. The suggestion came to her mind one day: “Try encouragement! You have faithfully tried every other method.” She tried encouragement, almost against her conscience. She said, “Well done” at the first dubious opportunity. The result surprised her. The new course, within a few months, brought a complete change in the boy. He became a splendidly capable man. Encourage the pastor, the superintendent, the teachers, the sexton, the faithful supporters of the prayer-meetings. Encourage the old soldiers. But, especially, encourage the recruits. One of the very best methods of getting members to work is, to promote the heavenly atmosphere of generous appreciation. One valuable influence of the Home Concert is to stimulate the Church to appreciate its own workers. Many are familiar with this meeting. Some may not be. It is a symposium over church work, for reports, prayer, mutual encouragement, friendly criticism, for questions. It may be held occasionally or regularly. It elevates church work. It places it before the people in intelligent summaries. It makes the prayer-meeting a recruiting station. We should talk a great deal about our work, and preach a great deal, and pray a great deal. This makes it familiar and inspiring.

9. We should be content with moderate results. Though the hope-

ful element of the Church, from which our recruits are to be drawn, is the largest of the three into which we have classified it; we must be temperate in our expectations. We shall not enlist all of this fraction the first month, or the first year. Long since I learned this lesson, which has helped me to much pastoral peace of mind, viz: that, if a well-matured and well worked plan results in the addition to the force of one good worker within a year, it pays. In some years we may secure but *one* good recruit. We may get many recruits, but poor ones—such as the Western pastor had in mind when speaking of the membership of his charge, in respect of talent and efficiency, he said: “We are strong in numbers, but poor in folks.” It is unprofitable, as has been already remarked, to meditate on this state of things overmuch, and much is overmuch. “Use what you have,” is our rule. In some years God will give many recruits. We will do wonderful things with the unpromising boys. Plans will be tried, and will fail. Renew them, modify them. Try again. Look kindly on the plans of the people. Foster their tendency to originate plans. *Esprit de corps* is a wonderful stimulus to Christian work.

10. We should promote revival. Revival is a spiritual condition of the Church which makes it teachable and flexible; in which attempts are feasible which at other times are impracticable. Men and women can be reached who, in ordinary times are inaccessible. It is a time when the kingdom of heaven comes with power; and all true Christians awaken to a new sense of the work in which we are engaged in undertaking to set up this kingdom of God on earth. The Church becomes wonderfully flexible. The members become responsive. In this benign atmosphere we can inaugurate new plans with exceptional hopefulness, and engage workers with exceptional ease. Then the people have a mind to work. The Church which has most of the spirit of revival is the busiest Church. If revival were continuous, the question which we are now discussing would fill a much narrower space in our counsels. This point gathers all that is valuable in these which precede it. Wise is the pastor who promotes revival, seeks to make it a characteristic and habitual experience. He will see a responsive Church. His plans will be welcomed. The children will come, the youth will come, and the men and women, they will enlist. They will work and bear fruit. They will magnify their office. A revived Church, with a wise leadership, will inevitably secure these two things; the best methods and an ample supply of good workers in every department of its service.

IV.—WHAT CAN THE MINISTRY DO TO PURIFY OUR POLITICS?

BY HOWARD CROSBY, D.D., NEW YORK.

THERE is an idea common to the worldly mind, as shown in the newspaper press, that the Church is a sort of police arrangement to busy itself with poverty and crime, and provide for every form of distress. Some Christians who are readily led by the newspapers, are foolish enough to foster this idea. It is this notion put into operation that made the church of the early centuries grow into a political power of gigantic magnitude, by which transmutation it became fearfully corrupt and cruelly tyrannical. The Church, as Christ made it, is a spiritual body designed to preserve and nourish its own spirituality, and to convert unbelievers to the Savior. Its high province is to hold and hold forth the truth of God in Christ. As true believers in Christ are generally despised and oppressed by the world, the Church is to look after *its own* poor and needy ones, and to make due provision for their wants. This is all the relation that the Church, as an organization, bears to the poor.

But the doctrines of Christ are doctrines of love and helpfulness toward all men, and hence the individual Christian is to seek every man's good. To this end, he can and ought to unite with others in benevolent enterprises, and show practical kindness to every form of need. But the Church organization has nothing to do with this. If, as an organization, it takes hold of public affairs outside of its own limits, it inevitably loses its spirituality in secular work, and as invariably becomes a political party, either to be crushed or to become a tyrant. Pastors, elders, deacons, church councils, presbyteries, synods, and all other church governments, must confine themselves to their own spiritual fields, if they would remain pure and true to Christ. It looks very pious for a church to run itself out into committees and meetings for the poor in general. And the public will applaud, but a church which spends its strength in that way will have very little spiritual life. It will reduce the Gospel standard of piety, which demands a holy life, to the care of the poor, which the church can attend to at the same time that it upholds theatres and fashionable follies. Why are we to have the world tell us what piety is? A true piety is in the communion of the soul with God, and the religion that flows from such piety will necessarily visit the widow and the fatherless. But if visiting the widow and the fatherless (or rather having them visited by paid agents) is made the core of piety, then communion with God will be neglected, and the man will not keep himself unspotted from the world.

There is an enormous amount of error afloat on this subject, simply

because Christians go to the world to know how they ought to live, when they should go only to God's word, where they will find that the soul's relation to God is the first and main thing, and that the Church is the spiritual household of faith, the fruits of which faith, in doing good to every one as we have opportunity, are to be seen in the Christian individual life. But the doing of good to certain classes is not to be considered the main thing, nor is it to be a substitute for vital union with God, nor is it a *church* duty in any way, but a *Christian* duty, in which Christians are free to act with any one in or out of the Church. I have given these thoughts as preliminary to answering the question at the head of this article, "What Can the Ministry Do to Purify our Politics?" In accordance with these thoughts, I reply:

1. *The ministry as such have nothing to do with politics.* They are ministers of the Church of Christ, not of the nation, nor of the world. The nation and the world have no more claim on them as ministers than they have on the presidents of banks or the head-masters of schools. Their function is to minister to God's people—if pastors, then to the special flock that each is called to tend. Before the nation and the world, the minister is simply a *man*, a Christian man, bound to use his influence as any other Christian (no less and no more) for the good of all. Putting the clergy (as they are falsely called) into the secular government as clergy, as the Papacy did wholly when it had a temporal kingdom, and as England does partially to-day with its lord-bishops in Parliament, is an enormity calculated to do evil, and only evil, both to Church and State. It is putting two things together that have totally different aims and totally different functions, and hence, friction, collision and destruction are necessary consequences. The Church has as its aim the conversion of men to God and the up-building of God's people in their spiritual lives, and its function is to use the divine means to this end. The State has as its aim, the preservation of the persons and property of men in this world, and its function is to pass laws and enforce them that will achieve this object. The spheres of operation are dissimilar. There is a point of contact between them, it is true, but that point of contact is made by the *individual*. It is the individual Christian who can promote the preservation of persons and property by good laws. The Church has nothing to do with this. The individual Christian can do this, as a *man*, but the Church is not a man, but an aggregate of men in a spiritual capacity, having no earthly functions. Hence our proposition that the ministry as such have nothing to do with politics.

2. *The Ministry can instruct their people in their duty to promote righteousness as individuals.* A faithful setting forth of Christian duty at the polls, not to vote for this or that man, but to vote conscientiously as before God, and to make the use of the franchise a solemn

duty to be prayerfully performed, is a part of the minister's function, when he is teaching his people how to live on earth as representatives of God's truth. If a minister goes beyond this, and, as a minister, advocates a special political course on which good men differ, or a special candidate, when there are several, he is using his spiritual position carnally and degrading the ministry. He may, as a man and citizen, when great causes are at stake, exercise his liberty and advocate the righteous cause and what he believes to be the righteous man, but he must keep this matter clear from his church duties. He is not to drag the Church into his private views, however important and intense they may be. His pulpit is not for politics of any kind, nor is his pastoral work to propagate his political views. And because many will not discriminate between the man and the minister, he is to be careful in regard to his liberty as a man to advocate causes and men. He ought to do something in this way—it is his duty as a citizen, which he has no right to lay aside—but he must do it prudently, and ever with an eye to the preservation of the spiritual character of his office as a minister. It is a bad thing for a minister to be counted a politician. He makes a poor minister and a poor politician. A minister may be patriotic and public-spirited, and yet not compromise his holy office. He will never be a partisan while he urges his people to use their influence for the purifying the politics of the State. He is in the world, and is to instruct his people as to their conduct in the world, and their relation to the State cannot rightfully escape his attention.

3. *The ministry can place clearly before their people any gross injustice or glaring wickedness in law or its administration, which calls for Christian action.* They can concentrate and systematize thought about it, so as to suggest a plan of activity, which merely a vague notion could not bring about. People generally are so immersed in their secular vocations that they only decry an evil and groan over it, but do not take time to examine its character and causes and discern its cure. The minister accustomed to deal with such matters, and not having secular affairs to absorb him, can more readily digest the subject for his people and guide them to the activity of reform.

In this, again, the minister is to be careful lest he take up a doubtful cause. The case must be a clear one. It may be cruelty to children, or cruelty to animals, or the protection of evil houses, or the shielding of law-breakers, or any matter regarding the right and wrong in which there cannot be a question. If the laws or the law officers plainly are guilty of these outrages, then it is also plainly the duty of the minister to speak plainly to his people about it that they may act plainly in the matter. A minister's common sense should tell him where the boundary line is here, beyond which he would be only a partisan and not a Christian minister. And if a minister has not com-

mon sense to discern this, the sooner he leaves the ministry the better.

I end, as I began, with an earnest protest against political preaching and political preachers. They mingle the Church and the world to the sad detriment of the Church, and without the slightest good to the world. Instead of leading the soul upward to the holy contemplation of Christ, they lead their hearers into the dust and turmoil of political factions, where the soul becomes smirched and loses its power to rise to heavenly contemplations. And I also protest against the flimsy newspaper doctrine which reduces religion to economics and makes the Church merely a benevolent society. Bringing the Church thus down to their level the glib writers presume to instruct it and to give it their approbation or condemnation, as the case may be.

Ministers and Churches that listen to such nonsense and are moved by it disgrace themselves. What is the Church of Christ that it should go to the world for guidance? Has Christ, its guide and Savior, abandoned it? Has the Holy Spirit, promised by Him, failed? Has the truth left the Church and taken up its residence in the editors of the journals that publish prize-fights and licentious advertisements? Away with this foul blot upon God's Church! As our Savior drove out from the holy precincts of the Temple the changers of money and those that bought and sold, so let us, in his holy name, drive out from the Church this carnalism that would secularize all holy things and would guide divine matters by the grovelling expediences of the selfish and greedy world. Let the ministry hold high and fast the standard of Christ's cross, which means pardon and renewal to every sinner that repents and trusts in His atoning sacrifice. Let this be the first and main work of the Christian ministry, and from this, as a source, let the life of both minister and people be fitted to discharge the personal duties which belong to them both as men and citizens. So will the ministry best work to purify our politics and to serve the State.

V.—CHRISTIANITY AND MODERN CIVILIZATION.

BY D. S. GREGORY, D.D., MORGAN, MINN.

IN his Introduction to the Third Edition of that somewhat remarkable, and certainly very dogmatic, book, "The Creed of Christendom," the essayist, Mr. W. R. Greg, gives expression, in question, to a quite prevalent form of the current skepticism. "Are we yet Christians? is the momentous question of the day, which is being asked everywhere in a variety of forms." And again: "It is asked not only, 'Are we Christians?' but, 'Can a Christian life be lived out in modern days?' 'Can we, and ought we to, regulate our personal and social life according to the precepts of Christ?' 'Is Christianity, in very deed and as nakedly preached and ordinarily taught, applicable to modern society and extant civilization?'" Mr. Greg concludes that the "creed

of Christendom " of to-day is antagonistic to the primitive Christianity, and without shadow of warrant in the teachings of Jesus. He adds: "I recognize more and more—what I believe to be generally admitted now—that the articles of faith, the sententious dogmas, the 'scheme' of salvation, which have usurped the name of 'Christianity' and 'the Christian religion,' originated almost wholly with Paul . . . who thus transformed the pure, divine religion of his crucified Master." In short, the Christianity of orthodox and evangelical Christendom is an effete superstition which, as Theodore Parker might have expressed it, deserves to be "exploited" from the face of the earth. It is in antagonism with modern civilization and the best interests of humanity.

History and reason take issue with this pretentious dogmatism and affirm that modern civilization, in its highest form as Christian Civilization and as it dominates the enterprize and progress of the ages, is the direct and legitimate outcome of orthodox Christianity. It owes nothing, save stimulus to defend from attack, to Strauss and Renan and their like. It does not even owe this to *them*, for nothing has been further from their intention than to benefit the cause of Christ.

I.

There is no escaping the patent fact of the complete revolution in the character of the civilizations of the world since the beginning of the Christian era. Between the ancient and the modern the contrast could not possibly be greater. Guizot, in his "History of Civilization," has summarized the differences. A remarkable unity characterized the ancient civilizations, though their results were so very different. In Greece the unity of the social principle led to a development of wonderful rapidity; to the most brilliant career of antiquity; to a decline and exhaustion as rapid as the development. In India the one principle resulted in social monotony; in a perpetuated but fossilized existence. One exclusive power resulted in making them all, and almost equally, despotisms, crushing out all true individualism. On the contrary, diversity has characterized the modern civilizations of Christendom. Two sets of forces, the social and the individual, have entered into all the development, and the law governing the unfolding of both society and the man has been the law of conflict among elements almost innumerable, and of progress ever increasing in freedom, aiming at perfection and resulting in permanence. The tendency of the individual has been always toward a larger freedom and power; that of society always toward making the world a larger and safer theatre for the free activity of the individual.

This revolution has confessedly been the slowly maturing product of the nearly nineteen Christian centuries, for most of which time Europe has been the almost exclusive scene of the development, and the history of it has been the history of Modern European civilization. The stages of its progress have been clearly marked out by Guizot, as

have it credited with the evil and malevolent elements as well. He emphasizes the fact that "the worst wickedness on the earth has been wrought ostensibly on behalf of this religion, by those who have been held its disciples and advocates." This is undoubtedly true; but while these things have accompanied Christianity and been perpetrated in its sacred name, they have not been *of* it, but entirely contrary to its nature and spirit. In short, the argument for our proposition is completed by applying to these phenomena the fourth method of induction, that of residual variation. These evils are not the outcome of Christianity; but Christianity reveals and warns against the forces of which they are the products. The wicked and depraved condition of human nature and the malevolent influence of the "powers of darkness" constitute the sufficient cause for the evils which fill the world. In the tremendous struggle for Man's soul of which this world has for these ages been the scene, what else could have been expected? The departures from a right and ideal development everywhere in Christendom have been such as to point the philosophic observer and historian to the true sources of disturbance, as infallibly as the perturbations of Uranus pointed the astronomers to the planet Neptune. The evil is in the world; Christianity clearly revealed and emphasized its existence and predicted its effects; the course of evil in the history of Christendom has been simply the verification of that prediction and the completion of the proof that modern civilization in all its beneficent and ennobling elements is the natural product of Christianity.

II.

What then is to be done with the proposal of the select and cultured few, that in the interests of humanity we cast away the creed of orthodox Christendom as the errors of a perverse Paul and a corrupt Church, and accept their invertebrate and ghostly creed instead? Ought we to accept Mr. Greg's shadowy substitute for the old faith? Shall we accept as so far the sum of Christianity what is left after "the marvelously painstaking, conscientious and minute investigations" of the so-called Books of Moses by Bishop Colenso; or what is contained in that "most essential contribution to a faithful, and rational, and adequate conception of what Christ was, and did, and taught, which the nineteenth century has given us,"—M. Renan's *Vie de Jesus*; or the outcome of Professor Seeley's attempt, in *Ecce Homo*, to create out of the moral consciousness of the author and the sum total of the traditional materials before him, a complete and consistent picture of the ideal Christ, whom history has left so dim and whom theology has so distorted; or with that most dogmatic of dogmatizers against all dogmas, Matthew Arnold, casting away the *aberglaube* shall we rest content to substitute the "everlasting stream of tendency" for the living God, and the "sweetness and light" and

“sweet reasonableness” of the old Greek for the strong, rock-rooted virtues that spring from the Christ of Christendom? Or, ought we, with Strauss & Co. to go further and part with even the shadow of Christianity, lest we should longer stand in the way of the peace and the progress of the world? Modest men are they all; most modest of all, Mr. Greg, their trumpeter. Were Mr. Keely to propose to substitute his new and mysterious “motor” for the universal power of gravitation he might be thought almost equally modest. There has never been a day since Christ came when such overtures were less likely to be entertained with any respect, by those upon whom instrumentally the power and permanence of our modern civilization depend. Various and cogent considerations prevent all sober thought of it.

It has been seen that Christianity in its orthodox doctrine and development contains the only elements that can furnish adequate and permanent inspiration to true nobility and progress, individual and national. What would be gained by throwing away these and accepting what is offered in their stead? Taking the characters formed on the basis of the old and new, as the test, can Great Britain afford to part with her Earls of Shaftesbury, and John Miltons, and Sir Isaac Newtons, and Gladstones, for a generation of John Stuart Mills and Matthew Arnolds, and Professor Huxleys and Bradlaughs? Can the heathen world afford to exchange Livingstones for Colensos? By everything in which the highest type of Christian man is superior to both the Pagan and the Neo-pagan, wise men must decline to make the exchange. Principal Martineau has well said of God the Revealer, “the Father of lights,” that “the exhibition of Christ as His moral image has maintained in the souls of men a common spiritual type, to correct the aberrations of their individuality, to unite the humblest and the highest, to merge all minds into one family—and that the family of God.”

It can moreover readily be made to appear that Christianity as a civilizing agency has shown vast, almost limitless, powers of development and adaptation. Having the foundations in a firm trust in God hope never fails it. Receiving its armor and provisions for the conquest of the world directly from God it has always the assurance of victory. According in its principles with the divine government of the world it meets all cases and conditions of mankind in all ages, adapting itself to all needs of all classes, and showing itself equal to all exigencies that arise. Entering as an essential part into God’s great plan, it unfolds and enlarges with the unfolding ages, showing itself always in the lead of the best and truest human progress. As Martineau has again said: “The thorough interweaving of all the roots of Christianity with the history of the world on which it has sprung, is at once a source of its power and an assurance of its divine-

ness." It would be consummate madness to think of substituting any of the pigmy schemes of small but conceited men for this great agency of God.

Once more, it must be apparent to discerning men that the hold of orthodox Christianity upon the world is stronger to-day, and its influence greater, than ever before. Christianity in shaping modern civilization is at present beneficently affecting the character, progress and destiny of 700,000,000 of the inhabitants of the globe, while hourly enlarging its sweep of influence and promising to dominate all the races in the coming century. It is manifestly the mightiest factor in human history, swaying the world by its moral and spiritual forces as it has never done in the past, being at once the source of all the highest inspiration and most powerful impulse to the noble conception, character, purpose and achievement that lift this age above all other ages. Christianity will not be exchanged for the conceit and inebriated logic of Strauss and Colenso and Renan *et id omne genus*. For them to claim that it is being done is as absurd as the claim of a drunken man that the dance in his own little brain is the whirl of the universe.

In fine, Christianity, in making modern civilization what it is, and in inspiring it with continually enlarging hope and enterprise and achievement, has assuredly shown itself to be from God. Other religions are local; this is universal. Other religions wax old and become *effete*; this is ever old yet ever new, ever of the eternal past in its sources and roots but ever young as the morning in its unwasted strength and efficiency. Always with the same essentials, it produces forms of civilization endlessly diverse, making modern life and history correspondingly rich and full. With its self-developing, self-resurrecting power, it shows itself able, not only to maintain its existence, but also to take up all the forces that oppose and attack and transform them into energies of its own, and make them agencies in its own progress and enlargement. Its past history is the assured prophecy of its future universal sway. As was said of Zion of old: "God is in the midst of her; she shall not be moved."

And so to the question, "Am I a Christian?" the noblest millions all over the globe gladly respond in the affirmative, finding in their very failures a renewed inspiration to increasing fidelity and devotion to the cross. To the question "Can we, and ought we to, regulate our personal and social life according to the precepts of Christ?" the life of the living Church universal, as it molds the diverse races and pushes its conquests from nation to nation in revolutionizing the world, is a sufficient answer. Evangelical Christianity is neither dead nor dying. It is still the only and the assured hope of our modern civilization which is as likely to outgrow it as the earth is to outgrow the need of the sun.

VI.—A CRITICISM ON PULPIT ELOCUTION.

BY A PROFESSOR OF ELOCUTION IN AN ACTORS' SCHOOL.

OF the three places where we hear most public speaking and reading: our courts of law, our theatres, and our churches, the place where we hear the best elocution is the first, and the place where we hear the worst elocution is the last. The reason we hear the best elocution in our courts of law is because there the speakers are most occupied with the thoughts expressed by the language they utter, because there they are most in earnest, and because there they address themselves most to the intelligence. Mere sound produces its effect on the feelings, while reason alone reaches the intelligence.

He that habitually addresses himself to the feelings of his auditors, is sure to become artificial, while he that habitually addresses himself neither to the feelings nor to the reason of his auditors, is sure to become monotonous, and, indeed, is in great danger of becoming a mere mumblor. In Methodist pulpits, we find the best examples of the first class of speakers; in Episcopal pulpits, the best examples of the second.

No man's delivery can be wholly bad if he have thought to utter that is worth the uttering, if he be master of the thought—it may not always be his—and if he be intent on impressing his auditors. The extemporizer is generally more effective than he that speaks a lesson conned, or speaks from a manuscript, simply because his mind is more fully occupied with the thought as he gives it utterance. I say generally more effective, because it is possible for at least some persons so to cultivate the art of delivery as to be fully as effective in the delivery of a lesson conned as they would be if the whole—thought and language—were their own. For all, however, this requires much study, and for some persons, no matter how much study they give to the art of delivery, skill is impossible. Some of our great players are probably quite as impressive in speaking the language of their parts as they would be if the thought were theirs, and the language came to them as they give it utterance. This accomplishment they acquire by availing themselves of the assistance of the best masters, and by studying nature in her best forms. The most effective speaker of language this country has thus far produced, and one of the most effective any country has ever produced, was, undoubtedly, the late Edwin Forrest, who insisted that he owed even his wonderful voice to culture. Mr. Forrest was one of the hardest of hard students in his art; not a thing did he leave undone that he thought would in any degree improve his elocution. In the matter of pronunciation, for example, he was one of the most correct persons that have ever spoken the *English language*. Therein it was always safe

to take him as a guide. Nor was he less correct in those things that it is necessary to pay attention to in order fully to bring out an author's thought. His emphasis, his pauses, and the inflections were always just what they should be to make his language impressive.

Miss Charlotte Cushman was another wonderful reader. True, Forrest and Cushman were what the world calls geniuses, but their genius, like the genius of most geniuses, was, in a great measure, merely a genius for close application. The Forrests and the Cushmans are not more indebted to their natural gifts than they are to what they acquire by study.

No man can make language thoroughly effective that has not learned how to do it; that is not studied and practiced in the art commonly called elocution, which Worcester defines as "The manner of speaking; oral expression; pronunciation; delivery; utterance." One writer on the art says that elocution may be simply defined as the intelligent, intelligible, correct and effective interpretation and expression of thought and emotion in speech and action." Another says: "It is the appropriate utterance of the thoughts and feelings presented in written language." A definition I prefer to either of these is this: Elocution is the art of speaking language so as to make the thought it expresses clear and impressive.

Much importance as has been attached to the art by many persons, as far back at least as we have the history of civilization, there is to-day one class of persons, a part of whose duties it is to speak in public two or three times a week, that appear for the most part, to attach no importance to it whatever. I mean the preachers. They, at least many of them, appear to care not a whit whether their delivery is good or bad. There are those that think this comes of the fact that elocution is thought by many to make the speaker or reader unnatural and stilted. I think it may be found in the fact that many preachers are indifferent and are content to discharge their duties in a simply perfunctory manner. If they had the burning zeal of a Paul, or an Ulphilas, of a Luther, or a Calvin, of a Massillon, or a Whitefield, they would do all in their power to make their delivery effective. In the Methodist pulpits, for example, it is too often the fashion to vociferate—rant as the stage calls it—with all the physical energy the speaker chances to possess. In the Episcopal, very many go to the other extreme. There, they go so far in avoiding the vociferation indulged in by their Methodist neighbors, that some of them lose all semblance of being really in earnest. They go through the entire service, sermon included, as though they thought it quite "the thing" to be as monotonous and automatic as possible. The Methodist appears to think his auditors want, and expect, what the stage calls "ginger," so he howls himself hoarse. The Episcopal, on the contrary, *appears to think* his auditors want, and expect, propriety, alias monotony,

so he gives it to them in a tone that oftentimes is hardly audible. Yet both Methodist and Episcopal profess to have the same mission, to teach the same truths, to be guides in the same paths. It is, or is supposed to be, the mission of both to convince; yet how differently do they go about the compassing of the object in view! And still since there have been men to convince they have been convinced in essentially the same way; and as long as there are any men to be convinced, they will be convinced in essentially the same way. That way however is not the way that fashion has introduced into a great majority of the pulpits of to-day. The speakers we find in these same pulpits, when they are really intent on bringing others to see as they see, are very different in manner from the manner they assume in their pulpits. Then, they talk like men. Then, they are natural. Then, the one leaves off vociferating; the other mumbling. Then, they both leave off intoning. Then, they make a direct, earnest, honest, manly appeal to the listener.

Some speakers, I should observe, resort to vociferation, to clatter, to make up for a paucity of matter. He that has thought to present that he is really desirous to have his auditors comprehend, instinctively avoids drowning it in a sea of sound.

As I have already intimated, elocution is looked upon with disfavor by very many persons. The reason is because the so-called methods are nearly all bad, and because the self-called teachers of elocution, nineteen out of twenty of them, are worse than the methods. Elocution, however, can be taught and taught as successfully as any other art can be taught. But beware, you that would study the art—if there be any such—into whose hands you get.

I have no doubt that if the reading and speaking that is done in our churches, were done really well, from a purely elocutionary point of view, that the church attendance would be well-nigh double what it is. If you want people to go to church, you must interest them, and you can't interest them by hollowing at them, nor by mumbling at them.

VII.—INTERPRETATION OF SOME DIFFICULT TEXTS.

BY HOWARD CROSBY, D.D., NEW YORK.

I wish that you would give me an interpretation of Gen. vi: 6, Jonah iii: 10, simple enough to make it plain to an ordinary mind. Some of my members have great difficulty about those passages, and I would like, if possible, to give them a satisfactory explanation. J. O. L.

Gen. vi: 6. "It repented the Lord that he had made man on the earth, and it grieved him at his heart."

Jonah iii: 10. "God repented of the evil that he had said he would do unto them, and he did it not."

Man was made in God's image. There is, therefore, some analogy between man's spirit and God's. In intellect, will and affections, there are similarities. Hence, anthropomorphism, or the representation of God as if He were a man, is not wholly a sign of something else, but has a basis of verisimilitude. God is

not impassive. God is not a Buddh or a Brahm. He is a thinking, feeling, emotional Being; but in so considering Him, we must exclude all ideas of defect or sin. So when God repents of an act of His (as in Gen. vi: 6), or of a word of His (as in Jonah iii: 10), He does not change His opinion of what the act or word should have been, for that would show *defect* of understanding, but He feels a divine sorrow (such as is implied in "grieving the Spirit") that His design in a certain act is thwarted by man's wickedness, and a divine joy that His design in a certain word is thwarted by man's humble repentance. God's foreknowledge of all this does not militate at all against His divine *feeling* regarding it.

All God's acts and all God's words toward man are by Him conditioned on man's obedience or disobedience. He has thus made man, as a moral and responsible being, the decider of the divine action toward Him.

In Deut. iv: 30, 31, we find the rule of the divine conduct: "If thou turn to the Lord thy God, . . . He will not forsake thee." This He says after pronouncing the divine judgments.

Note on the hardening of Pharaoh's heart. The hardening of Pharaoh's heart is mentioned twelve times in the book of Exodus.

In the 1st, 2d, 3d, 9th, 11th and 12th cases it is said that *God hardened* Pharaoh's heart.

In the 5th, 7th and 10th, it is said that *Pharaoh hardened* his heart. In the 4th, 6th and 8th, it is said that Pharaoh's heart *was* hardened.

God has established laws in mind as in matter. Those laws are as immutable as God. A man can conform to them or resist them. If he resist them, he is crushed. When a man resists God's holy word and will, his heart becomes less sensitive to the appeals of truth, as wet clay exposed to the fire becomes hard. Just as a man exposes his heart to the fire of his selfish passions it becomes harder and less able to be impressed by divine truth. In this way *man hardens* his heart. But as this is in accordance with a divinely ordained law, it is strictly true that *God hardens* the man's heart. It is a judgment of God, interwoven in the very texture of his mental and moral constitution.

The passage in Isaiah vi: 9, 10, quoted six times in the New Testament (Matt. xiii: 14, Mark iv: 12, Luke viii: 10, John xii: 40, Acts xxviii: 26, Rom. xi: 8,) exhibits this same truth.

The rebellious *people made* their heart fat and their ears heavy and their eyes blind, so that they could not see or hear or understand the gospel, according to the fundamental principles of the mental and moral constitution of man, which *God made*.

When God burns my finger in the fire, this does not diminish my responsibility, when I wilfully thrust my finger in the fire, which *He made to burn just such fools as I*.

VIII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. III.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

42. *Bengel Dying.* A theological student reading in the Word of God, to the dying author of the "Gnomon," accidentally falling on the words: "The blood of Jesus Christ, His Son, cleanseth us from all sin;" "Yes, *that* is it; that is what I want," said the expiring saint.

43. *Suggestive Epitaphs.* At the base of John Howard's monument: "He lived for others." On Robert Raikes': "The fashion of this world passeth away:"

but he that doeth the will of God abideth forever." "*Miserrimus*," on the tablet in an English cathedral, over one of England's richest men, by his own direction.

44. *Samson as a type of Misdirected Force.*

1. Violence of Passion, Lust, Anger, Revenge.
2. Riot and anarchy. Carrying off gates of Gaza.
3. The Foes of the Public Weal. The Lion's carcass.
4. Destructive recklessness. Foxes and firebrands.
5. Slavery of superstition. Grinding in mill.
6. Pulling down Church and State. Dagon's temple.

45. *Friends in Heaven.* Recovering from a slight illness, William Wilberforce remarked: "I can scarce understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one." And then, soon after, when his only surviving daughter died, he writes: "I have often heard that sailors on a voyage will drink 'friends astern,' till they are halfway over; then 'friends ahead.' With me it has been 'friends ahead' this long time."

46. *A case of Darwinian Inference!* Men who are very accurate in observation and classification, may be very unsafe in their induction from facts. Witness the following: "In North America, the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths till a creature was produced as monstrous as a whale!" *The Origin of Species*, p. 165.

47. *Enduring Possessions.* Stelpo, the philosopher, escaping a conflagration that overwhelmed wife, children, home and property, was asked, what he had lost. His reply was: "All my treasures are with me: justice, virtue, temperance, prudence; and this inviolable principle: not to esteem *anything as my proper good that can be taken from me.*"

48. *Vanity and Vexation.* Alexander, at the summit of success, sighing for more worlds to conquer. Xerxes, sated with pleasure, offering a reward to any one who should discover or invent a *new mode of gratification*. Constantine, outlining on the ground with his lance, the figure of a grave, and saying, "In a few days, that will be all my empire." Saladin bidding a herald lift a shroud upon the point of his spear, and proclaim, "This is the end of the glory of Saladin the great." Charles V., victor in fifty battles, conqueror of four kingdoms and eight principalities, retiring in disgust from contact with the glitter of all this glory.

49. *Madame de Pompadour*, the most brilliant woman of the court of Louis XV., confessed: "I am always gloomy, and often unreasonably. The king's kindness, the regard of courtiers, the attachment of my domestics and the fidelity of a large number of friends affect me no longer. I have lost relish for all that once pleased me. I caused my house at Paris to be magnificently furnished; that pleased me for two days. My residence at Bellevue is charming; and I alone cannot endure it. In a word, *I do not live: I am dead before my time.*"

50. *Zoroaster's followers* were enjoined periodically to quench the fires burning on their hearths, that they might rekindle them with coals from the Sacred fires in the Temple of the Sun, and so be frequently reminded that fire was the gift of heaven. What an illustration of our need of frequently resorting to God, for the gift of the saved fire which alone supremely qualifies us to preach the gospel and win souls.

51. *The Indian archer* takes great pains to secure an arrow that is absolutely straight. He cuts from the best trees the green branches, strips off the bark; and while yet full of sap and tender, he suspends them from the living limbs of the tree, and hangs from their lower end a very heavy weight. There he lets them hang to straighten the branches and take out of them the "kinks." May not

some of the afflictions of God's Saints be meant to take out some of the "kinks?"

52. *Themistocles*, who led the Greeks in the famous naval battle of Salamis, unaccountably to his troops delayed the engagement. It was expected that he would avail himself of the early morning hours; and when what seemed the golden opportunity had gone in inactivity, there were not a few who were ready to suspect him of being a traitor to his country. But he was *waiting for the land breeze* which he knew would begin to blow at nine o'clock in the morning. He proposed to harness the very winds to his war-galleys, and make them waft his boats to sea, and so save the strength of his men for the fighting. And so those who would have been only rowers, became warriors. Blessed is he who waiting for power from on high, thus finds himself able to use in the proper work of God, energies that would be otherwise exhausted in secular employments!

53. *At Waterloo*, the English troops, obeying orders, fell on their faces for a time, and let the hot fire of the French artillery pass over them; then they sprang to their feet, and rushed to the thickest of the fight and beat back their foes. The Lord wants His people flat on their faces, before they attempt to meet the great crisis of life.

54. *Infidelity*. A thoughtful scholar said that "for years he had read every book he could find that assailed the religion of Jesus Christ, and should have become an infidel *but for three things*." First: "I am a man. I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind." Second: "I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream." Third: "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

A London clergyman met with an infidel who "wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the clergyman's reply. The silence following the question was very expressive.

55. *Secularism begetting Atheism*. A recent incident in the Paris Municipal Council illustrates the canker of atheism. The council has control of the public schools, and has prohibited instruction in religion. The national schools are conducted on a purely secular basis, to preserve Catholic children from Protestant teaching, and the reverse. But the Paris council discovered a text-book in use which had *the audacity to recognize God*. Here is an extract from this "First Reader":

"Q. Towards whom have you duties?"

"A. First towards God."

"Q. Do you think of loving Him and thanking Him? Children, there is some one who is better to you than your mother; it is He who gave you this good mother; it is He who gave you all things; it is He who made this earth upon which we live; it is God."

"A. I know nothing; but I should like to learn, to become good, to love God with all my heart, etc."

"Upon the reading of these passages the Council shouted 'Blasphemy,' and an order was passed banishing the book from the schools, and forbidding parents to possess copies, under heavy penalties. But this was not all. One of the most influential members of the council declared with great heat that there was no fixed system of morals, since immorality varies according to human ideas, and therefore the 'teaching of morals as a science must be banished from the school curriculum.'"

SERMONIC SECTION.

THE HOURS OF REFRESHING IN EARTHLY LIFE.

BY CHARLES ERNEST LUTHARDT, D.D.
[LUTHERAN], PROFESSOR AND UNIVERSITY PREACHER AT LEIPZIG, GERMANY.*

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias, etc.—Matt. xvii: 1-9.

It is a remarkable story related here, one into which we transport ourselves with difficulty. There is something in it that is foreign to us. Suffering we understand; that is human; but glory like that depicted here is beyond our comprehension. And yet, like everything else in the gospel, this too was written for our instruction and encouragement. Let us also accompany the Lord up this mountain, and sit with the apostles at His feet.

The hour we are permitted here to witness was unique in the life of Jesus. He experienced many an hour of sadness in His earthly career, during His ministry, and still more when His period of suffering drew near. But He also had His hours of refreshing. Once we read, "in that hour Jesus rejoiced in spirit," and said, "I thank thee, O father, Lord of heaven and earth" (Luke x: 21). They were rare, nevertheless, He had such hours. His darkest hour was in Gethsemane, His brightest, during the transfiguration on this

mount—to refresh Him just before taking the path that leads to His suffering.

It is so in our pilgrimage. We are led through many a trying, many a dark hour, and our life, as a whole, is trouble and toil; but hours of refreshing are sent to strengthen us to keep on in our journey.

Let me speak of THE HOURS OF REFRESHING IN EARTHLY LIFE, in Jesus' experience, and also in our own.

I. First, then, in the life of Jesus, and particularly this hour of refreshing upon the mountain.

Jesus' Galilean period was drawing to a close. It had lasted from one autumn to the other, and it was late that fall; He was preparing to set his face toward Jerusalem. The suffering toward which His steps henceforth would be directed, was agitating His soul. Jesus had induced Peter to confess, in the name of all the disciples, "Thou art the Christ, the son of the living God." This was the fruit of the instruction imparted by the Lord; to this time. Now they were far enough advanced to admit of being told of His passion; it was necessary they should know that also, and learn to understand, and endure the thought; and so we are told, from that time, "He began to show His disciples how He must suffer many things . . . and be killed." And all the more, the thought agitated His soul. Connected with this, we find the account of the Transfiguration. All three of the evangelists associate the two. It was His security for the glory to come after His suffering, that His soul might be refreshed and strengthened as He journeys toward the cross.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." Whenever He was deeply

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[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

moved by thought and emotion. He loved to withdraw alone to pray. That was so now. To a high mountain apart. Many events of weightiest importance in the gospel history took place upon an eminence. The Old Testament loves to mention its mountains, whither we lift our eyes from whence cometh our help. They are the places best calculated to exalt the soul. Whether the mountain mentioned here was Tabor, two hours southeast of Nazareth, or, since previous to this, Jesus had been occupied farther north, at Cæsarea Philippi, and hence it was some peak of Hermon, that northern range, is not material here. He had been spending the night in prayer, Luke tells us. On such occasions He usually preferred solitude; but here, He took for companionship three of his disciples, those nearest Him. Later, they were the ones to witness His conflict in Gethsemane. It was intended that they should witness this experience, the bright counterpart of yonder gloomy hour.

"And he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." This effect produced upon Him by the Father seemed to transfuse Him with light, and his face became luminous as the sun's brilliance, like the glorified Lord described in the Revelation of John. It is as if He had been already uplifted into yonder world of light where all that is earthy will be absorbed into pure, clear brightness. Some faint, distant prophecy of it, though only a dim, earthly impression, can be gained in the clear sunshine sometimes, when the earth, the sea, and the mountains, are so entirely bathed in light that everything earthly seems to vanish, all is changed to light. Of course, this only appears so for a moment; but then it will be so, in reality. A pledge of that was granted unto the Lord here to lift Him out of His anxiety of soul, and to give Him a foretaste of heavenly completion.

"And behold there appeared unto them Moses and Elias talking with

him." Spirits from the ancient world, the great witnesses from the Old Covenant approached Him; the world to come was revealed; communion with the blessed spirits of bygone ages seemed already begun. Moses, the mediator of the Old Covenant, and Elijah, the great prophetic witness, who called his nation back to Jehovah the covenant God, the two greatest figures of the times of preparation, are saluting the Mediator of the New Covenant, through whom all things shall be fulfilled.

They spoke with Him, Luke tells us, of his decease at Jerusalem, the result of his suffering, and the glory of his reward. No doubt he needed all of it. True, we know that His soul never doubted a moment as to whether to walk the way the Father directed, the way of suffering and of death, death on the cross. But it was so natural that He should dread the cup He was to drink. Is it any wonder? The accursed wood of the cross seemed such a glaring contrast to the hope of Israel. That always has been a stone of stumbling to Israel. God sent Jesus these messengers to give Him greater assurance of the ways of God. And just these messengers. Personally, they would represent to Him victory over death. They both had had an extraordinary passage out of this life. Moses was buried by the Lord (Deut. xxxiv: 6);—i.e., he was preserved in his death. Elijah, however, was taken up to heaven. Both these experiences were to be fulfilled in Jesus also. He was to die because of our sin. But the Holy One of God was not to see corruption, and the Risen One ascended to His Father in heaven. All this occurred to strengthen Jesus' endurance against the time of suffering.

It was night and the disciples were overpowered with sleep as they were in Gethsemane. And as they awoke they beheld these two figures standing by the side of Jesus. It is not surprising that, at first, they were dazzled and stunned by the brilliancy of the astonishing spectacle. What? Is this al-

ready the blessed time when we shall associate and converse with the sainted spirits of the past? Peter wanted to seize the opportunity he thought had arrived, and to detain the figures of these glorified ones, about to vanish. How delightful it is to be here! "If thou wilt, let us make three tabernacles." The speech was a foolish one. But he meant well. The disciples do not understand what this signifies; they nevertheless anticipate a glorious future. The impression made on them they never forgot. Even at the close of his life, Peter in his second epistle recalls this remarkable experience in memory of how it strengthened his faith. It gave them some impression of how matters stood with Jesus and His future. And as the Old Testament forms vanish, God's voice near by indicates that all the revelation of God and all salvation for the future is in the keeping of Jesus: "This is my beloved Son in whom I am well pleased; hear ye him." The same words were used at His baptism: when the mission before Him was the beginning of His ministry, here, when it was to enter the path leading straight to the cross. And now willing and obedient, Jesus descends again from the bridge leading to the other world to this poor earth, so full of sorrow, even for Him so full. It is the cross-bearer now who approaches His disciples with the words of encouragement, "Be not afraid." "And when they had lifted up their eyes they saw no man save Jesus only." He alone obtained redemption for us; it is to Him alone that we must cling; in His presence, all the great ones, whether of earth or of heaven, fade away. And they came down from the mountain—from the mountain height in Galilee to Gethsemane and Jerusalem. This was the immediate presence. And yet, the meaning of the transfiguration remained a secret, which the future was to reveal. For that reason they were charged to tell no man until the Son of Man should arise from the dead. Then only, in the light of both His resurrection and transfiguration it

became evident what this should signify. For us it is clear and full of encouragement. Let us take it to heart. Let us consider.

II. *The Hours of Refreshing in Our Earthly Life.*

Human life contains dark hours, beloved. There are hours of suffering, when sorrow seems to surround us like the waves of the sea, the light of life seems extinguished, night falls everywhere around us and into our souls. O why do we still live? There are times when the sense of our sinfulness overpowers us like an armed man, the light of mercy disappears altogether. God is not found, no matter where we look, and we are in terror for our souls and our salvation. And there are hours of conflict: Are we God's children? Is God our Father? Have we any right to console ourselves with His mercy? Or hours of still deeper conflict: Is there such a being as God? After all, may it not be only a delusion and an untruth—no God in heaven, no future after death—nothing anywhere but pitiless necessity trampling us down, crushing us 'neath its iron hoof; no part of life worth the living; death preferable to life; all would then be over forever. Or, hours when the conflict deepens yet, full of harrowing, insupportable thoughts casting nets over our heads which draw us into a vortex, afterwards sucking us down into depths, draw a veil over that in silence! The soul contains abysses deeper than hell. Earthly life has hours that are dark. Happy are they who do not know them.

But there are hours of brightness too, hours of exaltation. These are not reserved for the dying hour alone—experiences God's children occasionally manifest before their departure; for the face is sometimes suddenly suffused with a light as if from heaven, seeming to awake them to heavenly visions and heavenly songs; it may well be that God at times does grant His children such exaltation of soul. But, during life too, we sometimes see a gleam from the higher world resting on the face of the child of God; a ray of heavenly light

aching their souls reflects itself on the face. They are not conscious of it, but we behold it with joy and silently thank God. But more than that: In other ways, we know of hours of exaltation. When Paul writes to the Galatians, "What blessedness ye then enjoyed!" (Luther's translation.) He refers to hours like these. And when he relates of himself that he had been caught up to the third heaven and heard unspeakable words, we have no reason to expect experiences like those of an apostle of Jesus Christ; but in a more humble measure Christians do at times also experience hours of such bliss, that the world and sin seem to lie so far behind and beneath our feet, that we feel as if caught up beyond time and space, so that we are almost tangibly certain of the presence of God, and our entire being seems absorbed in Him. Sometimes God's Spirit touches the chords of our souls, so that only His tones resound, all the others remain mute.

But hours of this kind are isolated, exceptions not the rule, not our daily bread; desire to make them the rule of life is wrong. Besides, self-delusion is so liable to encroach upon truth right here! That is a fact to keep in mind. It is a false and dangerous method to seek to produce such experiences voluntarily, and to obtrude and force sensations of this kind upon the emotional life. That is not a product of the Spirit of God; that moves as He wills; it is a distortion of our own nature. Besides, it is all too apt to be associated with a secret self-complacency which reflects itself in sensations which lead one to think himself higher than his fellows, and thus into a life of false spiritual gratification. As a rule, a reaction follows. Instead of being satisfied with quiet warmth within, the whole stock of coal is kept in such a glow, and so constantly, that at last the inner life is all burned out, all charred. If God favors us with experiences of this inner exaltation of soul let us receive them with gratitude and humility, saying to ourselves, "These are excep-

tional hours, given that we may gather strength to pursue the ordinary course of our pilgrim life."

But some may say, I never have such experiences; am I too mediocre, or not enough of a Christian? Be not distressed, or anxious about that, dear friend. We are not all obliged to climb the peaks among the mountains. There are medium heights also, easier of ascent and accessible to all, and from their eminence all is loveliness and beauty; and these afford views into the distance and a look into the valley from above. It is good to be here, and we should love to tarry longer. Our earthly habitations are built on the ground, and our labor on earth is all in the valleys. But now and then, opportunity is granted to leave the oppressive air and mist that weigh over the valleys, and to climb these easy ascents where our breast gets expanded, the eye grows clear, the heart becomes glad, so that we afterwards take up the descent to our daily routine along lowly places with fresh courage. Let me tell you about these heights in the ordinary Christian life and the hours of refreshing they afford. What are they, and what is their mission?

Jesus led His disciples up a high mountain. Let us go to some eminence, beloved. That is the first requirement. Our lives and our vocations occupy with this world's things. And our daily occupation involuntarily drags the soul deeper down into this transitory world. But this life is not to be absorbed by acquisition and gain, or documents and books, or kitchen and cellar, or entertainments and social duties, or, moreover, by eating and drinking. Of course these are necessary, but they must not usurp the whole life, nor reduce the soul to slavery. As we grow older, our souls grow more earthy. It is the beautiful advantage of youth to have its soul's wings not yet so covered with dust. Do not let it accumulate there, my young friends, shake off dust, and raise your wings to soar; do not be dragged down to what is low, or be absorbed by the common. You are too

or that. Lift up your hearts, is prayer of the Church. Lift up hearts, ought to be the salutation among us. Ascend on high the thing, draw a fresh breath every day, before you apply yourself to daily work down in earth's dust, the heavy, stifling atmosphere as you down. "I will lift mine to the hills whence cometh my Let that daily be our morning word.

ent!—do that first.

prayer—this second.

Lord went up the mountains to That was His custom; when the of the day were over He would within Himself to commune with Father. That is a lesson for us. world's counsel is to divert the distraction. Christ's instruction enter the mind, collection. "When prayest, enter thy closet and shut door." Prayer is retiring within ves, uniting the heart. It is not y a certain frame of mind. We having our souls transported now en to a loftier frame of mind by , perhaps, or poetry. That's all good. But it is not prayer, prayer ething more than this frame of

Mere emotion is not enough. r is living, personal interchange ech with God, concerning I and and consisting of question and r, to and fro, up and down. Only r of this kind takes us up a moun-ifts our souls up to God, from time nity, from world to heaven.

l, beloved, man can do no greater der thing than to speak with the of heaven and earth, person to a, I and Thou. We esteem it a honor, and feel highly flattered at ivilege of conversing face to face he magnates of earth. But what the kings in the world compared the King of kings, the Lord of before whom even the lofty spirits veiled. Prayer is communion od.

converse and associate so much eople. Why are we not more in- to commune with the Lord of

heaven and earth, near us everywhere, in whom we live and move, and have our being, who is the source of all our life, whose breath is the life of our soul, whose heart has revealed itself in Jesus Christ full of grace and truth; and here draw grace from grace from a bourn which will refresh! To have association with Him is more than a refreshing drink of cool water in the sun's fiery glow, or than the invigorating breeze of the loftiest mountain. Here our souls really take breath, and what they breathe is the air of eternity. Amid the press of our labors, the sorrows of earth, and the dangers of prosperity, let us mount to God in prayer. And,

Enter the cloud of witnesses for God. That should come third.

Moses and Elijah appeared unto the Lord, and the apostles sat at His feet. Added to these, since then, there has accumulated the cloud of witnesses which fills the history of the Church. The old churches loved to adorn the pillars that support the vault of the nave where the congregation assembles with representations of the men of God from both the Old and the New Covenant, as well as from Church history, to typify that we live our Christian lives not to ourselves alone, but in communion with all those saints of God, whose names are written in the Book of Life, and in the grateful memory of the congregation on earth. As the congregation assembles in the house of God, these mute witnesses for the truth communicate with the worshippers in spirit, to their better assurance of faith and hope. Of course it is only mute speech conveyed by stone and picture. But what a joy it would be to see them face to face, and to hear their voice!

I do not know how you feel, beloved, or whether perhaps you will think it singular, but I am willing to acknowledge that the wish often enters my heart to have a look at the meditative, quiet face of John, or enjoy a private interview with the energetic spirit of Paul. How many things I want to inquire and hear about! Be that, however, as it may, will not much of our

future bliss consist in cultivating the society of the great ones in God's kingdom, and exchanging thought with those noble men and noble women, of whom the world was not worthy? What fullness of life and spirit that will be, what ecstasy of soul, and bliss of joy!

But, even now, we can ascend to a height whence we can behold and hear them in spirit. They already communicate with our souls in words, in which they deposited the life of their souls.

They speak to us in the words of the Apostles and prophets, in the literature, the prayers and the hymns of the Church. In every divine service we celebrate we have their testimony in the altar liturgy, and in both hymn and prayer; for these are all testimonies of the past. We read so much and hear so much, and the latest news always seems the most important, so that we feel ourselves obliged to know constantly what is going on. Now, if we read and listen to what a day brings forth, and swoops away, hurriedly buries and commits to oblivion, ought we not to seek much more to appropriate, also that which addresses our spirit as if it were a voice from the other world, and has power to uplift our souls from this transitory world into the eternity of God.

4. But when they lifted up their eyes they saw no man save Jesus only. For they are all witnesses for Him, they all point to Him only; constantly, they all speak to us of no one but Him. He it is around whom they form so rich a circle of witnesses; He it is, against whose light they fall into shadow and vanish altogether. And He it is whom alone we ought to seek among them all. The writings of the Apostles and the prophets have Him for their subject. The prayers and hymns of the Church are in His praise. He is Master. When we listen to God's word from the witnesses of our own times, our desire ought to be to hear only Him, and not the man; to seek Him and to think of Him, and not to be occupied with the human witness. And, as for us, whenever we are called on to proclaim God's

word—it is a great thing to take the name of God upon our lips, and to preach unto men life or death—when we speak on holy ground, my friends, let us have a care lest we preach ourselves, and call the people unto us, and attach them to us, so that they are inclined to praise us, and to take pleasure in us instead of praising Him only whose praises all angels chant night and day, and of taking pleasure in Him alone, in whom the Father revealed His good pleasure, and through whom He again obtained good-will toward the children of men. Our forefathers loved to portray John the Baptist standing beside the cross with his hand pointing to Jesus. That is what we should be, standing at the foot of the cross and directing to Him as an outstretched finger would guide to Him, the Lamb of God which taketh away the sins of the world, our sins and those of the world. We should find our joy, our consolation and our love in Him, and all our thinking, ought to be immersed in Him, sunk within Him, whence we should draw all we seek or need to know. For the secret lies hid in Christ and His cross, which has heaven and earth in its keeping, solves the problem of life, changes darkness into light and sorrow into joy, and contributes strength for our pilgrimage and our labor here beneath in the valley.

That is why we need to ascend to some eminence, and to tarry at prayer, and to commune with witnesses for God, and let our eyes be directed to Jesus only, so that we may descend again, enter our way of life, perform the work required by our calling, and bear the burdens God has imposed. That is the way Jesus took; it is the way on which we want to follow Him: He taking the lead, we following on, through sorrow to joy, through night to light, from tribulation to glory, from earth to heaven.

Every Sunday is one of these ascents, at least it may be. We are borne down by the interests of the world during the week. We ought, at least once a week, to free ourselves from them and climb

to some summit to draw a good breath. Every divine service is such an eminence. Then the world without ought to be placed beneath our feet; we, for once, should obtain hold of loftier thoughts, those that concern our eternal destination and our future, and lift our hearts to Him who is our consolation in sorrow, our strength in toil, our light in darkness, and who will be our support in the hour of death. Then, when we pass out from the Church, and again take up our life with all its restlessness and complication and trouble and toil and sorrow, we surely ought to carry what we witnessed and heard up there into our life, and return to our calling with new joy, descending from the mountain into the valley, and pursuing our way along lowly levels full of fresh courage for having seen His throne from afar, whither our hearts have journeyed on ahead, biding the time of our following, when, Jesus leading on, our pilgrimage shall be complete, and we, forever released from the valley of this earth, shall be exalted high above this terrestrial to light everlasting. May God in His good time grant every one of us a blessed journey home! Amen.

GRATITUDE FOR ENDURING MERCIES.

By M. D. HOGG, D.D. [PRESBYTERIAN],
RICHMOND, VA.

"O give thanks unto the Lord for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so."—
Ps. cvii: 1, 2.

THIS Psalm is for the most part joyful. It is not so with all of them. Sometimes David fills his Psalms with strains of penitence and the wail of breaking hearts. He breathes out some of his sweetest music in the minor mode, and his tones grow sadly tremulous and low when, in looking up, he can scarcely see heaven through his blinding tears. But now he has emerged from the depths, now he has risen above the clouds into the clear sunshine. Nay, with adventurous flight he has ascended yet higher, and stands, as it were, at the very gate of paradise, harp in hand, and strikes

some notes responsive to those of the heavenly harpers, in harmony with the everlasting song. Let us hear him: "O give thanks unto the Lord for he is good: for his mercy endureth forever; let the redeemed of the Lord say so." Let them give some expression to their sense of indebtedness. If they have experience of the preciousness of redemption, let them make frank, open acknowledgment of the same. Let remembered mercy inspire both heart and tongue, that God may be glorified by the praises of his people.

But it may be, in a congregation as large as this, there are some not ready to respond to such a call, some who are more ready to say, such are our perplexities, anxieties and sorrows, such our remembrances of past griefs, such our forebodings of coming troubles, as to make the indulgence of sadness and tears more appropriate, as the tribute, which is due to disappointed hopes and bereavements, freshly remembered. In sympathy for such, permit me to say, were my heart tender enough and my hand gentle enough, I would take yours in mine and try to comfort and encourage you. I would say: If you can but realize the truth that God sits in the chariot of Providence, and guides every turn of its mysterious movements through the world; that, under the control of His righteous, omnipotent and loving hand all events are working together for the good of His people; that when the toils and trials of this weary life are ended there remains a certain rest in heaven, and, better than all, that there is in reserve for you a richer inheritance in God Himself as the soul's final recompense and portion forever; then you will have sources of comfort and causes for thanksgiving, which will render you, in a great degree, independent of external circumstances, enabling you, even when there is nothing outward and nothing temporal to fill you with gladness, to rejoice in God by whom you have received the atonement, and with sorrows sanctified to know what David means when he speaks "of songs in the night." Take down your

neglected harp and bid some string awake to the praise of Him who, though he cause grief, will yet have compassion according to the multitude of His mercies: "Let the redeemed of the Lord say so."

The great theme of the Psalm is gratitude for enduring mercies—mercies the very memory of which is full of consolation—mercies which not only cause the heart to swell with thankfulness, but which constrain to due acknowledgment and proclamation of them.

All strong emotion struggles for expression. It will express itself if it be intense in the countenance, in the voice, in the life. A heart without gratitude is like a grate filled with fuel unlighted, and the room all the colder, because of the unfulfilled promise of glow and warmth. A grateful heart is one in which the fire of holy love is kindled. Let those who have received favors, and feel their obligation either to God or man, give some expression of it.

The world is filled with illustrations of the propriety of such acknowledgments. You must have observed how in great campaigns it is customary for commanders to make honorable mention of those who have distinguished themselves by successful valor—not for the purpose of ministering to the soldier's pride or flattering his vanity, but for awarding him a tribute founded in justice and truth. It is right that the soldier who has stood upon the bloody front of battle and vindicated his valor and patriotism should receive the grateful acknowledgment of the country he has served. The leader of brave men is not content with thinking well of the prowess of those who have done nobly; he proclaims it as something due to those who have struggled and triumphed. In kind words from such a source there is both inspiration and reward. This is true not only of words spoken by the great commander in the field, but equally so in civil, social and domestic life, when spoken by employers, teachers, parents, or friends—by all who have the control *and* guidance of others.

You have heard of the young artist seated before the canvas, upon which he was painting a picture, which he hoped would link his name to fame, when a great master entered his studio and stood silently watching the progress of the work. At last the artist turned, and with a face full of eager, and almost passionate questioning, cried: "O speak, say something, say anything!"

There was something pathetic in the appeal which a little boy made to his father, when he cried: "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?"

In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, that need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasions for practical application in ours. When discipline was stricter than it is now, parents received more honor. It was so in the days of the Apostle, for he says: "Our fathers *corrected* us, and we gave them *reverence*." There are roundabout ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous organization, often with that pensive, plaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well-intended, but mistaken discipline, to which they are often subjected. They little know how such spirits are blighted by harshness, and how traits of character which, under the influence of tender, fostering care, would have developed into grace and beauty, never unfold at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a

delicate, exotic plant, craving light, air and genial warmth. What children of this temperament need is kind words of encouragement, and the little tokens of appreciation with which the ingenuity of parental love should ever surround them.

Let the discriminating parent, pleased with the child's progress in any right direction—"say so."

So, too, there are parents who have to wait long for the recognition of their devotion to their children—a devotion which gathers into itself the prayers, the anguish, the sacrifices of body, soul and spirit.

An old Virginia minister said lately, "Men of my profession see much of the tragic side of life. I have seen men die in battle, have seen children die, but no death ever seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl, beautiful, gay, full of joy and hope. She married and had four children. Her husband died and left her penniless. She sewed, she made drawings, she taught, she gave herself scarcely any time to eat or sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college and her girls to school. When all came home they gave themselves up to their own selfish pursuits. She lingered among them some three years, and then was stricken with mortal illness, brought on by over-work. The children gathered around her bedside. The oldest son took her in his arms. He said: 'You have been a good mother to us.' That was not much to say, was it? It was much to her, who had never heard anything like it before. A flush came over her pallid face, and, with husky voice, she whispered: 'My son, you never said so before!'"

Teachers also sometimes err on the side of impatience with the dullness of their pupils, and their slowness to comprehend what seems so simple to the irascible pedagogue. To the undevel-

oped mind truths that seem self-evident to the mature thinker are quite obscure, and the process of development and comprehension cannot be hastened by storming at the slow scholar. You do not get up and wrathfully shake a young fruit tree because it does not bear mellow apples in the spring of the year. You wait for time and nature: you wait for dew and sunshine to ripen the immature fruit. Why not be as patient with children as you are with trees! This was certainly the spirit of the great Teacher. He said: "Come and learn of me, for I am meek and lowly of heart"—I am gentle and forbearing; I am not like the teachers that upbraid the dullness of their scholars. Never was there a master so full of encouragement as our Lord.

Pupils too, mindful of former benefits, may have their "say so." One day sitting in the library of an eminent university professor, he took up a letter, and said, "I received this from one of my old pupils, in which he tells me that the longer he teaches others and the larger his acquaintance with the philosophy of language, the more he appreciates my method of instruction. He says I put him on the right course, and he writes so gratefully about it as to give me much satisfaction." "A satisfaction you must often get," I replied. "No," said he, "it comes rarely, but in this instance I am compensated for the silence of others, for this was a favorite pupil, and his acknowledgment is a pleasant recompense."

And who in this list of illustrations of those deserving of gratitude and the heart-felt, outspoken acknowledgment of it—who should come next but the good wife? She who has made the hearth bright, the table tempting, and the home beautiful for so many years that the husband takes it all as a matter of course, as he does the daily rising of the sun, and no more thinks of thanking the good woman than he does the morning newspaper. She has long ceased to expect it, but it would do her good for all that, were she surprised

some day by a tender expression of appreciation of all her care and toil and self-denial. There are thousands of wives who are little more than upper household servants without the upper servants wages. It is an extraordinary fact that in some wealthy families the wife is the only person who never has any pocket money! When she timidly ventures, under some strong constraint to ask for some, she is met with a burst of astonishment: "Money! what in the world can you want with money?" Now I say, though such things are not often mentioned in sermons it shall have a place in mine to-day. Every man in comfortable circumstances should keep his wife supplied with money, the disbursement of which she should never be required to account for. There are private charities which her benevolent heart prompts her to bestow. There are contributions which she longs to make for objects in which her husband may have no sympathy. It is her *right*, in the most delicate and refined sense in which a woman can have a claim on a part of her husband's money—and yet a still more sacred right is hers—the right to some expression of the appreciation of all her unselfish devotion to her husband's interests during all the years of married life, which would lighten her burdens and fill her with a new joy which would be her strength—if she could only get it. Her husband may be all the while full of loyal devotion to her, though for a want of comprehension of a nature more sensitive and dependent than his own, he never gives her any assurance of his appreciation. To others he may boast of the treasure he finds in her, and is really proud of her, but he does not care to spoil her by telling her so!

Some of you may be familiar with the story of the grim ex-artilleryman in "Bleak House," whose wife, made for wear, had accompanied her husband in all his campaigns, thought for him, wrought for him, lived for him, and was loved by him in return with the devotion which sometimes makes humble life *more beautiful than the court of kings.*

Says ex-artilleryman, Mr. Bagnet, to his old comrade, George, "You know that it is my wife that advises, and I always take her advice, but I never tell her so."

"She is a treasure," says Mr. George. "She is more," says Bagnet. "She is like a fine day, which grows finer as it advances. I never knew her equal. But I never tell her so."

"She is worth her weight in gold," says Mr. George. "In gold?" responds Mr. Bagnet, "there is no metal that can be weighed against her. Think of her as high as the rock of Gibraltar, and you will think too low of her merits! But I never tell her so."

And how many Mr. Bagnets there are in commercial life, in society life, in church life, in every day life!

There is another class needing the stimulation of the "say so" of kind words, and yet I hesitate to speak of that class for a reason which I may or may not mention further on in my discourse. The prince of Baptist preachers, Mr. Spurgeon, tells us that he knew a country parson who preached to the same congregation for twenty years and saw no fruit of his labors. In utter discouragement one Sabbath day he announced his purpose to resign his charge and give place to some one who might be more useful. When the service was over as he passed down the aisle an aged woman stopped him and said, "O you must not go. Four years ago I was converted under your ministry, and I have been living on your sermons ever since." He said, "My good woman, why did you not tell me of this before?" Before the week was over some twenty or thirty persons came to him ascribing their conversion to his instrumentality, and entreating him not to leave them. To all of these appeals he could only answer, "If all this was true, why did you not say so?"

Now when I speak of the appreciation due to the faithful pastor, do not misunderstand me. For a hearer to flatter his pastor is to degrade himself, and to insult the intelligence and finer feelings of the man to whom the coarse adulation

is offered. The pastor who thirsts for praise dishonors his own character; the parishioner who gives it is consciously or unconsciously guilty of self-debasement. But look on another side of the subject. What shall be said of the man who has sat for ten, twenty, forty years under his ministry, who has gone to him for counsel in his perplexities, who has gone to him in bereavement for sympathy and consolation, who has asked him to bury his dead, who has held him at his beck and call in every trouble and always found him quickly, lovingly responsive, and yet who never by look, word, or sign gave him the slightest expression of gratitude or appreciation? "I have earnestly, conscientiously striven to do my whole duty," wrote a disheartened pastor to a friend, "but I can never know when I please this people." Is there not some way consistent with self-respect, consistent with the regard due to the sensibilities of the man of God, yearning for usefulness and for some evidence on the part of those to whom he ministers that his efforts are appreciated, by which the "say so" may cheer and strengthen him? When a discourse has been delivered which constrains some wanderer from the path of duty to return to his first works and his first love may not the recovered backslider embrace some suitable opportunity to tell his pastor how much he feels indebted to the grace which brought him back again through the instrumentality of the faithful word spoken? When a sermon filled with affectionate counsel to the young is ended, may not the father whose heart trembled with emotion in remembrance of the dissipated son at his side, grasp the hand of the pastor at the close of the service and say, "God bless you for that sermon, which I hope may touch the heart of my ——" and here he falters, but calming himself he adds, "to the young people of our church"? When the sermon was one that was the means of lifting the burden of care from some heavy heart, or of soothing the sorrows of some bereaved mourner, may not the comforted child

of God find solace in giving expression to the gratitude awakened by the word of consolation so seasonable, so supporting, so soothing to the weary and heavy laden?

I hesitated to say these things because, as I intimated a little while ago, there were reasons that constrained me. I feared you might imagine that I was craving some expression of regard that had been withheld. The very contrary is what embarrassed me, for I have had assurances—so many demonstrations of affection on your part so far beyond my expectation or desert, that while I am grateful for them I feel humbled in the consciousness that I am not more worthy of them.

Pardon me too that I have so long dwelt on the gratitude due to human benefactors when the text directs our thought and affection to what we owe to the very Father of mercies. "*His* mercy endureth forever." How illimitably broad is the field which is thus opened before us—the field of the divine mercy! It is like the field of creation. In that field the telescope cannot pierce to depths of space where shining worlds do not declare the glory of God—nor can the microscope search out a point which is not still bright with evidences of his handiwork. The eye of sense looks out, and everywhere goodness and mercy rise before it, until the horizon shuts down and bounds the vision. And then the eye of faith opens, and new fields, measureless and glorious, meet its gaze, until, in its turn, its powers fail. Yes, its powers fail, but the *field* has not failed; onward it stretches, illimitably, and over it the redeemed shall range with ever new delight to all eternity. God's mercy is *from* everlasting, and so the treasures of memory will ever be increasing; it is *to* everlasting, and so the anticipations of hope can never be diminished.

But more particularly, the crowning obligation of the redeemed of the Lord to love and serve him springs from the fact that they are his redeemed people, and so made the special objects of that mercy. Redemption is God's greatest,

best, and most blessed work. The method by which it was accomplished was the most wonderful. Hear how the apostle condenses these great truths into one sentence of two lines, showing at a glance the author of our redemption, the pangs it cost him to achieve it, the justice of our condemnation, the complete satisfaction which was made to justice for our sins, and the firm foundation on which we may now build our immortal hopes: "*Christ has redeemed us from the curse of the law, being made a curse for us.*"

What was this curse? It was "the curse of the law," therefore just, legal, a judicial sentence from a heavenly tribunal, and our deliverer from this inexorable doom was "Christ." It was *his* work—the cost of unknown agony. All the pains and penalties of our sins fell on him; he came under the power of the law we had broken; entered our prison, was bound with our chain; suffered for us "the rigid satisfaction death for death," and thus "redeemed" us, in the full, glorious, inexhaustible sense of that precious word. All this we owe to him. Then "let the redeemed of the Lord say so." Let them say it with the voice of joyful thanksgiving, with the heart of adoring love, with the life of generous, uncalculating, unreserved consecration.

In the swift and strong tide of these emotions I am suddenly arrested. I am perturbed, am pained, and sadly perplexed, because in this congregation there are so many who give hopeful evidence of regenerated lives in all respects, save one. They have never made any open profession of the faith which they secretly cherish. All who know them wonder at the strange delay. They seem to be so conscientious; they surpass many church members in their consistent walk and conversation. They give every evidence of the fact that with the heart they have believed unto righteousness except that with the mouth they do not make confession unto salvation. By some unaccountable perversion they seem resolved to put asunder *what God hath joined together*. The

light which we would think they would hasten to put on the candlestick they hide under the bushel. They are stumbling blocks in the way of those of inferior intelligence and opportunities who would confess Christ before men but for the fact that they are hindered by the example of those whom they believe to be more pious than themselves and therefore more sure of salvation, but who persist in refusing to make any public profession of their faith. If any men ought to understand duty and obligation, they are the men. Yet there is an immense, imperative obligation which they disregard—an immeasurable privilege and possibility of usefulness which they apparently contemn. They seemingly obey every command of Christ except the tenderest and last, "Do this in remembrance of me." They exhibit the strange contradiction of men who having secretly forsaken the world, still permit themselves to be ranked with it, and who having chosen Christ, will not openly acknowledge it, and so allow themselves to be ranked with those who deny the Lord that bought them. Were they assured that they would die to-night they would not be without hope of salvation, yet they will not enter the Church which their Savior loved and gave himself for, and which he has made the training school for heaven. On this the first Sabbath of the New Year will they not resolve to abandon their untenable position and openly, gratefully say: "What shall I render to the Lord for all his benefits? I will pay my vows unto the Lord in the presence of all his people—in the courts of the Lord's house, in the midst of thee, O Jerusalem." "Let the redeemed of the Lord say so."

Finally. We have recently passed through what we call, "The Week of Prayer." For what are these continuous and united prayers offered if not for the reviving influence of God's grace. Who does not feel the need of such a revival in his own soul, in the family, in the community, in the Church universal? Are we in full sympathy with the Psalmist when he cries:

“Wilt thou not revive us again that thy people may rejoice in thee?” Then, “LET THE REDEEMED OF THE LORD SAY SO.”

JERICHO IN OUR HEARTS AND LIVES.

BY HENRY A. BUTTZ, D.D. [METHODIST],

DREW THEOLOGICAL SEMINARY.

By faith the walls of Jericho fell down after they were compassed about seven days.—
Heb. xi. 30.

THE writers of the New Testament never allude to the records of the Old except for the purpose of either deriving additional strength for their own writings from those records, or of strengthening the records themselves. We notice from the context that the great apostle is setting forth to the Hebrews the importance and the power of faith, and that he may impress upon their minds more deeply and effectively the great truth, he points them back to an old record, to an old history with which many of them were quite familiar. And doubtless he thought that if he could induce them to learn the lessons that that history taught, they would accept very fully the truth that he himself declared.

We look back toward that record this morning and discover it to be an exceedingly interesting one, and one from which we who are here may derive very great profit. We discover the Israelites on the eastern side of the Jordan. We learn that God has summoned Moses to the mountain, has given him a view of the land of promise, and has buried him in one of the valleys of Moab. We learn that his successor has been put in command, and that that successor is Joshua, one who was filled with wisdom and upon whom the hands of Moses had been laid. He evidently was qualified by God for the accomplishment of the great work that was committed to his hands; and as he looks out toward the land that God has promised and realizes that it is his duty to lead that host into it, he gives them a certain command, which is that they shall prepare for themselves the necessary food in order that after the lapse of three days they may

cross the river and possess the land. He sends out as we learn, two spies, who visit Jericho and who learn from Ahab certain facts, the most important of which are that the people of that country have learned something concerning the doings of Israel in earlier days, and that they are greatly alarmed because of the near approach of Israel to their borders. After having secreted themselves for a prescribed time the spies returned to Joshua with the message: “The inhabitants of the land are faint because of us.” They have heard of the drying of the Red Sea, they have heard of the fate of Og. They are therefore faint. Then it was that Joshua gave commands to the priests to take the ark of the covenant and march; and then it was that the waters of the Jordan ceased to flow and were banked up on one side, the priests bearing the ark of the covenant as far as the middle of the bed of the river and standing there until the Israelitish hosts had passed dry shod to the other side. The order was given, as you remember, to twelve men, representing the twelve tribes, to bear from the bed of that river twelve stones, that they might be set up as a memorial of the great work that God had then and there accomplished.

They marched a little further and encamped outside the walls of Jericho. The king of Jericho, like all the kings of that land, had become specially alarmed when the waters of the Jordan were divided, and each fled to his own stronghold. The king of Jericho with his force entering the city and ordering that the gates be closed and not opened again either by night or day.

And thus we find them, the people of Jericho, the king of Jericho, the armies of Jericho, within the walls, and the Israelitish host, forty thousand strong, that is forty thousand armed men—we find them with Joshua at their head encamped without. They doubtless looked upon those massive walls and wondered whether by any possibility they could be reduced, and thus that promise comes from God Himself to Joshua, that Jericho shall be destroyed—God gives him

His word of promise and then gives him certain orders which he is to obey, and upon which the fulfillment of the promise is conditioned. He says: "March around this city once a day for six days, march in a certain order; on the seventh day march around the city seven times, the priests at certain times blowing trumpets of rams' horns, and when all these circuits shall have been completed, then let a loud blast be sounded upon the trumpets and let the people shout, and the walls of the city shall fall flat to the ground."

Now, these were the conditions, and Joshua received them from God. I have often thought of them, and said to myself, how many would have staggered just at that point; what questions would have arisen in their minds and how perhaps they might have hesitated; and yet by looking at the record we find that Joshua believed the promise. Joshua had faith, not in the numbers that were at his command, not in the weapons that were in their hands, not in the weakness of those walls, not in the cowardice or treachery of any portion or all of the foe—not in any of these things—he had faith, simply, solely, in the word of promise that Jehovah had given to him. And, hence he marched, and having fulfilled all the conditions, the walls of the city fell. The text tells us that this was done by faith.

Let us look at this chiefly as illustrative of certain things that rise before us in our own time. To those who are resting under a burden of sin; who are strangers to God; I say that there are Jerichos in their hearts and they must be overcome in the same way as was Jericho of old. These Jerichos are varied, and they are strong and they seem to be just as invulnerable as the Jericho of old. Appetite is a Jericho; passion is a Jericho. I go to the man who has been for years perhaps the victim of some terrible appetite; I go to some man who has been cast down by some fierce passion and say to him: "Is it not so?" and he answers: "Yes. In the years that have gone I have striven *so hard* and exercised every power at

my command, and every time have failed. There stands the mighty thing and it seems to me as if there were no power either in earth or in Heaven to overcome it."

I want to say to all such in the name of God, that there is a power by which these mighty forces can be subdued. It is the same power by which the Jericho of old was reduced, and I hold up before them the promise of the living God and ask them to exercise faith in it, and give them the assurance that when once they do so the Omnipotent hand will be stretched out in their behalf, and a glorious victory will be achieved.

Then again, I say that there are Jerichos in our homes, and they are to be reduced in the same way, by faith in God. How many times we discover a family circle that seems to be well-nigh complete in Christ. I think just now of a family that is one in Christ except a single member, and that member a son, who has wandered far away. How often the members of that stricken household say: "If that one could only be brought to Jesus our joy would be full; we would then be complete in Christ." I have not a doubt that to-day throughout this land there are thousands of families that have simply given up all hope of bringing to Christ some erring loved one. Now let me entreat you not to abandon hope. Do you remember the case recorded in the Scriptures of the son possessed of the dumb spirit? How the father at last went to Jesus and said: "Lord, I believe, help Thou my unbelief," and the great heart of Jesus was moved, and the omnipotent voice of Jesus spake and the foul spirit came out of him. And so will He do in your case. Take the case to God, open this blessed Book that He has given to you and me for our encouragement, and rest upon its promises, so strong, so sweet, so assuring.

And again I say, that there are Jerichos rising before the Christian Church, and they are to be overcome by faith. The first of these that stands out to my view I call vice, and I use this term simply because of its comprehensive-

ness. By it I mean all manner of outward evil—vice. You may take war, you may take intemperance, you may take licentiousness—I mean all these things—the iniquity that abounds in this world of ours. Put it all together and it makes a mighty and terrible thing. I believe all these evils are to be overcome. I know there are many who doubt, and are ready to ask: “How can these things be?” I cannot answer that; all I know is that the mouth of the Lord has spoken it, and for that reason I believe it. I believe that swords are to be beaten into plow-shares. I believe that peace, righteousness and love, are to reign in this world of ours. I believe that licentiousness is to give place to virtue, and that rum is to be washed from the earth by pure, cold water.

Another of the things rising before the Church in fearful array is infidelity, and I use this term to cover all forms of unbelief. The bold and blatant atheist, the deist, the skeptic, the rationalist, the unbeliever—yea, even the honest doubter—I believe all this is to be removed; and when I look at this great Jericho, infidelity, I find that its main support is doubt of the divinity of the Lord Jesus Christ. That is the point around which all other things center. They question that. They say, if we can only destroy that one doctrine, the divinity of the Lord Jesus Christ, we shall have accomplished our purpose. Now, I believe that all this is to be done away with, and that the time is to come when Christ will be universally recognized. You ask me, why I believe it? Simply because it is recorded in the Scriptures. Let the skeptic tell us that free-thinkers are on the increase; whether that be true or false, matters not so far as the outcome is concerned, because our God is Omnipotent, and He has declared that in the end they who defy His name and deny the divinity of His son shall come to acknowledge the truth.

Another Jericho that rises before the Church is heathendom. How it stands up in its strength, seemingly. How many there are who look at it to-day and say: this little Christian Church,

this weak power, can never overcome that giant. I tell you it can and will. You ask me the ground of my faith. I say it is found in the immutable promise of the living God. What says the Book? “Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

If some of us had been in the Israelitish camp we should doubtless have encountered two difficulties. First, we should have despised the simple means prescribed by God. Why, when that command came to march around those strong walls and blow those trumpets of rams’ horns and shout, we should have answered back: “Why surely, we cannot by any such feeble means hope to reduce such massive walls as those.” We should have said: “We must reason about this thing: we must not take a ridiculous course; we must adopt a method that will commend itself to reason.” Of course we should have absolutely failed.

Then another difficulty would have been this: We should have grown weary before fulfilling all the conditions prescribed by God. Oh! how often this has proved true, even among God’s people themselves. They have organized for a campaign; they have said: “We will now push the battle to the gates;” they have struggled for a while, and seeing no sign of success have concluded that it would be useless to try further, and so have abandoned the field. And so, I fear, it might have been with some of us, had we been in those ranks.

But it was not so with the people under Joshua; nor was it so with Joshua himself. There was a promise clear. There were the orders clear. They had nothing to do but to obey. They faithfully fulfilled all the prescribed conditions, and having made all the circuits, they then blew the long blast upon the trumpets of rams’ horns, and the voice of Joshua rang out commanding the people in these words; “Shout, for the Lord has given you the city;” and at once the voices of

all the people ascended, and as they arose, the walls of Jericho tottered, and crumbled, and fell, and the faith of God's people was honored. Now, so it will be with us. If we simply fulfill all the conditions, God will redeem His pledge.

MAKING GOD A LIAR.

BY REV. G. HUTCHINSON SMYTH [REFORMED], NEW YORK.

If we say that we have not sinned, we make him a liar.—1 John i: 10.

A liar is about the lowest character among men. Sin came into the world by a lie. Satan was its author, and ever since has been called "the father of lies." There is nothing that even bad men will resent sooner than to be called liars!

Now the text tells of a certain class of people that make God a liar! Bad as Satan. "Make him," i.e., make it appear to the world that the all-perfect, the infinitely Holy one, is a liar. Cannot be trusted—must not be obeyed—nay must not be heeded, for he is unworthy of confidence, respect or regard. He is a liar. The Creator, Governor, Redeemer is a liar. Hence, you must pay no attention to His book, His churches, His day.

It is not affirmed that all do it intentionally, but unconsciously, negligently: this is the impression their conduct makes—actions speak louder than words.

WHO THEY ARE THAT DO THIS.

The people that say, "We have not sinned." Few people say this in words, but in their actions, which speak more emphatically and persuasively than words.

1. *All who live in neglect of God.*

God affirms in His word that all are sinners, that sin is the one great awful evil in the world—the cause of all our sorrow and woe. By indifference to what God says, men make Him out lying. Sin is not so terrible as to require our attention. God needlessly alarms people—say their actions. Sin is a destroyer, pursuing the guilty; "escape for your life," says God. "Nay, Lord, there is no need of haste."

"Now," says God, "agonize—cut off a right hand—not a moment to be lost—your danger is increasing." But the neglecter of God says to the people around him by his actions, "Oh, that is not so. Some time we will attend to this matter, but no need of alarm—God is a liar!" So your children and friends and neighbor believe your falsehood, adopt your course, and perish!

2. *All neglecters of God's Word.*

That word is a lamp to guide us in this dark world of sin. Jesus taught it, commanded us "search" it—as men search for gold in a mine—to heed its instruction. But the neglecter of the Bible says: "Oh, that word is of no account." "Read the newspapers instead of taking the Sabbath to study that word, to hear it explained." Keep it up on the shelf; my boy, get me the *Sunday Herald*. That is of more importance than the Bible. A row in Baxter Street, a divorce suit, a paragraph reeking with filth, from the *Police Gazette*, is more to my liking than the joy of heaven, and how we may secure it."

So you know nothing about the Bible, and you teach, by your conduct, your children and friends to despise it. It tells about sin and how to get rid of it, that all are sinners. But you say, "Not so. I am not a sinner; at least, not to any extent." You make God a liar, "and His word is not in you."

3. *Neglecters of His Church.*

God has given us the Church to instruct by the preaching of His word, to strengthen us by its ordinances and associated His people together that they might be mutual helps, that they might be witnesses to His truth, that they might lead others to a knowledge of God. "Let your light so shine." But the neglecter of God's house makes God a liar by teaching others that the Church is of little account, certainly not necessary.

The Church is a light set on a hill to guide the mariners out on the stormy sea of life, but the neglecter of the Church seeks to quench the light, and raise a false light and wreck the mari-

ners. This is what the pirates did. "My parents never prepared me for a moment like this!" said a drowning boy as the ship went down.

Many people teach children that it is better to loaf in fields, or drink in saloons, than to go to church; that to go to the theatre and the dance are needful accomplishments. Hence, they are spreading crime, increasing taxes, demoralizing the community where they live. More arrests on Sabbath than any other day of the week.

Property is made valueless because of the Sabbath crowds that carouse around all through Westchester County, in the vicinity of New York.

The Church of God increases security of life and property, and makes a community better.

4. *The neglecter of prayer.*

God hears and answers prayer, tells us to come to Him for help, but the neglecter of prayer proclaims by his life that God is a liar, He does not answer prayer. And this is the impression he makes in his home and community.

Many have been led to prayer, private and family, by hearing their neighbors pray in the family. But the neglecter bears his testimony against God—makes Him a liar.

A man once overheard his neighbor alone in his house confess to God that he was a poor, miserable sinner, and ask God for pardon. He thought if this man was a poor sinner he must be a very wretch, and he fell on his knees, under deep conviction, and was converted.

5. *Neglecters of God.*

Make God out a hard master. "No time to attend to religion." How do God's people get time? They do get time, and you would find a way if you had a will. But you make God a hard master—demanding bricks without clay.

The very attitude you assume proves your guilt. All criminals blame the law and the government for their "misfortunes." They never acknowledge guilt.

So the neglecter of God always justifies himself. He even says that he is not a sinner; that, in fact, he is a good man. "All have sinned," says God; "except me," says the objector. God says that salvation depends on belief and confession. But the objector gives God the lie by saying (and acting upon it too), "Confession is not needful."

So they oppose God at every step. Even where He has made the most merciful provision for them in their sin and sorrow they contradict Him.

God does not need the Bible or the Church or our prayers. All these were given us as needed helps, and all God's people—the most saintly that ever lived—have felt their need of these things, and been grateful for them.

Now some day you shall have to meet this God in judgment. He tells you that all have sinned, and, therefore, all must die. Will you throw the lie in His face then, when you lie on the brink of eternity?

"Nay, Lord, it is not needful that we die. Bible, church, prayer, not needful, neither is death, so I won't die!" Ah, you will then see and feel the truth of what I have preached to you. Then you will wish the church at midnight, you will send for the minister.

How will you meet the God you have made a liar all your life? Oh, my friends, repent! Turn to Him who is the truth, the way and the life. You are ruining your family, ruining your own souls. Turn and live. Taste and see that the Lord is good. Ask those who are God's people whether they would exchange places with you!

Nay, some of you who have wandered, of the days that are past, and of the days that are to come.

"All true, and I will attend to this matter soon." Now? "No." But I say now.

"If we say that we have no sin we deceive ourselves, and the truth is not in us." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

BEARING CHASTISEMENT.

BY WAYLAND HOYT, D. D. [BAPTIST],
PHILADELPHIA.

[Outline of one of his "Conversations for the Culture of the Christian Life," given in his Church—Eds.].

I suppose that it is impossible for us, immersed as we are in a Christian atmosphere, to put ourselves in the place of the early Christians, and to conceive of their constant sacrifices and daily trials. Tertullian, an early Christian writer, says, in substance: "Nowhere were the Christians anything but Christians. Everywhere, on the street, in the home, they were Christians. They avoided all that would seem like denying the faith." But it was difficult; every step which they took involved the confession of their faith; and this involved danger. If the Christian went on the street, he met a procession in honor of some god, to whom every passer was expected to pay reverence. If he went into the Senate House, or into a store, or into a hotel, or to a festival in the house of a friend, everywhere there were sacrifices and libations in which he was expected to take part.

They had to abstain from all heathen exclamations. Often, too, the Christian must give up his livelihood, as when he had been an attendant in the temple, or had been a teacher of those who were to engage in gladiatorial shows. A Christian slave might be ordered to do something which was innocent enough from the heathen point of view, but which he could not do. A Christian wife of a heathen husband might be urged or commanded to violate her faith.

All these circumstances involved danger, scorn, sneering. We cannot imagine what it cost to be a Christian. The early Christian Hebrews found the same necessity of confessing Christ in the face of danger and opposition. In Jerusalem, for forty years after the time of Christ, there stood the resplendent temple, with the sacrifices and the robed priests, and the choir with its responses. All the feelings of the Jew centered about the temple, his shrine and his pride. Suppose a Jew to believe in

Jesus, the Nazarene who had been crucified, who was a criminal in the eyes of the better classes; you see what a terrible series of sacrifices he would have to make; every day he would stand alone; the tenderest ties might be snapped; and he might be thrust out from his father's house and be disowned as a son.

The great mass of the early Christians were from the lowest classes. Many were slaves. When one of the higher classes, a priest, or a man of property like Barnabas, became a Christian, what the confession of Christ cost!

Of course, there was great danger of apostasy. We think that the little social sting that comes to us because of our being Christians is hard to bear. But what were their trials?

It was to this danger of apostasy that the Epistle to the Hebrews was directed. These Christians were subject to constant chastisement. I wish we might bear in mind the difference between punishment and chastisement. Sometimes I go to a home where a child has just died, where the cradle is vacant, and the coffin is full; and the mother says, "I do not know what I have done to call for this punishment." Do you know that Christians are never punished? Christ has received the punishment that would have fallen on us. Punishment is for the vindication of law; but on the cross, law has been vindicated as it could have been nowhere else. If any great trouble comes to you, do not go back and think, "What great sin have I committed that has deserved this?"

But Christians are *chastened*. Chastisement is the infliction of pain for the best good of the sufferer. While Christians are not punished (because Christ has paid it all on the cross), they are chastened. There is great comfort in the distinction.

You see how these early Christians were liable to chastisement. A Christian went into a friend's house; there was an altar, a sacrifice to a heathen deity; he cannot unite in it; then here comes sneers, hatred.

It was to the Hebrew Christians that this Epistle was addressed. They were warned not to be overcome by the chastisements. The chastisements would but mature and develop their piety. If only chastisement would work in us the result that we might be partakers of Christ's holiness! I have just come from a funeral. The death was a great chastisement to the widow in her loneliness; but if she endures, holding on to God, the chastisement will be a blessing, making her a partaker of Christ's holiness. It makes a great difference how we are to use chastisement. How does the thirteenth chapter of Hebrews tell us to use it?

(1.) We are not to despise it. When we stand out against it, when we say that God is unjust and cruel, that is despising chastisement. We ought rather to go to school to it; we are to ask God what it means, and what we are to learn from it.

You have, perhaps, a temper that is apt to slip beyond your control; and you are placed in trying circumstances where your temper breaks forth. You think that if you were in other circumstances, you would be sweet and serene. But if the circumstances were changed, you would be much the same. What you have to do is to learn a lesson from these circumstances.

(2.) We are not to faint under the chastisement. You know, sometimes people give up and say with Jacob, "All these things are against me." At such times, life looks very dreary; there is not much inspiration in it. We refuse to do the duty that lies next us. This is to faint under the chastisement.

(3.) We ought to be sure that God makes no mistake about our chastisement. Earthly parents chasten their children "after their own pleasure," that is, they do the best they know; but they make mistakes. I suppose there is not a parent here to-day that does not feel that he has made mistakes. I suppose that, looking back to our childhood, we feel that our parents made mistakes, even though they were among the crowned ones, as mine are. It is

very easy to give good rules, such as "You must never punish a child when you are angry;" "never do this" and "never do that to your child." But who keeps these rules? We all make mistakes. But God never does. He chastises us for our profit that we might be partakers of his holiness.

(4.) We are to be sure that some great and wise design will come out of our chastisement. Of course, the chastisement is not for the present joyous. It was not joyous for the early Christians. It was a terrible thing for a Hebrew young man to be disinherited by his father and disowned by his family, because he had begun to worship the despised Nazarene. It is of no use to deny it; Gethsemane is Gethsemane. People come to you when you are in trouble and say to you, "Oh, you must not feel so." But you *may* feel so. They say, "You must not think it is hard." Yes, you *may*. It is hard. You are not to tell a lie. But there is the result; afterward, it yieldeth the peaceable fruit of righteousness. God will work out from it some mighty and beneficent design. All things work together for good to them that love God. What seems sorrow and what seems joy are both from the hand of the same God.

SPIRITUAL ASSIMILATION.

By EDWARD BRAISLIN, D.D. [BAPTIST],
BROOKLYN, N. Y.

He that gathered much had nothing over.
etc.—Ex. xvi: 18.

THE way of obedience is sometimes an arid waste, with hunger, thirst, distress, lack of shelter and privation. Never despair. The people of Israel were visibly and personally led by the hand of God from Egypt to Canaan through the sea and through the desert. Knowing of the coming storm, Jesus sent His disciples out upon the lake. If in the way of obedience there is want, there also is providence.

The Israelites had been for months on the Sinaitic peninsula. They needed food, and miracles were wrought. The manna fell day by day, save on the Sabbath. It is estimated that fifteen million

pounds every week for forty years were rained upon them, till they ate the new corn of Canaan.

Now, why did each receive but three quarts a day? Might not a nutritious and delicious kind of food like this be stored, and become an article of merchandise and a source of wealth? No, the Edenic law was not merely a penalty, but a method of mercy, of life and health. It required labor. But there is a profounder reason for the prayer "Give us *this day* our daily bread." We are to get out of to-day all we can, and trust God for to-morrow. We possess only what we can assimilate, so the miracle does no more than to provide for one day.

You say that you possess property. No, another may more truly possess it. I who tarry by your garden, or the beggar who feasts upon its beauty with appreciating and admiring eyes gets more out of it than you. You hurry away to business early in the morning, and are gone till dark, too burdened, it may be to give it a glance. So with your library or pictures.

He possesses who assimilates. If your wealth makes you anxious, or leads you to dissipation, then you possess not wealth, but anxiety and disease.

I knew of a man who died in rags on the floor. He felt too poor to buy a bed or clothing. He would not have a nurse, or go to a hospital. He told me that he feared to be robbed. He was worth \$100,000, yet fancied himself a pauper. He was one. What do you eat? the black bread of sorrow and drink a bitter cup of tears. It may be good for you, the coarseness of the one and the bitterness of the other. God is disciplining us for another sphere. He knows whether the acid or the sweet will best serve us. We need experience. A wealthy man was told that his daughter at school lacked "capacity," and replied: "I'll buy her one." These things are not articles of merchandise.

You may give your child wealth, but it is better to put moral wealth into mind and heart than to burden down *with money*, which may sink his soul in

ruin. So with books and associates. We grow by what we eat. What does that child read? Who are his friends? We really eat both. Christ used this figure, and said we were to eat His flesh and drink His blood. This means the assimilation of spiritual forces, the incorporation of His life and character as we grow to be like those we make our bosom friends. Our character is warped, shrivelled and weakened, or it is enriched and ennobled by those with whom we habitually and intimately live, as they are mean and wicked, or pure and princely.

This is a commercial age, and the golden calf is worshipped again. There is a haste to become rich. The weak and poor are crushed. Under mammoth fortunes there are often suffering souls, weeping and wailing. The nobler part of our nature is not nourished.

I knew of a man of great property who confessed that he didn't know enough to enable him to enjoy it. He knew a rose from a tulip, but did not know enough of flowers to enjoy his garden. Did he possess it?

How important for youth to understand this experience of assimilation of life and truth. You are a lad of fifteen, perhaps. You wish to leave school for business, do you? It may be absolutely needful, but, if not, let me urge you not to exchange knowledge for mammon. Brain is more than gold, knowledge is the key of wealth, even if you seek wealth above. The old man laments his errors when it is too late to repair them.

Notice Christ's use of this principle. He urges a larger life, a nobler growth. Milk for babes, but meat for men. The New Testament revelation is progressive. It begins with a babe in the manger, and ends with the coronation of the King, amid the glories of heaven. "Consider" this the great High Priest, Christ Jesus. Study His character, His words and works. Go on from the primary lessons to perfection in knowledge, and thus you "eat" Him. You assimilate whatever you habitually re-

fleet upon. Goethe says: "Tell me what thou thinkest of, and I will tell thee what thou art." Affectionate thinking on Christ does for your soul what the reception and digestion of wholesome food does for the body. There is really nothing more mysterious or miraculous in the former than in the latter.

Not only by thought, study and prayer, but by active obedience we grow in grace and likeness to our Redeemer. He is in our thoughts all the day, for under the surface current of consciousness there are ever depths of love and memory where the true life is represented. One may be busy all day long, and yet carry the spirit of devotion and love to Jesus, as he does towards his absent wife and children, for whose welfare he toils. Finally, our Lord has put this whole matter in an ordinance. This lofty truth is put into an earthly symbol, the bread and wine now before us. Eat and drink in His name and in remembrance of Him. Touch not these emblems with unworthy hands, but humbly and penitently receive the Lord Jesus into your loving and loyal hearts; assimilate His truth and grace, and thus grow into the radiant beauty of His life.

THE QUERY OF THE AGES.

By REV. BYRON A. WOODS [BAPTIST],
PHILADELPHIA.

Man giveth up the ghost, and where is he?
—Job xiv: 10.

THIS interrogatory has sounded down all the centuries, and thrills to-day every thoughtful heart.

In considering the text, we must remember that truth has been progressively revealed. God spoke to man in the distant past, "In divers manners," as through dreams, visions, etc.; at a later day through prophets; last of all, and to us, by His Son.

Hence, if Job uttered these words in a moment of doubt, it was because he sat in the twilight hour of revelation.

Hence, also, we must seek our answer to the question from Jesus, rather than from Job, from the full and final

revelation of the New Testament, rather than from the types and shadows of the Old.

Coming to this source, therefore, we receive this answer:

I. HE IS SOMEWHERE.

Death is not annihilation.

1. Jesus taught man's existence after death so often and in such emphatic terms that it became an essential in Christian doctrine. In His words to the Sadducees, in the parable of the Rich Man and Lazarus, when speaking to Mary and Martha, when comforting His disciples who were mourning His near departure, in His last prayer with and for them—everywhere, he distinctly stated, or clearly implied, that man continues to exist somewhere after death.

2. To this revelation of life and immortality our hearts gladly assent.

3. Reason, likewise, adds its sanction.

Thus we believe the dead are somewhere, they have not ceased to be.

II. BUT WHERE?

This is the emphatic word.

We answer:

(1.) *Where surroundings correspond with character.*

In this life man finds the earth prepared for his occupancy, as a house that has been erected, furnished, provisioned, heated, lighted. Believing in the universality and continuity of law, we expect the same provision and adaptation hereafter. It is the "Law of Environment," of the scientist, the "Divine Providence" of the Christian.

Revelation makes this expectation a certainty. The righteous enter a kingdom "prepared for them from the foundation of the world;" the wicked depart to a place "prepared for the devil and his angels."

(2.) *Where the law of spiritual gravitation carries him.*

In the United States Mint are scales constructed with an ingenuity and delicacy that are wonderful. In them all coins are finally tested. Each one is weighed by itself. From the balance every coin glides into one of several openings, according to its weight; if it

is too light, into this one; if too heavy, into that; if it is right, into the third.

Thus at judgment, We must *all* appear," etc. "Every man shall give account for *himself*." What the man is will decide where he is to be.—Rom. ii: 6. *Judas*, dying, "went to his own place;" *Jesus*, when He was departing, exclaimed, "And now come I to thee."

III. WHERE JUSTICE AND MERCY UNITE TO PLACE HIM.

We sometimes speak as if justice condemned the wicked, and Mercy saved the righteous; but the truth is, Justice and Mercy unite to determine the destinies of both.

Redemption manifests both Justice and Mercy; Mercy because "God so loved the world," etc.; Justice, because of the atonement, whereby "God is just, and the justifier," etc. Hence, we say boldly, "Who shall lay anything to the charge of God's elect," etc.

So does *retribution*. Justice and Mercy provide salvation for all, command all to accept it, and, finally, condemn only for its rejection.

Thus, saints and sinners alike meet God, both on the side of Justice, and on the side of Mercy.

Conclusion.

1. It is not so much "where?" as "what?" for the "what" determines the "where." "He that is holy," etc. "He that is filthy," etc.

2. We are ourselves determining the What in our acceptance or rejection of Christ.

MORAL SURGERY.*

BY REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

If thy right hand offend thee, cut it off, and cast it from thee. Matt. v: 30.

WHY not allow somebody else to "cut it off"? Sin is such a peculiarly terrible thing that no person can amputate it but the sinner himself. In the text, we are told by the great Teacher, that "it is profitable for us" to part with our most highly prized endowments and blessings, rather than that they

* From proof-sheets of "Pulpit Trees," and "Homiletic Undergrowth."

should bring us under the deadly influence and dominion of sin.

I. *That the sinner's sin is his own—a part of himself*—"Thy right hand."

People like to own things, to point to this and that, and say "These are mine." Men are getting prematurely old, in their efforts to own houses and lands, and money, and influence. But, it is a singular fact, that in this general strife for ownership men are trying to disown the only thing that really belongs to them, that is their own sins.

It is remarkable with what facility men find owners for their sins. They are seldom at a loss to point out the person or thing upon which they put the blame. It is almost as rare as an angel's visit to find a person who owns up, and frankly admits that he only is to blame for his wrong doing. The first step towards the reformation of a sinner is to make him feel that his sins are his own. When a man comes to feel that all the sins he ever committed are his own, he has about all he can carry, and is not far from the kingdom of God.

II. *That deliverance from sin can be effected only through the sinner's own act.* "Cut it off."

Though human help is of no avail in this great operation, yet, by divine grace, the sinner is enabled to strike the blow which, in will and purpose, separates him from his sins; at which point the Holy Ghost comes in, and "the great transaction is done."

The figure used in this text indicates that the removal of sin is no mere pastime or recreation. It is:

(1.) Painful.—"Cut it off." "Right hand." The most natural and desirable of our bodily functions. So in the removal of sin, the sinner must persistently abandon many things that were very enjoyable, perhaps profitable. "Cut it off." It demands:

(2.) Promptness.—"Cut." The force and precision of a keen, incisive stroke. No tapering off, in a life of sin. You can taper on, but never off. Sin yields to nothing but the knife. "Cut it off."

No striking at random, when seeking

to get rid of sin. "Cut it." Strike with the determination to "cut it," and not to show the length or luster of your blade, or your skill in using it. The sinner must also be:

(3.) Persistent.—"Cut it off." In putting the knife to his sins, the danger is that the sinner will stop cutting before he gets them "off." No reformation will amount to anything that does not involve separation from sin. Better that the sinner had never lifted the knife, than stop in the middle of the operation.

What are the words used here? "If thy right hand offend thee," put it in a sling—put on a glove? No; iniquity won't stay in a sling; you can't hold moral leprosy in a glove. "Cut it off." That is, make a thorough job of it. Make up your mind to get rid of sin, and then take hold, and by the grace of God perform the operation—"Cut it off."

III. *That heroically, in order to make reformation a permanent blessing, must the sinner abandon his sin.* "Cast it from thee."

The hand is amputated, therefore act accordingly. Like any other amputated thing, have nothing more to do with it. "Cast it from thee." That's what moral as well as physical surgery means.

(1.) Think of the figure used in the text, and see how suggestive it is of danger.

The skilful physician recommends amputation only as the last resort. Without it, the patient is already in a hopeless condition. Bear in mind, therefore, the alarming moral condition which the very use of this figure implies.

(2.) The great Physician himself urges the operation. "He is too wise to err, and too good to be unkind."

(3.) Every consideration, past, present and future, calls upon the sinner to decide, and the great Physician says, "*It is profitable for thee.*"

(4.) Think of the fearful consequences of neglect: "Cast into hell."

My brother, though you must use the knife yourself, do not forget that the great Physician will be present to help

in the operation. Though you must do the cutting, he will take up the arteries, bind up the wound, and "make you every whit whole."

THE ATTAINMENT OF GLORY.

By REV. DWIGHT M. PRATT [CONGREGATIONAL], HIGGANUM, CONN.

From glory to glory.—2 Cor. iii: 18.

High attainment in character the result of a lofty ideal.

Christ the only true ideal.

Three things necessary to the development of the Christ-like character:

1. Capacity for Christ-likeness.
2. The means for its attainment.
3. Time for growth.

I. CAPACITY FOR CHRIST-LIKENESS.

1. Man endowed therewith at creation.
2. The work of redemption assumes this capacity.

II. MEANS FOR THE ATTAINMENT OF CHRIST-LIKENESS.

1. Beholding Christ. This includes: (a) Faith in Him. (b) Constant study of His Word.

2. The agency of the Holy Spirit. "Changed . . . by the Spirit."

III. TIME FOR THE DEVELOPMENT OF THE CHRIST-LIKE CHARACTER.

1. Character is a growth.
2. The Bible, from Genesis to Revelation, expects growth in the believer. "They go from strength to strength." "From grace to grace." "From glory to glory." "Grow in grace and in knowledge."
3. Though death may cut short the life on earth, Christ has insured the completion of His work in the believer's soul.
4. The glory attained is Christ's image in the redeemed.

"Changed into his image from glory to glory."

THE LAW OF CHRISTIAN GROWTH AND DEVELOPMENT.

By REV. EDWIN B. RICE [EPISCOPAL], JAMAICA, N. Y.

Be not conformed to this world; but be ye transformed by the renewing of your mind.—Rom. xii: 2.

I. THE NECESSITY OF THIS LAW.

1. It declares the will of God concerning us.

2. It marks out the way wherein we should walk.

3. It is essential to the preservation of the Christian life.

II. THE EQUITY OF THE LAW.

1. Founded on the eternal principle of right.

2. It seeks man's highest good.

3. It exacts only what man is capable of doing.

III. THE OBLIGATION OF THIS LAW.

1. Binding upon all Christians.

2. Equally binding upon all mankind.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Impossible for God to do Wrong. "That be far from thee, . . . to slay the righteous with the wicked; and that the righteous should be as the wicked. . . Shall not the Judge of all the earth do right?"—Gen. xviii: 25. W. H. Campbell, D.D., Charleston, S. C.
2. The Demands of the Age upon our Young Men. "Gird up now thy loins like a man, for I will demand of thee, and answer thou me."—Job xxxviii: 3. Clinton Locke, D.D., Chicago, Ill.
3. The Contrasted Ways. "The way of the wicked is darkness, they know not at what they stumble; but the path of the just is as a shining light that shineth more and more unto the perfect day."—Prov. iv: 18, 19. George E. Reed, D.D., Brooklyn, N. Y.
4. A Multitude Gathered in. "Who are these that fly as a cloud and as the doves to their Windows?"—Isa. lx: 8. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
5. The Source of Fresh Impulse. "The Lord's mercies . . . are new every morning."—Lam. iii: 22, 23. Rev. Louis A. Banks, Boston, Mass.
6. Living and Dying for Principle. "Shadrach, Meshach, and Abednego . . . said, O Nebuchadnezzar, we are not careful to answer thee in this matter," etc.—Dan. iii: 16-18. H. C. Westwood, D.D., Providence, R. I.
7. God's Great Army of Destroyers. "And I will restore to you the years that the locust hath eaten . . . my great army which I sent among you."—Joel ii: 25. A. T. Pier-son, D.D., Philadelphia.
8. The King among His Guests. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment, etc."—Matt. xxii: 11, 12. J. O. Peck, D.D., New Haven, Conn.
9. "Master say on;" or Christ Teaching and we Listening. "Jesus . . . said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on."—Luke vii: 40. T. L. Cuyler, D.D., Brooklyn, N. Y.
10. Sympathy between earth and heaven. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv: 10. Bishop J. F. Hurst, D.D., at Adrian, Mich.
11. A View of God's Glory Conditioned on Believing. "Said I not unto thee that if thou wouldst believe, thou shouldst see the

glory of God?"—John xi: 40. Henry M. Booth, D.D., in Calvary Church, San Francisco.

12. Nature and Ground of Christian Unity, and the way to Secure it. "That they may be one, even as we are one,"—John xvii: 22. T. W. Chambers, D.D., New York.
13. Unpaid Debts to Heathenism. "For I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise"—Rom. i: 14. John H. Barrows, D.D., Chicago.
14. A Partnership to be repented of. "Neither be a partaker of other men's sins"—1 Tim. v: 12.—Rev. G. D. Gothwald, Salina, Kan.
15. The Pilgrim's Creed. "These all confessed that they were strangers and pilgrims on the earth."—Heb. xi: 13. Chas. Cuthbert Hall, D.D., Brooklyn.
16. Belief and Behavior. "Seest thou how faith wrought with his works, and by works was faith made perfect"—James ii: 22. J. L. Withrow, D.D., Chicago, Ill.
17. False Conception of Liberty. "While they promise them liberty, they themselves are the servants of corruption."—2 Pet. ii: 19. Rev. E. C. Jacka, Vallico, Cal.

SUGGESTIVE THEMES.

1. Imperfections in the Worship of Christians. ("Solomon loved the Lord, walking in the statutes of David his father: ONLY he sacrificed and burnt incense in high places."—1 Kings iii: 3.)
2. Intemperance in Eating. ("There is death in the pot."—2 Kings iv: 45.)
3. The Master Power in Nature. ("For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof."—Ps. cvii: 25.)
4. The First Step Upward. ("I thought on my ways," etc.—Ps. cix: 59.)
5. The Radical Change Required. ("A new heart also will I give you," etc.—Esa. xxxvi: 26.)
6. The Best of Preachers Criticized. ("There were certain of the Scribes sitting there and reasoning in their hearts, Why doth this man thus speak?"—Mark ii: 6.)
7. No Waste in a Life Sacrificed for the Right. ("Why was this waste?"—Mark xiv: 14.)
8. Selfishness pays homage to Unselfishness. ("When they came to Jesus they besought him instantly, saying, that he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue."—Luke vii: 4, 5.)
9. Saints in Heaven have Prescience of Future Events on Earth. ("Spake of his decease which he should accomplish at Jerusalem." [Moses and Elias in the Transfiguration Scene]—Luke ix: 31.)
10. A Nickname no Argument. ("Then answered the Jews, and said unto him, say we not well that thou art a Samaritan."—John viii: 48.)
11. Soul Culture—How Attained? ("I exercise myself."—Acts xxiv: 16.)
12. Christian Evolution. ("Transformed into the same image from glory to glory."—2 Cor. iii: 18.)
13. The Believer Completing the Sufferings of Christ. ("And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church."—Col. i: 24.)
14. A Christian Philosopher. ("I have learned in whatsoever state I am, therewith to be content."—Phil. iv: 11.)
15. Discriminating in Dealing with Sinners. ("On some have mercy who are in doubt; and some save, snatching them out of the fire, and on some have mercy with fear."—Jude 22.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

March 2.—**MAN'S COMPANIONSHIP WITH JESUS AND ITS BLESSED EFFECTS.**—Acts iv: 13.

"*They marvelled.*" (a) at "the boldness of Peter and John." The occasion was one adapted to awe and fill them with dismay. The rulers and elders, the high priest and all the chief enemies of the cross, were present at Jerusalem, before whom these humble disciples were arraigned and put on their defense. "Peter, filled with the Holy Ghost," spake boldly and bore faithful testimony, and charged the crucifixion of Christ home upon them, and assured them that there was salvation in no other name than that which they despised and persecuted. And "they marvelled" at such boldness. Here were simple-minded, unprotected men, who feared not the whole Jewish hierarchy, who stood up for the truth in the face of prison and death, and were not ashamed or afraid to bear witness for Jesus even in such an assemblage of His enemies.

(b) They marvelled that "unlearned and ignorant men" should speak with such power and demonstration of the spirit. The "Holy Ghost" spake unto them by the mouth of Peter, and there was great power in his words, and they were forced to feel and acknowledge it. Considering the occasion, the character of the audience, and the outward condition of the preachers, this is one of the most marvellous instances on record. The simple, honest truth from unlettered lips, astounded and abashed the assembled rulers, elders and scribes and high priest, and they were impotent, and dared not "punish them because of the people."

"*Took knowledge of them, that they had been with Jesus.*" Probably all who there sat in judgment on Peter and John knew Jesus well, His person, manner of life and doctrines, and His bold, fearless, uncompromising spirit, while alive. And there was that in the boldness, the doctrine, the fidelity, and the

readiness to suffer and to die for the new faith, in Peter and John, that strongly reminded them of that wonderful man Jesus, whom they, with wicked hands, had just put to death. They saw and confessed the resemblance. Three years of intimate, blessed intercourse with the Divine Master had made a marked impress on the spirit and character of Peter and John, which even their enemies were constrained to recognize.

"*They marvelled*"—"they took knowledge," etc. They, the leading enemies and crucifiers of Jesus—the chief persecutors of His disciples—the very council convened to try and to punish Peter and John. The enemies of the Christ and his humble followers were made to confess the truth publicly, to see and admit that these men were no common men, but like their Master spake words and uttered great and solemn truths which they could not gainsay and dared not contradict.

APPLICATION.

1. Learning, social position, etc., not essential to effective witness-bearing for Jesus.

2. "Boldness" in teaching and in defending the truth is half the battle.

3. To be "filled with the Holy Ghost" is an essential condition to powerful preaching, to holy living, to a faithful and effective witness-bearing for Christ—by individuals, by churches, etc.

4. To be "with Jesus," in daily communion and active fellowship, is sure to beget a moral and spiritual resemblance to Him that will go far to disarm prejudice and hostility and compel the world, and even the enemies of Christianity, to take knowledge of the fact and make confession of it to the glory of God.

March 9.—**GOD LOOKS AFTER THE "NINE."**—Luke xvii: 17.

Ten lepers cried to Jesus for mercy, and he said unto them: "Go show yourselves unto the priests. And . . . aa

they went they were cleansed. And one of them, when he saw that he was healed, turned back . . . and fell down on his face at his feet, giving him thanks. Jesus said, were there not *ten* cleansed? but where are the *nine*?" Only one of the entire number, on whom so great a miracle had been wrought, returned to give glory to God: "and he was a Samaritan."

The "nine" may have felt gratitude in their hearts, and may have spoken to their friends and neighbors of the great mercy shown them; but they failed to come back to Jesus and thank Him for what He had done for them and "give glory to God." It was a thoughtless, ungrateful omission of duty, and the Master was touched by it, and made the searching inquiry contained in vs. 17, 18.

There are two leading thoughts suggested by this narrative that we do well to consider and turn to practical use.

I. CHRIST HAS A PERFECT KNOWLEDGE OF ALL UPON WHOM HE CONFERS SPECIAL GRACE AND BLESSING, AND A PERFECT RECOLLECTION OF THE KIND AND MEASURE OF HIS BESTOWMENTS.

Though but a solitary "stranger" returned to thank Him, he knew that He had had mercy on "*ten*," and had "cleansed" them all of a horrible malady, and that the "nine," who evinced no gratitude, were Jews, and therefore the more blameworthy.

So in all His dealings with men under the gospel. Christ *individualizes* them all—both the recipients and the gifts. He distinguishes also between the Samaritan and the Jew, the "stranger" and the friend and heir. No one can lose himself in the multitude in Christ's kingdom. If the grace of conversion is conferred on any one, He knows whether proper confession is made by that man before the world. If temporal prosperity is given, He will not fail to see if corresponding fruit is borne. If the soul is enriched with His abundant grace, He will look for abundant fruitage. There is something solemn and touching in the thought that Christ's *memory holds the record of every indi-*

vidual person's life and mercies, and that inquisition will be made at the judgment in every instance. Not one of the "nine" will escape.

II. WHILE THE SOLITARY GRATEFUL SOUL WILL BE AMPLY REWARDED BY JESUS, THE MULTITUDE OF INGRATES WILL BE INQUIRED AFTER AND DEALT WITH BY HIM.

"Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Let the recipient of grace remember this. How many of God's great mercies are never acknowledged? "Ten" are healed of sickness, but only "one" returns to give thanks. "Ten" are severely disciplined by Providence, but "one" only humbles himself and gives glory to God. "Ten" sinners are converted through God's sovereign grace, but "one" only comes out, and before God and angels and the world confesses Christ. "Ten" are "healed of their backslidings," but "one" only penitently confesses before Christ and the world and brings forth "fruit meet for repentance." "Ten" are convicted of sin, under God's Word and Spirit, but "one" only actually comes to Jesus and is pardoned. "Ten" gospel sinners are entreated to turn and live, but "one" only is "effectually called." "One" is saved out of a family, the "nine" perish. "One" church is revived, the "nine" know not the "day of their merciful visitation."

O what a subject for heart-searching! What a theme to carry to God in prayer! Who belong to the "nine?" Who will help to search them out and bring them to a sense of duty?

March 16.—To SIT STILL IS TO DIE.—2 Kings vii: 3.

The reader is familiar with the narrative on which we base the lesson of this evening. It is most incisive and emphatic in its teaching. Four lepers sat at the gate of Samaria, which was besieged by the Syrians. What to do? was the anxious inquiry. Famine raged in the city, and they were sure to die if they entered the gates. The camp of the Syrian host was nigh, but, as they

were Samaritans, and lepers at that, they could not hope for mercy at the enemy's hands. And yet to sit where they were was to "die." Their case seemed hopeless. Yet they rightly judged that to remain inactive—to sit still—was the unwise thing they could do—left them not one chance of life.

The same principle will hold good in every man's history. There are *critical* periods in his life when his whole future hangs on his personal decision as to his course. Various courses suggest themselves, and he is often in doubt and perplexity which to adopt. But decide he must, and decide he does, for weal or woe, in time and in eternity. To *sit still and do nothing in these critical periods is suicidal.*

1. *It is so in the ordinary business affairs of this life.* Thousands are ruined by inactivity—by lack of incisive, heroic resolution and effort in the crisis of their affairs. They "sit still" till the opportunity to retrieve themselves is lost; till the tide of irresistible fate sets in against them.

2. *It is so in the formation of character.* There are critical periods when to "sit still" and let things take their course, is to forfeit all self-control, to put yourself, soul and body, at the mercy of evil associates, demoralizing principles, and ruinous habits—in a word, to make shipwreck of character.

3. *It is so with the awakened sinner.* It is the most critical period of his life. Decide now he must the most momentous question that ever trembled on human lips, "What must I do to be saved?" He cannot evade it. He cannot postpone it, without infinite peril. It is madness to think of remaining where he is, or what he is. He *must* decide on some kind of action; he must go backward to death, or forward to life, by the very laws of his moral being.

4. *It is so with every sinner living under the Gospel.* To "sit still" is certain death. To do nothing, absolutely nothing, in the way of inquiring after truth, repenting of sin, seeking Christ, obeying the gospel, is to make our "damnation

sure!" It is a great mistake which many fall into, that positive hostility and active resistance to the gospel are necessary to ensure condemnation. The *negative* position and conduct is amply sufficient. *Not* to believe—*not* to accept Christ in the relations offered: *not* to possess the character and bear the fruit of the Christian life—is to render one's salvation impossible. "How shall we escape if we *neglect* so great salvation?"

O the sinners that throng our sanctuaries do not realize this! They think they must "do some great thing" to forfeit eternal life. Whereas they need do *nothing*—only "sit still" and retain their attitude of indifference and let things slide—to lose their souls! There is more hope of an honest, inquiring skeptic than of that gospel-indifferent, gospel-hardened sinner, who sits every Sabbath in God's house, consenting to the truth, but lifting not a finger or a prayer in behalf of his imperiled soul! There is more hope of a wretched struggling "prodigal," than in the case of ten thousand "respectable" sinners in our churches, whose feelings are never ruffled, and whom neither the thunders of Sinai, nor the strains of Calvary, can rouse to take one step to secure their salvation. Pray, O pray, for the multitudes of sinners who "sit still" in Zion and sleep the sleep of death eternal!

March 23. — THE LORD IS INDEED RISEN.—1 Cor. xv: 12-23; Matt. xxviii: 1-6.

¶ It is difficult to say anything new on the subject of Christ's Resurrection. Happily, there is no necessity of doing it, in order to establish the historical fact; for there is not a fact in history, sacred or profane, that is established by stronger and more indubitable evidence than the fact of Christ's death and resurrection. The nearest approach to a "new" argument to establish the latter is presented by Dr. J. M. McNulty, in the Feb. No. of this REVIEW (p. 169). We refer our readers to it in this connection, assured that it cannot fail to strengthen their faith in this cardinal truth of Christianity.

Yes—the *Lord* is indeed risen. We believe the glorious fact. We have more and stronger evidence of it even than that which satisfied doubting Thomas, and forced him to cry out, “My Lord and my God!” His was the evidence of his personal natural senses. We have the testimony of a “great cloud of witnesses,” angelic and human, friends and enemies, who saw Him and held converse with him, and testified of Him, in life and in death — and the testimony also of more than 1800 years of His spiritual manifestations and incarnate presence and reign in His Church on earth as the Redeemer of mankind.

Let us dwell briefly on some of the blessed consequences which flow from the stupendous fact of Christ's Resurrection.

I. THE RESURRECTION OF THE SAINTS TO EVERLASTING LIFE IS ASSURED.

The quickening of Jesus is a demonstration that all who sleep in Him will be likewise quickened. Paul's argument is conclusive: “Now is Christ risen from the dead and become the first fruits of them that slept.”

II. DEATH AND THE GRAVE ARE CONQUERED FOES—ARE “ABOLISHED” by the act of Jesus in bursting the bands of death, and on Easter morn coming forth from the tomb of Joseph a living man, an all-conquering King.

“Hallelujah! for the Lord God omnipotent reigneth.” “He is not here,” was the glad announcement of the angel to the Marys, who came to embalm His dead body, “for he is risen, as he said. Come see the place where the Lord lay.” It was now an *empty* tomb. There lay in order the grave clothes. The door of the sepulchre stood wide open. “Go quickly and tell his disciples that he is risen; and behold he goeth before you into Galilee: there shall ye see him; lo, I have told you.” Hence, no believer needs be in bondage to the fear of death. Even in “the hour and article” of death he may shout, “O, death, where is thy sting,” etc.?

III. THE PREACHING OF THE GOSPEL IS NOT A VAIN OR FOOLISH THING.

It is the veritable, Divine message of the crucified, risen and reigning Son of God, to the lost and perishing sinners whom He came to save. “It is the power of God unto salvation to every one that believeth,” attested by the most wonderful life and teaching and death that ever entered into human history, and by resurrection marvels and transforming power over human hearts and characters that eclipse anything witnessed on earth or in heaven.

IV. CHRISTIAN FAITH IS A DIVINE AND SAVING POWER.

Not a speculation, not a vain philosophy, not a scientific dogma, not a “cunningly-devised fable”—but the “wisdom of God,” a Heaven-attested truth, a living, transforming, resurrecting power in the soul, restoring to it the image of God, and fitting it for glory and immortality.

March 30.—REJOICING IN THE LORD.—Phil. iv:4.

The Apostle is very incisive and emphatic in his teaching on this point. Here it is: “Rejoice in the Lord always, and again I say rejoice.” In Thessalonians (v:16) he says, “rejoice evermore.” In Romans (xii:12) it is, “Rejoicing in hope.” And Peter says (1 Peter iv:13), “Rejoice, inasmuch as ye are partakers of Christ's sufferings.”

Rejoicing in the Lord, is alike the Christian's duty and privilege.

I. IT IS A CHRISTIAN DUTY.

1. Because it is enjoined in the *Word of God*. And it is enjoined in positive, unmistakable, and most emphatic language. Not to obey the injunction is therefore a *sin*.

2. Because it is a *fitting and proper exercise of the Christian soul*. It is demanded by the nature of things. Should he that serveth the king be of a sad countenance and carry a heavy heart? If the infinite grace of pardoning mercy has been bestowed, should it not suffuse sunshine and gladness in every look and act of the recipient?

3. Because of *its influence upon others*. Nothing is more depressing in its influence on a church than the Jeremiahs,

who are ever bewailing and mourning. They are "wet blankets" to chill and destroy piety. One of the most godly men I ever knew wore, habitually, so solemn and so troubled a face, that his looks and presence never failed to cast a damper on all present. I never saw him smile, not even in great revivals. And what an impression such a habit makes on the world! It belies Christianity. It sets men's hearts against religion.

II. Rejoicing in the Lord is a PRIVILEGE, AS WELL AS A DUTY.

1. *An infinite benefit has been conferred upon the Christian.* Pardoned, justified, sanctified, a child of adoption, crying: "Abba, Father," it is right, it is natural, that he should rejoice with a great rejoicing, "rejoice always," rejoice "evermore," in God, his Savior and King. No other creature of God, on earth or in heaven, has so much cause for great and perpetual rejoicing as the Christian. The very stones of the street might cry out against him, if he refused to rejoice and magnify the God of his salvation.

2. *His new relations ought to fill him with joy unspeakable and full of glory.* A child of God, a citizen of Heaven, a member of the royal household of faith, how can he be sad and dispirited and cast down, even for a day.

"Why should the children of a king
Go mourning all their days?"

Cheer up, desponding, fearful soul! Thy God is thy defense, thy Savior is on the throne. Greater is He that is for you than all they that are against you. Crosses, and perils, and sacrifices and burdens, there are; but if they were a thousand times more and heavier than they are, you would still have cause for ceaseless rejoicing. Evil, suffering, doubt, fears, with you, are momentary; while grace, victory and glory, are eternal.

3. *Heaven secure, heaven in near view—a living, glorious reality*—is ample reason for constant, exultant joy—joy in God, joy in Christ, joy in the Holy Ghost, joy in the Cross, joy even in tribulation—a joy that shall well up in the soul like a stream issuing from the very throne of God and the Lamb.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

QUESTION: Will you give a criticism of the following plan of a sermon which was lately preached, not without effect, at the opening of a series of revival services?

1 Sam. x: 26. "And there went with him a band of men whose hearts God had touched."

With what glowing prospects does this new-crowned king begin his reign; chosen by God himself; gifted with a splendid physical presence; filled with the spirit of God; accepted and supported by all the people, and especially surrounded by such a noble body-guard.

I. God, in touching the hearts of these men, filled them:

1st. With reverence for the cause of which he was the representative.

2d. With devotion to him as that representative.

3d. With a commendable zeal in service to that cause.

4th. With wisdom and ability as counsellors.

5th. With personal unselfishness in their service.

II. Every chosen servant of God needs to-day as a body-guard, "a band of men whose hearts God has touched."

1st. With the zeal of pardon and acceptance.

2d. With a sanctified zeal in God's service.

3d. With a burning desire for the salvation of souls.

4th. With a mighty faith in God as to the results of the work.

Not quite enough of plan has been given to indicate the thought pursued beyond the most general idea, and it is difficult to see where the main stress of the sermon lies. No doubt it was effective; the earnestness of the preacher and the occasion tended to make it so;

but we should see this even in the plan—any of Dr. Bushnell's plans reveal the peculiar power of the discourse. It ran through the bones. The text is a happy one, as well as the subject drawn from it. An accommodated text is often interesting in itself when, as in the present instance, there is a real resemblance of ideas between the original and the applied use of it, so that both are based on the same fundamental principle. There is, in such a case, no strained or fanciful similarity, even if there be no absolute identity of ideas. The devotion to a good cause and to its chosen leader, is found in the passage as it occurs in the First Book of Samuel, and also in the sermon wherein the preacher employs it as a text. It was the cause of God in both cases, for Saul was anointed by the prophet in the prophet's own words, to "renew the kingdom." It was in both cases to build up the true Israel.

The principal rhetorical criticism of this plan is, that instead of making two grand divisions with regular heads under them, the first applying to Saul and the second to the spiritual leadership of the Church—it would have been better to put all that was said concerning Saul in the introduction, which is really here the explanation of the text and its circumstances, thus furnishing an opportunity to give, in a natural and interesting way, the account of Saul and his relations to the kingdom of Israel in his day—a magnificent character, this Saul, both for good and evil, and full of moral lessons. His life is a tragedy drawn with full and powerful strokes of the inspired pencil. It forms one of the most dramatic and pathetic, as well as morally forcible histories of the Old Testament; and this introduction would be a basis for the instruction of the sermon, and would lend a living organic unity to the whole. I would thus, after this historical introduction, deduce from it a general proposition of a more spiritual nature, and found my real sermon on this proposition. As it is, there are two formal grand divisions, the one of Saul and the other of ser-

mon. So that there is a tendency to monotonousness in the treatment, and much force of fresh application is lost. In the plan given, just the same qualities of zeal, devotion and unselfish service described in the first division, are repeated inevitably in the second, with only differing circumstances. There is no progress in the thought.

In the phraseology, too, of the divisions, or of the statement of heads, the language, as it seems to me, is not simple enough. The adjectives "sanctified," "burning," "mighty," are unnecessary; and "the seal of pardon and acceptance" is a phrase which some in the congregation might not understand. If simple language is found anywhere, it should be in the plan. We wish to have divisions—the turning points of the discourse—to be unadorned. They should be plain solid statements, as plain as possible, of propositions to be proved, and nothing more.

In the second grand division, as it stands, the second and third subordinate heads are too much alike to be made separate heads at all, and, therefore, one of them is unnecessary; it is, indeed, rare that a sermon needs more than three divisions, and more divisions usually make scattering fire.

The real unity of a sermon drawn from this passage lies in the phrase, "whose hearts God had touched." This is its deepest thought—the root of all. It was no mere human interest with which these hearts were moved, having in it the elements of time, change and selfishness, but it was a divine interest wrought by the Spirit of God, aiming at His kingdom and pure of all lower worldly ends. It was eternal in its nature, and, in a Christian sense, sprang from the love of Christ, or personal union with Him in His work. This is the under-current of the theme—its main thought—which, in some way or another, should be wrought into every portion of the sermon.

To reconstruct the plan in a more compact way, to give it effective unity, and to put it also into more every-day language, and yet to preserve its good

points, it might, perhaps, be recast, I venture to suggest, into something like this form :

Introduction.—The graphic portrayal of the history of Saul and his relations to the Kingdom of God in his day, his virtues, supernatural aids and opportunities, weaknesses and crimes, his beginnings in the obedience of God and his terrible fall from God's favor, and, as drawn directly from the lessons of his life, and of this special passage of his life taken as a text, the

General Proposition.—The need of men divinely fitted to support their chosen leaders in the work of God's kingdom.

1st. Of men whose hearts are renewed by the Holy Spirit.

2d. Of men who have a Christlike desire to save their fellow men.

3d. Of men with faith in the success of God's work.

Conclusion.—The lessons from such a subject are many and rich, certainly two might be mentioned in which the preacher could make for himself room to say the most heart-searching as well as encouraging and practical words, calculated to stir up his own and the Church's activity.

1. A lesson to ministers. Ministers can do more through inspiring and setting others to work than they can through their own exclusive labors however faithful and exhausting. This is a great gift of wisdom. They themselves are multiplied a hundred fold. This has been true of the most successful preachers. A working church in which every talent is brought out for the good of men is a minister's epistle known and read of all, his most eloquent preaching.

2. A lesson to the Church. Earnest prayer is needed for the Holy Spirit to awaken new love and zeal in the work of building up the kingdom of God.

3. *It is my hearers who say that I am a very powerful preacher; and I have, indeed, rarely had a regular and attentive listener who was not converted to Christ. But my preaching is not attractive. Men are not drawn to listen to me, and frequently they*

are repelled. Ought I to make my preaching less evangelical, forcible and pungent? Ought I to try more to please men and less to persuade them to repent and believe? I know I desire the salvation of men; that I would count it a light thing to die to save the souls about me. But I seem to be repelling men instead of drawing them. What shall I do?

It is quite impossible for me to speak regarding a stranger, but this seems to be a voice of almost painful sincerity; and yet a man who believes he has by his preaching led souls to Christ, should feel encouraged and rewarded. I should say in so far as one has done this let him rejoice and go on doing the same; for it is not every minister who can speak so confidently of the good results of his labors. It may be possibly that the preacher is unfortunately placed. The round peg has got into the square hole, or the square peg into the round hole. That sometimes happens. Divine grace would not have fitted the apostle Peter to do the apostle John's work. He who breaks up the fallow ground is not always the one who garners the harvest. No genuine laborer's work is lost. A man who is ready to die for others, whether he please them or not, will influence them as no smooth-tongued rhetorician can. Yet the power to win men may be wanting. What is attractiveness in a preacher? It is the same thing of its kind though not degree that made Christ attractive. It is the Christlike spirit, so difficult to describe and analyze, but in which the divine elements of persuasion are mixed, the righteousness in which the Father's will is supreme; the spotless purity; the courage that meets with serenity every evil; the self-sacrifice that drinks the cup of suffering to its dregs; the humility that is willing to become as the offscouring of the earth to reach the lowliest; the forgiveness that passes by injuries; the love that takes the foulest into its embrace and lays down life to cleanse and save sinful humanity. How rare for the preacher to have these Christlike elements of persuasion even imperfectly! One may preach power-

fully the doctrine of fear, and more than that, may have risen to a higher apprehension of truth and of the mind, so that he has learned to preach "right" and to drive the shaft home to the reason and conscience, who yet may not have learned to preach the gospel—the thing that wins, or divine love to sinners. This is the all-comprehending love by which a man (since he is made so) is compelled to love God because God loves him. When he knows and believes this he yields. It is divine love that wins as does human love at last, for you cannot convince a man into heaven more than you can drive him.

It may possibly be that it is only a little thing after all that makes a good man unattractive—an ungracious man-

ner that freezes up the current of personal magnetism, or a harsh voice (that was the reason of Savonarola's ill-success in the pulpit till he remedied it), or a dogmatic method of argumentation, or an abstract style of metaphysical circuitousness, or a rhetorical superficiality that glitters but does not warm and penetrate, or an awkward delivery, or a drawling accent—some little thing, but still offensive to persons who cannot recognize real manhood and true worth beneath a repelling exterior. The Abbé Maury recommended to a young preacher that he should now and then burn a grain of incense to the graces; one might do this without becoming a pulpit courtier, which is worse, if anything, than a pulpit buffoon.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE PASTOR'S PART IN REVIVALS ONCE MORE.

Not unlikely the church, during a period of religious decline, will have developed occasions of mutual offence and alienation among fellow-members. Whether you know such to have been the case or not, it will be safe for you to presume that such has been the case, and to act accordingly. The Lord said: "It must needs be that offences come." A sermon to enforce the duty, never sufficiently considered, of mutual confession of faults, will be very appropriate. Individual hearts will already have been warmed throughout the church. What lacks, it is probable, will be the interfusion and union of hearts. Mutual confession on every hand, both public and private, will prepare for this. But it requires prodigious spiritual power to overcome the enormous natural repulsion with which mutually offended human hearts fly asunder. You may expect to fail at this crucial point, unless you invoke a special reinforcement from heaven. We hardly know an occasion demanding a heavier drain on the best resources, moral, mental and physical, of the preacher, than the serious, the strenuous, the supreme attempt to bring estranged Christian

hearts together in the office of mutual confession of faults. But the gain from success corresponds to the price at which success is bought.

Regard ought, perhaps, at this point to be had to a class of professed Christians who unhappily are almost certain to be represented in every church of Christ. We mean those whom, in our customary religious phraseology, we style backsliders. It may be better to postpone special appeal to these for a later stage in the progress of revival. Frequently, we are tempted to think, it requires a greater concentration of spiritual power to reclaim backsliders than to convert sinners. Still, there will generally be some among backsliding Christians not too far fallen away from Christ to hear His voice when He first begins to speak in the midst of His garden. And it is always a great gain to restore one wanderer from the wilderness to the fold forsaken. A single sheep astray that has once been within the fold, leads many another on the way to destruction.

Unless there shall now be evident an interest awakened in religion on the part of the unconverted in your congregation, you may prosecute still further the line of aggressive movement upon

tended. It describes one who has lost his standing and foothold, or, rather, one who, instead of going forward on a given path, is in process of losing ground previously gained. The application of the term is, of course, to a Christian whose present apparent progress in religion is, to use a solecism, backward rather than forward.

There are such Christians. The simple question is, whether it is best to make a class of them, and give them this particular name? We are inclined to think that it is not; that is, not as an habitual, or even a frequent, use of language from the pulpit. Those who best deserve the name will often fail to recognize themselves under it; while other Christian professors, less unfaithful, perhaps, than these, but still needing a prick to their conscience, will feel that *they* cannot be meant by an unfavorable descriptive designation so serious. It is better to get at the hearts and consciences of persons, not by stereotyped forms of words, but by fresh descriptions, answering exactly and effectively to their case; than it is to rely on their feeling the force and application of a class name. One of the chief arts of good preaching lies in that close fitting of descriptive language to persons which will make those persons instinctively say, "That means me." The present writer listened once to an excellent sermon addressed to backsliders, the whole force of which seemed to him to be lost, because, for lack of definite description, no one felt that the sermon applied to *him*. It was as if a physician should proclaim a remedy for persons afflicted with a certain disease, but fail so to point out the symptoms of that disease as to make the sufferers from it perceive themselves to be in need of the remedy recommended.

Occasionally, it might be very well to preach a sermon, the whole purport of which should be to detail the signs of backsliding in such a manner that many a slumbering Christian conscience would be startled into admitting, "Yes, yes, the preacher is right; the name applies to me; I am a backslider." But we would not have the name lose its just power to shock, by becoming a common, a customary, *stock* appellation. It is not such in the Bible — occurring infrequently there, and only in very marked passages.

3. "What, in your opinion, are the two events of the Bible that transcend all others in grandeur and importance?"

The foregoing is an excellent example of a numerous class of speculative questions that it is far more profitable to discuss than it is to decide. We can easily understand how a large amount of useful mental activity, not without its attendant moral fruit, might result from an eager canvassing, candidly conducted, in conversation or debate, of the point on which we are here desired to pronounce an opinion. There can, we think, be no doubt that the resurrection of our Lord is one of the two events answering to the designation of our correspondent. This event stands out more conspicuously than any other, in the descriptions, arguments, and allusions of the New Testament writers. It constitutes, by the way, a theme which should be preached about oftener than it is. It is the keystone of every conclusive argument that can be constructed, whether for future human existence or for the truth of Christianity.

What event is entitled to be considered the other one of the two called for, we think we had better leave to our correspondent, with his friends, the profit of discussing.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE SHU-KING.

THE Shu-king, the oldest of the Chinese Sacred Books, belongs to the most ancient literature of the world. Some of the events which it records occurred

in the XXIV. century B. C., and some of the documents of which it is a compilation were written not far from that remote date. Other parts of it, however, are of as recent origin as the VII. cen-

tury B. C. These books make no claim to inspiration, record no special revelation from heaven, and are not, in any special sense, religious books. They are annals of ancient empire, and contain the sayings of kings and great ministers of State, whom later generations have come to reverence because of their antiquity. Yâo, Shun and the great Yü were evidently the leaders of a people who were settling new lands, and not altogether devoid of the early nomadic disposition. The great ministers were, like Jethro, almost the devisers of the art of government for their people. Much of their policy related to agricultural expedients, the draining of lands, building barriers against inundations, locating cities, the cultivation of habits of industry among the masses. Religion and morality were incidentally inculcated in these early state documents.

We may be of service to our readers if we make a selection from these doctrines and precepts which were at the dawn of their history familiar to the most ancient race still in existence upon the earth.

As we would expect, we find many superstitions to have been prevalent; but these were of the nobler sort, born of real conscientiousness and spirituality, not of dull intellect and sensualism, as were the superstitions of most early peoples. As men wandered from the plains of Shinar they forgot the exact form of primitive religious truths, but they did not lose the sentiment of these truths. They worshipped toward the heavens; they anticipated a future life; and they tried to live in the favor of an unseen Power.

In our quotations we follow Dr. Legge's translation. Chief among the superstition of the early Chinese was that displayed in

The Worship of Ancestors.

From THAI K'IA (B. C. 1753): "In worshipping your ancestors, think how you can prove your filial piety."

From Canon of Shun (B. C. 2260): "He (Shun) returned to the capital, went to (the temple of) the Cultivated Ancestor (founder of the Dynasty) and sacrificed a single bull."

Ancestors Become our Spiritual Sovereigns.

From Pan-King (B. C. 1400): "I think of my ancestors, who are now the spiritual sovereigns. . . . Were I to err in my government, my high sovereign would send down on me a great punishment for my crime, and say 'why do you oppress my people?'"

Nature Worship.

From Canon of Shun: "He (Shun) sacrificed with reverent purity to the Six Honored ones (according to An-Kwo, these were the Seasons, Cold and Heat, the Sun, the Moon, the Stars and Drought, or spirits ruling these phenomena); he offered their appropriate sacrifices to the hills and rivers, and extended his worship to a host of spirits."

Divination.

From Counsels of the Great Yü (B. C. 2205): "One should first make up his mind, and afterwards refer to the great tortoise-shell. My mind was determined in the first place: I consulted with my counsellors; the spirits signified their assent, and the tortoise-shell and divining stalks concurred."

Dreams.

From the Charge to Yüeh (minister of Wu-ting, B. C. 1324-1264): "The king said, while I was reverently thinking of the right way, I dreamt that God gave me a good assistant who should speak for me. He then minutely recalled the appearance (of the person) and caused search to be made for him everywhere by means of a picture. Yüeh, a builder in the wild country of Fû-gen, was found like to it. On this the king made Yüeh his prime minister, keeping him also at his side."

Omens.

From King Wü's speech at Mû (B. C. 1123): "The ancients have said, 'The hen does not announce the morning. The crowing of a hen in the morning (means) the subversion of the family.' Now Shân, the king of Shang, follows only the words of his wife." etc. Wherefore King Wü announces Shân's speedy destruction.

But these elements of superstition in the Shu-king are not sufficient in number, and are not made enough of, to characterize the books. The impression the Shu-king makes, is rather that the early Chinese were a wise and practical people, prompted by deep longings after holiness, and of true spiritual aspirations. While their idea of God may have been vague, their sense of the Divinity above them was keen and worshipful, as will be seen from the following quotations:

God the Kings of Kings.

From address to numerous officers (B. C. 1122): "God leads men to tranquil security, but the sovereign of Hsia would not move to such security, whereupon God sent down corrections, indicating His mind to him. . . Then heaven no longer regarded nor heard him, but disallowed his great appointment, and inflicted extreme punishment."

Hung Hui said: "Oh! Heaven gives birth to the people with such desires, that without a ruler they must fall into all disorders: and Heaven again gives birth to the man of intelligence to regulate them."

"Vox Populi, vox Dei."

From address to numerous officers: "God was not for Yin, as appeared from the mind and conduct of our inferior people, in which there is the brilliant dreadfulness of heaven." "Yin gave no thought to the bright principles of heaven and the awfulness of the people."

Divine Influence on Men's Minds.

From the Great Plan (B. C. 1122): "Heaven (working) unseen, secures the tranquility of the lower people, aiding them to be in harmony with their condition."

Dr. Legge quotes, as a comment on this, the saying of Khung Ying-tâ of the Thang Dynasty: "The people have been produced by the supreme heaven, and both body and soul are heaven's gift. Men have thus the material body and the knowing mind, and heaven further assists them, helping them to harmonize their lives. The right and the wrong of their language, the correctness and errors of their conduct, their enjoyment of clothing and food, the rightness of their various movements: all these things are to be harmonized by what they are endowed with by heaven."

Special Providence.

From The Yi and Ki, time of Shun (B. C. 2257): "Then Fi on this made song, saying, 'We must deal cautiously with the favoring appointment of heaven, at every moment and in the smallest particular.'"

Counsels of Kâo-Yâo (B. C. 2257): "Let him (a ruler) be wary and fearful; in one day or two days there may occur ten thousand springs of things."

God Infallible.

The announcement of Shang (Died 1754 B. C.): "What heaven appoints is without error."

God Alone the Judge of Human Nature.

The announcement of Thang (B. C. 1754): "The good in you I will not dare to keep concealed; and for the evil in me I will not dare to forgive myself. I will examine these things in harmony with the mind of God."

Divine Fellowship with the Virtuous.

From the Thâi-Kia (B. C. 1753): "The former king was always zealous in the reverent cultivation of his virtue, so that he was the fellow of God."

God the Inspirer of the Moral Sense in Man.

The announcement of Thang (B. C. 1754): "The great God has conferred (even) on the inferior people a moral sense, compliance with which would show their nature invariably right."

The counsels of Kâo-Yâo (B. C. 2257): "Heaven hears and sees as our people hear and see: Heaven brightly approves and displays its terrors as our people brightly approve and would awe: such connection is there between the upper and lower worlds."

God Rewards Virtue and Punishes Vice.

The instructions of Î (B. C. 1753): "The ways of God are not invariable—on the good-doer he sends down all blessings, and on the evil-doer he sends down all miseries."

From the Possession of Pure Virtue (B. C. 1753): "Where the sovereign's virtue is pure, his enterprises are all fortunate: where his virtue is wavering and uncertain, his enterprises are all unfortunate. Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct."

Virtue a Gift of God.

From The Thâi-Kia (B. C. 1753): "Great Heaven has graciously favored the House of Shang, and granted to you, O young king, at last to become virtuous."

Conscience Supreme.

From the Possession of Pure Virtue (B. C. 1753): "There is no invariable model of virtue—a supreme regard to what is good gives the model of it. There is no invariable characteristic of what is good that is to be supremely regarded; it is found where there is a conformity to the uniform consciousness (in regard to what is good)."

Original Excellence of Human Nature.

Advice to Kün-Khân (Cir B. C. 1100): "The people are born good, and are changed by external things."

Virtue and Vice Estimated by Quality, Not by Quantity.

The Instructions of Î (B. C. 1753): "Do you but be virtuous, be it in small things (or in large), and the myriad regions will have cause for rejoicing. If you be not virtuous, be it in large things (or in small), it will bring the ruin of your ancestral temple."

Heaven Keeps Account of Men's Lives.

From The Chief of The West's Conquest (B. C. 1123-1154): "Zü Í said (to the king), 'Your crimes, which are many, are registered above.'"

Influence of Human Character on the Spirit World.

Canon of Yáo (B. C. 2257): "The bright influence of these qualities (of Yáo's character) was felt through the four quarters of the land, and reached to heaven above and earth beneath."

Long Life the Reward of Righteousness.

From The Sacrifice to Káo Zung: "In its inspection of men below, heaven's first consideration is of their righteousness, and it bestows on them (accordingly) length of years or the contrary. It is not heaven that cuts short men's lives; they bring them to an end themselves."

No Immunity for Sin.

From the Thâi-Kiâ (B. C. 1753): "Calamities sent by heaven may be avoided, but from calamities brought on by one's self there is no escape."

Moral Substitution.

The Announcement of Thang (B. C. 1764): "When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One man (i. e. the king). When guilt is found in me, the One man, it shall not attach to you who occupy the myriad regions."

Vicarious Sacrifice.

Dr. Legge's note on the above gives the following tradition: "For seven years after his (Thang's) accession to the throne (B. C. 1766-1760), there was a great drought and famine. It was suggested at last that some human being should be offered in sacrifice to Heaven, and prayer made for rain. Thang said, 'If a man must be the victim, I will be he.' He fasted, cut off his hair and nails, and in a plain carriage drawn by white horses, clad in rushes, in the guise of a sacrificial victim, he proceeded to a forest of mulberry trees, and there prayed, asking to what error or crime of his the calamity was owing. He had not done speaking when a copious rain fell."

From Dr. Legge's explanation of the chapter entitled "The Metal-Bound Coffer" (B. C. 1122): "King Wû is very ill, and his death seems imminent. His brother, the Duke of Kân, apprehensive of the disasters which such an event would occasion to their infant dynasty, conceives the idea of dying in his stead, and prays to the three kings, their immediate progenitors, that he might be taken and King Wû left. Having done so, and divined that he was heard, he deposits the prayer in the metal-bound coffer. The King gets well, and the Duke is also spared; but five years later Wû does die, and is succeeded by his son, a boy of 13 years old. Rumors are spread that the Duke has design on the throne.

. . . But heaven interposes. The King has occasion to open the coffer, and the prayer of the Duke is found," etc.

Sincerity in Worship.

From Thâi Kiâ (B. C. 1753): "The spirits do not always accept the sacrifices that are offered to them; they accept only the sacrifices of the sincere."

Prayer with Penitence.

Counsels of the Great Yü (B. C. 2205): "In the early time of the Tî (Shun), when he was living by Mount Li, he went into the fields, and daily cried with tears to compassionate heaven, and to his parents, taking to himself all guilt, and charging himself with wickedness."

Life Beyond the Grave.

Canon of Shun (B. C. 2257): "Thirty years he (Shun) was on the throne (with Yáo). Fifty years afterward he went on high and died." Kû Hsi, the Chinese Commentator, says that the meaning is that Shun went to heaven.

Against Unwarranted Ceremonies in Religion.

From The Charge to Yüeh (B. C. 1079): "Officiousness in sacrificing is called irreverence, and multiplying ceremonies leads to disorder. To serve the spirits (in this way) is difficult."

Picture of Character.

Canon of Yáo (2257 B. C.): "Examining into antiquity (we find that) the Tî Yáo was styled Fang-hsün (the Exalted One). He was reverential, intelligent, accomplished, and thoughtful, naturally and without effort. He was simply courteous, and capable of all complaisance."

Nine Virtues to be Cultivated.

Counsels of Káo-Yáo (B. C. 2205): "Yü asked, 'What are the nine virtues?' Káo-Yáo replied, 'Affability combined with dignity, Mildness combined with firmness, Bluntness combined with respectfulness, Aptness for government combined with reverent caution, Docility combined with boldness, Straightforwardness combined with gentleness, An easy negligence combined with discrimination, Boldness combined with sincerity, and Valor combined with righteousness.'"

Praise of Philanthropy.

From Chapter Against Luxurious Ease (B. C. 1100): "King Wân was admirably mild and beautifully humble: he cherished and protected the inferior people, and showed a fostering kindness to the wifeless men and widows. From morning to midday, and from midday to sundown, he did not allow himself leisure to eat—thus seeking to secure the happy harmony

of the myriads of the people. The appointment of Heaven came to him in the middle of his life, and he enjoyed the throne for fifty years."

Against Selfish Bias.

From The Thái KíA (B. C. 1753): "When you hear words that are distasteful to your mind, you must enquire whether they be not right; when you hear words that accord with your own views, you must enquire whether they be not contrary to what is right?"

Virtue Nursed by Meditation.

From The Thái KíA (B. C. 1753): "The young king is dissolute. I Yin said, 'I will build a place in the palace at Thung, where he can be in silence near the grave of the former king. This will be a lesson which will keep him from going astray all his life.' The king went to the palace at Thung, and dwelt there during the period of mourning. In the end he became sincerely virtuous."

Habit a Second Nature.

From Thái-KíA (B. C. 1754): "The king was not yet able to change his course. I Yin said, 'This is unrighteousness, and is by practice becoming nature.'"

Meekness and Humility.

Counsel of the Great Yü (B. C. 2207): "The Yü (Yü) said, 'To obtain the views of all; to give up one's opinion and follow that of others; to keep from oppressing the helpless, and not to neglect the straitened and poor; it was only the (former) Fí (Shun) who could attain to this! (But) Yü (a counsellor) said, 'Oh! your virtue, O Tí, is vast and incessant. It is sagely, spirit like, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favor.'"

"Pride brings loss, and humility receives increase—this is the way of Heaven."

From the Possession of Pure Virtue: "Do not think yourself so large as to deem others small."

From the charge to Yüeh: "Indulging the consciousness of being good is the way to lose that goodness; being vain of one's ability is the way to lose the merit it might produce."

The Five Personal Matters.

From the Great Plan of Khi (B. C. 1110): "The first is the bodily demeanor; the second, speech; the third, seeing; the fourth, hearing; the fifth, thinking. (The virtue of) the bodily appearance is respectfulness; of speech, accordance (with reason); of seeing, clearness; of hearing, distinctness; of thinking, perspicaciousness. The respectfulness becomes manifest in gravity, accordance (with reason) in orderliness; the clearness in wisdom, the distinctness in deliberation, and the perspicaciousness in sageness."

The Five Sources of Happiness and Six Extreme Evils.

From the Great Plan of Khi (B. C. 1110): "The first is long life; the second, riches; the third, soundness of body and serenity of mind; the fourth, love of virtue; the fifth, fulfilling to the end the will (of heaven). Of the six extreme evils, the first is misfortune shortening the life; the second, sickness; the third, distress of mind; the fourth, poverty; the fifth, wickedness; the sixth, weakness."

A Ruler should rule himself and his household well.

From Canon of Yáo (B. C. 2280): "The Tí said, 'Ho! President of the Four Mountains, I have been on the throne seventy years. You must carry out my commands. I will resign my place to you.' The chief said, 'I have not the virtue: I should disgrace your place.' The Tí said, 'Show me some one among the illustrious, or set forth one from among the poor and mean.' All then said to the Tí, 'There is an unmarried man among the lower people, called Shun of Yü.' The Tí said, 'Yes, I have heard of him. What have you to say of him?' The chief said, 'He is the son of a blind man. His father was obstinately unprincipled; his mother was insincere; his brother Hsiang was arrogant. He has been able, however, by his filial piety to live in harmony with them, and to lead them gradually to self-government, so that they no longer proceed to great wickedness.' The Tí said, 'I will try him. I will wive him, and thereby see his behavior with my two daughters.'" In the end Shun was advanced to the succession of the throne.

The Praise of Industry.

From Chapter Against Luxurious Ease: "The Duke of Káu said, 'Oh! the superior man rests in this—that he will indulge in no luxurious ease. . . . I have observed among the lower people, that where the parents have diligently labored in sowing and reaping, their sons often do not understand this painful toil, but abandon themselves to ease, and to village slang, and become quite disorderly. Or where they do not do so, they throw contempt on their parents, saying, 'These old people have heard nothing and know nothing.'"

The Early kings were said to have not dared to indulge in useless ease, but, like Káu Zung, "toiled away from the court, and lived among the lower people." These kings Heaven favored with long reigns, seventy-five, fifty-nine, and thirty-three years. But "the kings that arose after them from their birth enjoyed ease. They sought for nothing but excessive pleasure; and so not one of them had long life. They reigned for ten, seven, five, three, or four years only."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

OUR GREAT COMMISSION

Is not the *conversion* of the world, but its *evangelization*. The power of all men combined could not effect the conversion of one soul; that takes omnipotence, and a million impotences combined will not make omnipotence. We are responsible only for bringing the saving message into contact with souls. "*Go ye into all the world and preach the gospel to every creature:*" there our commission begins and ends. We have nothing to do with *results* which we are incapable of tracing or guaging. Much seed, cast upon the waters, is borne to distant fields, whose harvest we shall never see, or, if seen, connect with our sowing, until secret things are revealed. To escape needless discouragement and enjoy the inspiration of fulfilled hope, we must get God's point of view. His pledge is given. His word returns not to Him void. He has told us His pleasure, and the mission whereto He sends forth His Word, and all history fulfills His promise and prophecy. He is first gathering from out of the nations a people for His name; then when the times of the Gentiles are fulfilled all Israel shall be saved, and the Scriptural millennium shall come, when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

As the panorama of history unrolls, each new scene, in vivid colors, fills out the shadowy outline, penciled by prophecy. Ever since Pentecost, God has been visiting nation after nation to take out of them a people for His name. The door of faith was opened first to Jews and proselytes, gathered from all nations, who returned, as the eunuch did to Ethiopia, to witness to the people among whom they dwelt. Then the doors were opened to the Samaritans, Syrians, and peoples of Asia Minor; then to Italy, Gaul, Britain, Germany; till, in our day, by keys of

commerce and common schools, diplomacy and arms, the printing-press, and even the wrath of man, God has successively flung wide the portals of India, Turkey, Burmah, Siam, Syria, Japan, China, Africa, Korea, and the isles of the sea; the strongholds of the Papacy, France and Italy; till even Thibet, shrine and throne of the grand Lama, capital of Buddhism, seems about to open her long shut doors.

God is doing just as He has said: In all these nations, and sometimes on a grand scale, taking out a people for His name. Witness the half million Christians of India, the scores of self-supporting churches along the Euphrates; the Memorial Hall of Kho-Tab-Byu, the rallying centre of twenty-five thousand Karens; the New Japan, with its giant progress, unparalleled even by Pentecost; the thousand church spires of Polynesia; McAll's hundred gospel stations and thousands of converts in Atheistic France! Starting from Palestine over 1800 years ago, and moving westward, the banner of Christ, successively unfurled in Jerusalem, Antioch, Alexandria, Constantinople, Rome, was borne to the shores of Britain, then across the sea to a new world, across the new world to the Pacific, and the isles of the sea; across the Pacific to Japan, Korea, and the various lands from the Chinese sea to the Arabian gulf and the Golden Horn; till the circuit of the globe is now complete, and once more the standard is raised in Jerusalem, the place of the cross. Meanwhile, the missionary zone is *widening* toward the southern cape and the land of fire; toward the bergs of Greenland and the ice castles of Siberia.

Let the Church of Christ vigorously push the lines of missionary effort, until every nation is reached with the good tidings, and hope shall find the

ruition of Scripture promise. When the last disciple shall have gathered from the Gentile nations, incorporated as a member, into the body of Christ, when the *ἐκκλησία*, "called out ones," are complete, the bride hath made herself ready, the returning bridegroom shall build upon the fallen and ruined tabernacle of Israel; the fullness of the Gentiles become in, the blindness of Israel be removed, and through eyes, opened only with tears, they shall look on Him whom they pierced and led in the house of His friends, and all Israel shall be saved; and then the residue of men, and all the Gentiles receive the salvation of God.

Rev. Morris, of Oregon, of the Protestant Episcopal Church, complains in the *Spirit of Missions*, the organ of the church, has but one subscriber on average for each congregation, and he more than 400,000 communicants give less than one dollar apiece annually on an average, and, as noble as some come in from individuals, there are many numbers of the people who give one cent.

Contributions to Churches in 1886. Presbyterians, North, 51,177. Congregationalists, 27,159. Methodists, very many, and nearly a million dollars for missions. Over \$10,000,000 raised by religious churches of Europe and America in 1886, an advance of \$350,000 over the previous year.

Evangelization. Philadelphia has been districted and visited from door to door, various denominations engaged. Brooklyn City Missions, under the direction of Rev. and Mrs. W. F. Bainbridge, holding mass meetings, employing missionaries, and opening reading-rooms, etc., for workingmen. Moody is conducting a three months' campaign in Chicago.

Presbyterian Board reports Dec. 31, a deficiency in receipts diminished from \$100,000 to \$50,000. But \$57,000 still is due for the previous years' debt.

Legislation. Mr. Tucker's Anti-Polygamy bill passed the House. It is now in the Senate.

MONTHLY BULLETIN.

AFRICA.—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches self-supporting.—Dr. Wolff, explorer of the Lomami, tributary to the Congo, reports that a thousand female slaves were sacrificed upon the tomb of a petty king that has lately died in that region.—H. M. Stanley was to leave England Jan. 20, and go via Congo, to relief of Emin Bey.—Five colored Baptist missionaries sailed Jan. 3, for Monrovia, to work among the Vey tribe.

CHINA.—George Muller, who has been visiting Australia, was lately in China, and spent two weeks in Shanghai, where he addressed large and attentive audiences three times each week, and twice on Sundays. After visiting the river ports he was to go to Japan.—China has indemnified the London Society and English Wesleyan Society, for the losses occasioned by mob violence.—Dr. Happer's daughter, Mrs. Lillie Happer Cunningham, died at Canton Dec. 9, her father being in this country. She was born in China, and spoke the Cantonese dialect like a native. Her pen was a consecrated one, and produced various useful books and pamphlets which will be a rich legacy to the Chinese.—Dr. B. C. Henry has rented a place in Lien Chow, with permission that foreigners may reside in the building. South China begins to tolerate missionaries.—New buildings for the Mission Hospital at Peking are completed at cost of \$11,000.—Rev. Hunter Corbett reports the death of *Wang Wun Tao*, a remarkable convert. He was converted after being 27 years a paralytic, and preached from his bed. Over fifty of his kindred and friends were thus led to Christ.—The Gospel by Mark, in Mandarin, has been published in raised characters for the blind. 250 languages now have portions of the Bible printed after this system.

INDIA.—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand

children, nearly all of Hindu Mohammedan parentage, recently marched in a Sunday school procession.—Two men in Dr. Chamberlain's hospital, on leaving for home asked for copies of the Testament, read and explained to them while there. Being told that they could not read it, they replied: "When a pedler or tax-man comes around we'll make him read before we buy anything, or pay our taxes." Four years after this Dr. Chamberlain, visiting a town some miles away, these men brought their whole village to him to be baptized.—The editor of *The Star of India* writes to *The Independent*: "There are no less than thirty-six missionary societies represented in India, besides ten or more private missions. The English Baptists were the first to enter this great field (passing by the early Danish Missionary Society which sent the first Protestant missionaries to India in 1705), and the Disciples of Christ, whose mission dates from 1883, the last. All branches of the Church are represented. Europe and America, Great Britain, the Continent, the United States and Canada—all are here, laboring hand in hand for the uplifting of India. According to the statistical summary for 1885 there were 137,504 communicants representing the fruits of these missions."—In the *Imperial Gazetteer of India*, the editor, Dr. Hunter, Director-general of Statistics to the Government, says Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830, there were only 27,000 native Protestants* in all India, Ceylon, and Burmah, in 1871 there were 318,363. The Government expends £170,000 per annum in supplying the spiritual wants of the troops and civil service.—Barth St. Hilaire prophesies that India will one day "spontaneously embrace the faith of her masters and educators, as she has already adopted their arts, industry and commerce." St. Hilaire is a Positivist, but he speaks to a Parisian audience merely as a stu-

dent of history.—In Calcutta, Shib Chunder Bannerjea and others have been ordained in the *Santalee* language, and among the Santals, by the Free-church Presbytery.

INDIANS.—700 Hualpais are starving, and though not being under the War Department, as they are friendly, that department undertakes to feed them, as the Indian Department has no funds.

ITALY.—Papal Rome has witnessed the laying of the foundation of the twenty-second Protestant house of worship within her limits.

JAMAICA.—Rev. Samuel Goodyer, a Wesleyan missionary, writing from Jamaica, West Indies, says: "A hundred years ago these missions were founded. We have had two Conferences created of late, and have between 40,000 and 50,000 Church members."

JERUSALEM.—The German mission has a congregation of 124 members. Dr. Lepsius, pastor, with four teachers, has an excellent school, where five languages are taught. There is a Leper asylum with seventeen inmates, and an orphan house for girls, 110.

A Word to the Readers.

This department cannot always prevent news from mission fields from reaching the reader somewhat late. We are not in telegraphic communication with foreign fields, nor in contact by direct correspondence. The sources from which items are drawn come to us in printed form, implying delays incident to their first appearance and reappearance in these pages. Nevertheless they reach many readers in time to be of use, and often when as yet they have not come to their eyes. Again, we cannot be responsible for accuracy especially in *figures*. We take figures from printed reports whose accuracy we cannot verify. A displacement of a decimal point may make a very large error in statement. Our readers will take whatever we here embody as simply the gleanings from other sources, the best to which we can command access. And if any facts or corrections are made known to the undersigned he will be glad to embody them in these pages. The numbers in connection with native churches will always vary largely, so long as all baptized children are reckoned by some, and discarded by other statisticians.

It must also be remembered that I am obliged to furnish the copy long before the date of publication of the REVIEW—for instance, Feb. 26th is the latest date for matter to appear in April number.

A. T. P.

WORKINGMEN AND THE CHURCH.

BY JAMES REDPATH.*

Managing Editor *North American Review*.

Question.—From your experience, what complaint, if any, has the workingman to make against the Church?

Answer.—Your question is somewhat too vague. "The workingmen" cannot be massed together as if they were a single body, like a Church, having a similar creed. I know little, for example, of the feelings of the white workingmen of the South toward the Church, whether it is favorable or unfavorable. The black workingmen of the South, as a class, have no prejudice against the Church. They are nearly all church members—a large majority of them at least—and they are not influenced by any modern ideas, whether scientific or otherwise. The workingmen of the cities of the North, on the other hand, with whose opinions I am more familiar, must be divided into classes, in order to answer such questions properly.

My experience among the workingmen of the North (meaning by that term the whole country from Sacramento to New York), is that they have no complaint against the Church, because the word "complaint" implies a degree of interest in the Church which is not characteristic of the Northern workingman. I attended the convention of the churches at Cleveland a few months since and, at the same time, met there the Knights of Labor from every part of the country. What impressed me most in the discussions of the clergy, was the amazing want of knowledge they showed as to the relations of the Church to the workingmen of to-day. The majority of them assumed that the question was, "What will the Church do with the workingmen?" The real question is, "What will the workingmen do with the Church?"

American workingmen—I now speak strictly of non-Catholics—have little or no feeling of hatred to the Church; their feeling is one of indifference. They expect nothing from it, and, at the same time, they have no fear of it. Until

*In an interview for the *HOMILETIC REVIEW*.

church members thoroughly understand this mental attitude of the workingmen, it will be impossible for the Church to do anything with them. The Church must come down from its high pulpit and put on its sandals again, if it wants to influence the workingman. Clergymen, learned in the metaphysics and theology of the Church, both of which the majority of workingmen regard as of no sort of practical importance, will never influence them to join the Church. The workingmen, within the range of my experience, can rarely be tempted to talk about theology or religion at all—either for it or against it. Year after year they are taking more and more interest in questions affecting their own education in the world. When you do get workingmen to talk about the Church you find that they regard the Church as they regard the banks and the railroads and the well to do class, as, if not their enemies, at least, and, as a matter of course, belonging to the ranks of the friends of capital and not of labor. This mood of mind accounts for the exaggerated praise that is given to every clergyman, whatever church he belongs to, who makes himself conspicuous as a friend of labor. Clergymen become sooner known as friends of labor than men in any other profession, simply for the reason that the workingmen expect nothing from the clergy. Ask any workingman in this city [New York] for example, the names of the clergy whom he regards as of national reputation and his friends, and you will find that not one of them will be able to name five. When workingmen discuss the attitude of the clergy to the labor movement they quote far oftener than the friends of the Church would believe the typical facts that in my judgment have created thousands of despisers of the Church namely, that such men as Drew, whom they regarded as, like Fisk and Gould, not creators of wealth but blackmailers of it, and such men as Vanderbilt who, while he did valuable service to the State, at the same time by watering stock, practically robbed the people of nearly two hundred millions

of dollars—that such even were enthusiastically enlogized for contributing a very small portion of their plunder to the churches and colleges; while no pulpit was ever heard to denounce their robberies of the poor by methods,—to be sure strictly within the bounds of law—but of law that they corruptly had enacted, or had corruptly administered. I have never yet met a workingman who regarded the Church as the Church of Christ—never one.

Again, when clergymen, who talk upon topics of the day, discuss the labor movement in so large a majority of cases, do they usually show profound ignorance of it, and so unconsciously misrepresent the aims of the workingman, that they earn their contempt. I am talking now of native American workingmen. The Irish-Americans, as a class, are generally loyal to their Church. The Catholic Church in America has as yet taken no offensive position on the labor question. The disaffection amongst Irish-Americans towards the clergy, when it exists—and it often does exist—is directed against individual priests, and not against the priesthood. The Germans, who are not Catholics as a class, have rather an aggressive feeling against the Church. As a rule, they are not only not church members, but they regard the Church as a positive force on the side of capital as against labor. The Poles, Bohemians, Italians and Russians are largely, not only enemies of the Church, but, as a rule, they are distinctively Atheists.

Q. What do the workingmen think of the practical philanthropies of the Church? Do they think, as carried on, they are of much benefit to the poor and unfortunate, and that they should be continued, or that more permanent relief should be sought through socialistic methods?

A. Self-supporting workingmen, as a class, think no more of the philanthropies of the Church and the other charities of the time, whether inside the Church or outside, than the middle class or the richer classes do. *They* do not belong to the “poor and unfortunate” class, any more than the middle class belong to it. As to the mode of relieving the poor, the workingmen, as

a class—I mean the native American workingmen—do not believe in socialistic methods at all. They are becoming more and more imbued with the belief that the spirit of our American institutions has been perverted, and that corporations are taking the place of the titled families of Europe; and that therefore the principles of the Declaration of Independence should be rigidly applied, not only in our political, but in our industrial life. More and more, however, they are beginning to believe that the Jefferson theory, that the State should do next to nothing, is a wrong theory, or adapted only for such a primitive state of civilization as existed a hundred years ago. More and more they are beginning to believe that the State should own the railroads, telegraphs, control the currency, and wherever free competition is not possible, that the State alone should enjoy monopolies. Yet that belief, of course, is not socialism.

Q. Has the spread of liberal and scientific unbelief tended to weaken the influence of the Church among workingmen?

A. As I have already said, my profound belief—founded on thirty-five years of almost daily intercourse among workingmen in every part of the country—is that the Church to-day has hardly any influence among the workingmen at all, certainly not in the cities. And again, of course, I confine myself to the Protestant churches. The Catholic Church still has a very strong influence among the workingmen of their communion, which I think is very largely attributable to the fact that by the confessional the priest is brought into familiar *personal* relations with *every* member of his congregation; and that in the Catholic churches, as a rule, no little “rings” of rich families run the church. If the Protestant Church desires to extend its influence among workingmen, it must be absolutely run on a democratic basis, because bosses and rings will be no more tolerated inside the Church than they should be tolerated inside the State by the workingmen, and especially by the rising generation.

**PAUL'S EXHORTATION IN REFERENCE
TO OFFENDING WEAK BRETHREN.**

By THOS. G. APPLE, D.D., LL.D.,
LANCASTER, PA.

I HAVE read with deep interest the words of Dr. Crosby and Dr. Cuyler on this subject, and I beg leave to submit the following :

1. It is a somewhat curious fact that the exhortation of Paul to the weak and the strong brethren cannot be observed by both these classes at the same time. If the weak brother heeds the exhortation not to judge his brother in meat or in drink, then there can be no occasion for the strong brother to abstain for the sake of his weak brother ; if, on the other hand, the strong abstains voluntarily so as not to offend the weak brother, then there is no occasion for this latter to abstain from judging his strong brother. Obviously it is a case in which one or the other alone can act. Which is to lead the way ? And is there any more obligation resting on the one than on the other ?

The discussion generally seems to take it for granted that the chief obligation rests on the strong brother. We hear very little said urging the duty upon the weak of abstaining from judging his strong brother in this matter of conscience, and yet we can find no such distinction in the exhortation of the Apostle. It will not do, I think, to say that the weightier obligation rests upon the strong, merely because he is strong ; because this, if carried out, would lead to an undue surrender of the rights of conscience. Paul himself rebuked such weakness in Peter in regard to the right of Jewish Christians eating with Gentile Christians. Not always must the strong yield to the demand of the weak, for Christian liberty has its rights also, as well as Christian love has its obligations.

2. But, secondly, I remark, that it seems to me a mistake is made in carrying this subject out of the sphere of Christian *Casuistry* into the sphere of Christian *Legalism*. In matters of conscience there can be no objective *law* binding. Dr. Cuyler writes upon what

he calls " Paul's law of charity," etc. I know he uses the word law here in a restricted sense ; but the force of the argument, when it is urged in favor of a law forbidding the use of wine, shows that, after all, the end sought is a legal bond. In matters purely of conscience even Paul can do no more than give his own experience, and urge it in the way of exhortation ; but he cannot, and does not intend to make it a binding law ; otherwise his exhortation to the weak not to judge the strong could no longer have place.

We assume that drinking wine, *per se*, is not wrong, is not condemned in Scripture, but only the drinking to excess. It belongs to the *adiaphora*. The Scripture rather assumes that the custom was as common in the East as drinking coffee and tea is with us. Our Lord's miracle at Cana implies that wine was a means of family support, and I think the quantity He made on the occasion of His miracle there may have been intended to aid the family in straitened circumstances.

Now the question whether a Christian shall subject himself to total abstinence from wine because his drinking it may give offence to a weak brother becomes a matter purely of conscience. And, as I have said, a question of conscience cannot, in the nature of the case, become a matter of objective law. No law can reach all cases of duty. Legislate as we may, whether in Church or State, there remains this region of casuistry, where each one must determine his duty at the bar of his own conscience. This is an axiom in ethics. Paul tells us what he preferred in regard to marrying under his circumstances, but he never intended to make his experience an objective rule or law for others.

But there is a fallacy, I think, in using this exhortation of Paul as an argument to Christians, in favor of a Prohibitory law, for to this it continually tends. It may be used legitimately to enlighten the consciences of Christians in regard to their private conduct in reference to drinking wine ; but

even there no one has a right to *judge* another, if he thinks that the circumstances are not such as to render it proper and necessary to abstain totally from drinking wine. If his conscience justifies him, by the Lord alone he is to be judged.

But when this exhortation is used, either directly or indirectly, to influence Christians in favor of a Prohibitory law of the State, it is wrongly used. The idea of requiring an objective law to determine questions of conscience is a self-contradiction. I do not mean by this that such a law by the State may

not be right and proper for the State, but that is a question that must be argued on other and different grounds altogether, and all this exhortation, however warmly and eloquently Dr. Cuyler presents it, has, in my judgment, nothing to do with the case. I will not occupy further space in presenting my point, which is simply that in a pure question of conscience there can be no appeal to an objective law; otherwise it is not a question of conscience but of command, and this places it out of the reach of Paul's exhortation to the strong and the weak brother.

PREACHERS EXCHANGING VIEWS.

The Catacombs and Baptism.

In the article in the *HOMILETIC REVIEW* for February, on "The Church in the Catacombs," its writer, Mr. Stanton, makes two or three statements which need revision.

The first relates to the act of baptism, and is as follows: "Still existing baptisteries prove that the sacrament of baptism also was administered. The most remarkable is in the Catacomb of St. Pontianus. Ten steps lead down to a basin deep enough for immersion, and supplied by a spring. On the wall above is a fresco of the baptism of our Lord; who, however, is not immersed, but stands in the pool up to the waist, while water is being poured upon His head." Mr. Stanton probably describes the fresco from memory. Certainly he errs, as any one may see by consulting the standard works on the Catacombs. No "water is being poured on the head" of Christ; on the contrary, the hand of John the Baptist rests flat on the head, with the palm down. The proper interpretation of the picture is given by Dr. Schaff in his book on "The Teaching of the Twelve Apostles:" "Christ stands undressed in the Jordan with the water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse Him, while the dove descends directly from the open heaven." Schultze says of the ordinance as represented by the Catacomb frescoes painted before

the age of Constantine: "The act was accomplished by immersion."

Mr. Stanton is equally mistaken when he speaks of the proof furnished by the Catacombs in favor of infant baptism. His words are as follows: "Of infant baptism there is strong evidence. For there are graves of children, but a few years or months old, whose epitaphs speak of them as neophytes. And no neophyte was received into the Church until he had been baptized." Here are two errors. First, persons were made neophytes by baptism; their baptism constituted them neophytes; so that they could not be neophytes till they were baptized. The word neophyte itself shows this, meaning, as it does, "newly planted." There were no such persons as unbaptized neophytes known in the early churches. I refer for convenience to the article "Neophyte" in McClintock and Strong's *Cyclopædia*. The second error relates to the ages of the neophytes mentioned. These ages, the writer says, are determined by the epitaphs, which tell us that the neophytes were "but a few years or months old." But the ages of the Christians commemorated in the earlier epitaphs of the Catacombs are often, if not always, reckoned from the time of baptism. Tertullian refers to this custom: "Our very life," he says, "is counted only from our baptism." Infant baptism was known, of course, before the beginning of the fifth century, when the burials in the Catacombs

ceased; but the Catacombs themselves afford only meager traces of it, if any; and none are found in the earlier inscriptions.

FRANKLIN JOHNSON (D.D).

Cambridge, Mass.

Hobby Riders.

Hobby riding, in a moderate degree, is not always reprehensible. In a certain sense we are all hobby riders; for each of us has some particular theme or idea, which is a favorite. Hence, we need not make a merciless onslaught against hobbies without any discrimination. Some of them are made objectionable, not so much because of their inherent character, but on account of the manner in which they are ridden. The innocent subjects are sometimes much abused, and so made objectionable in the estimation of many who do not object to the subject itself; but they are prejudiced, and even embittered against it, when they see it ridden upon, and driven so unceremoniously, as it often is. Now, it is unfortunate that any one should be the obnoxious hobby rider of any subject which relates to the well-being of society, or the cause of Christ. And especially is hobby riding to be deprecated, when a minister of the gospel is the rider, and is constantly riding his favorite before his people on the Sabbath.

To give point and force to this, I will relate an instance which illustrates the destructive folly of zealous hobby riding. A certain Congregational Church was ministered to by a young man who had not quite completed his theological studies. He was engaged to supply it one year. Shortly after his year commenced, he preached a Thanksgiving sermon, at a union service, his theme being Capital and Labor. It was well received, pronounced by many an able effort. Not long after he delivered another discourse upon the same subject, in his own pulpit. A member of his church, an intelligent and honorable man, remarked that the second sermon was far below the first in point of ability. It was then supposed, by the Church

and society, that the young preacher would give the subject a pleasant and respectful rest during the remainder of the year, at least; But, no! He said that the people of that village needed to be further enlightened upon that subject. And so he kept discoursing upon his pet theme, and the congregation were obliged to listen to his hobby till a good many of them became wearied and disgusted. Several men of wealth finally quit attending that church. One of them had given \$200 per year towards the support of the pastor; but he refused to give anything to the young man's support after seeing him so constantly and offensively astride of that hobby. Other men of means and influence followed his example. The young man was kindly advised to get off from his hobby; but the advice was not heeded. He wished to remain another year, but his congregation had dwindled down very much, and not more than \$200 could be secured for his support. "Let not your good be evil spoken of." C. H. WETHERBE.

"Applied Christianity."

I have read out here on the confines of civilization Dr. Sherwood's article on our great cities and the dangers arising from their enormous growth, with intense interest. The picture he presents is doleful in the extreme, and I have no doubt correct in every particular. But the remedy hinted at, while good in certain circumstances, is not sufficient to meet the case with its present difficulties. Chemicals sufficient to purify a given quantity of water would be powerless in presence of a constantly flowing stream of impurity. And the fathers of a plague-stricken city would be foolish in exhausting her treasury in disinfecting the streets and alleys and houses, and martyring her physicians, while each train brought its car-load of victims with like or worse diseases. Wisdom would dictate to close the gates and say to the unfortunates, "you cannot enter."

The Church is paralyzed in the presence of this "Fermenting vat that lies

hid and simmering" and constantly augmented with a "putrid mass" of from two to eight hundred thousand additional victims annually. And yet, we talk of evangelizing and purifying this mass, and vainly hope for Christianity applied to save our country from the awful overthrow which the Doctors sagely predicts.

The Government has wisely restricted the immigration of the Chinese. They counted nothing in politics; but Catholic Ireland, Socialistic Germany, criminal England and vile Italy, with others too numerous to mention, are permitted to flock to our shores, and not a voice is raised against it, because, forsooth, they can vote, and votes mean office, and office means money and power!

The Chinese are a scab upon any community, but decency can draw her skirts, and leave them to themselves to breed their own pestilence and death among themselves. Not so with the others. The pestiferous mass is flowing into our cities, despising our laws, desecrating our institutions, and vitiating our morals faster than Christianity with all her doctors and appliances can purify. God is Omnipotent, but that does not justify the hope that he will do for man or the Church or the nation what they can and ought to do for themselves.

We grow eloquent in discussing the "Rum Power, the Social Evil, and the relation of the Churches to the Masses," but stop the influx of these foreigners, and in two decades the questions would be solved, the Rum Power controlled and the Gospel made triumphant. Let the Sherwoods, the Crosbys, the Johnsons, the Beechers and Talmages with eloquent tongues and pens turn their batteries upon our statesmen and arouse them to a sense of our danger, and Christianity in our cities would recover from its paralysis.

Let us, indeed, "save America, that America may save the world."

Pilot Grove, Mo. R. H. SHAEFFER.

Webster or Young?

In THE HOMILIC REVIEW (Feb., p. 175), a writer raises the question of pro-

nouncing Bible names of persons and places, and cites a list from Young's Concordance and Webster's Dictionary, showing great discrepancy. "In such cases," he asks, "who is to be followed?" And concludes that it is sufficient for a speaker to "use the pronunciation that comes most natural and has the least appearance of pedantry."

I question the wisdom of such a course. For one, certainly I would not follow Young. For he does not claim to give the pronunciation according to the principles of the English language. He says in his introduction: "The proper syllables are marked and accented according to the principles of Hebrew and Greek, the accent being placed only on the last or on the second last syllable of the word, never on the ante-penultimate." To adopt that as our rule of accentuation, and so far as the pronunciation of Scripture names is concerned Webster and Worcester would be of little use to us. Take a few words as an illustration:

WEBSTER.	YOUNG.
Ama'lek.	Ama'lek.
Is'hmael.	Ishma'el.
Eze'kiel.	Ezeki'el.
Go'lgotha.	Golgotha.
Absalom.	Absalom.
Gallio.	Gallio.
Ephesus.	Ephesus.
Sosthenes.	Sosthenes.
Antioch.	Antioch.
Abraham.	Abraham.
Gethsemane.	Gethsemane.
Stephanus.	Stephanus.

Dr. Young has given us a magnificent *Concordance*, but we will look elsewhere for a *Dictionary* as a standard for pronunciation.

The rule to allow every one to pronounce in a way most natural to him and the least pedantic, would work great mischief; for it allows every one to decide what is natural and pedantic: he becomes a law to himself.

As to what is correct pronunciation. What we want here is not diversity, but uniformity. And in what way can we so readily secure this as by constant reference to and study of our great dictionaries, embodying as they do the best results of the study, learning and usage

whole English-speaking world?
ter, O. I. C. TRUSDALE.

Reminiscence and a Lesson.

Will the writer forget a scene he witnessed in the church to which he then ministered in a New England town. A revival of searching and glorious power was in progress. "Sins in Zion" were trembling. Many were under deep conviction of sin. Many were rejoicing in a new hope. The old church, long dead, aken and rocked as by an earthquake.

The Word of God seemed like a hammer, and a hammer" to break in rocky hearts and consume old hopes and "refuges of lies." The church had gathered together, in response to an invitation of the pastor's, to meet together in reference to long standing quarrels and alienations among members, to see if these "stumbling-blocks" could not be removed, that the manifest work "might have free course and be glorified."

The pastor made a faithful, searching, and address, befitting such an occasion, urging the duty of mutual, frank confession and forgiveness. One after another rose and made a "clean breast" of heart-broken prayers were offered. A tender and solemn spirit pervaded the audience. It was literally a scene of weeping."

The climax was not reached till the old Deacon ———, whom every one loved and honored for his holy consistent life, rose to his feet, and his words trembling with emotion, and

the tears running down his face said, in substance as follows:

"These confessions of the brethren are all proper. But I do not know that I have an enemy in the world. I am sure that I bear no grudge or ill feeling toward any one. If I did, as I have a soul to save, I would not dare to let the sun go down on my wrath. I too have a confession to make, but it is in another direction. *I feel that I ought to go to every sinner in this congregation and get down on my knees and ask his forgiveness!* because I have cared so little for his soul, have not set a worthier example before him, and have not been more earnest and persistent in my efforts to pluck him as a brand from the burning. And I feel that I ought to-day to ask forgiveness for this my great and daily sin, not only of all these sinners who are going down to hell in my sight, but also to ask forgiveness of God, and of you, my brethren."

The effect of these burdened, thrilling words passes the power of description. Pastor and people bowed their heads and wept together. It was some time before the silence was broken.

Never before had I heard such a confession. It seemed like a lightning flash from the judgment day! It cast into the shade the petty feuds and jealousies which the brethren had magnified into mountains of offense, and brought to our view, face to face, a great, common and heinous sin, which every one of us was guilty of, and was called upon by God's Spirit and providence then and there to repent of and put away.

Brooklyn, N. Y. AN EX-PASTOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

begin in this issue the publication of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g. "Salamander."—Eds.

Christian Culture.

ABIDING IN CHRIST.

Abide in me.—John xv: 4.

These three words, as emphasized con- siderably, give three precious phases of

our relationship to Christ. Take them in their reverse order.

1. "Abide in me." The relationship is *personal*. The soul does not rest upon Christ's truth as an abstract system (the error of many Protestants), nor upon Christ's Church (the error of Roman Catholics), but upon Christ Himself.

2. "Abide in me." The relationship

is most intimate. The soul is not merely *with* Christ (in fellowship), nor depending upon Christ (as an object of faith), nor looking unto Christ (as a helper), but is in Him. Note also the reverse figure, Gal. ii: 20: "I live, yet not I, but Christ liveth in me."

3. "Abide in me." The relationship is an unintermittent one. To abide is more than *to come to*, however frequently.

To *abide* in Christ involves

(a) An *abiding faith*. How false the idea that salvation is merely future admission to heaven, and faith only a single act of acceptance performed at some one time in the present life, say the time of conversion! Forgiveness of sin is not postponed to the judgment day, nor is it a grant at conversion for all the sins we may afterward commit; but the "blood of Christ" cleanseth us (literally, *is cleansing*) from all sin (1 John i: 7), i. e., at the time of the commission, or when we look to Him for it. Christ's "*is cleansing*" should be met by man's "*is believing*."

(b) An *abiding love*. Christ's love is not simply the *occasion* of salvation; it is the *essential joy* of salvation. "Thy loving kindness is better than life" (Psalm cxiii: 3); and to know that we love Him is the deepest joy the soul can experience.

(c) An *abiding devotion*. 1 John ii: 6. "He that saith he abideth in Him ought himself also so to walk, even as He walked."

THE NAME OF GOD.

Hallowed be thy name!—Matt: vi: 9.

We know not God's literal name. The words we use to designate Him, are *descriptions* of impressions the thought of God makes upon our minds.

God—Hindoo Khoda—King.

Theos—a mythologic as well as Biblical term for an object of worship.

Elohim—the Almighty.

Adonai—the Lord.

Jehovah—the Existing One.

Ex. xx: 24. "An altar thou shalt make unto me . . . in all places where I *record my name* I will come unto thee, and I will bless thee." God literally

recorded His name in no place; but *manifested His presence* through some apparition, blessing or judgment. Therefore His name is any thing, sound, sight or event that serves to suggest Him to us.

I. His name is written on *outward nature*. We should revere God in His works. David, in cxlviii Psalm. Jesus used the liturgy of nature to excite reverent thoughts—the grass, the lily, the sparrow, the vine, the fountain, the sky, etc. Max Müller, "The eye of man catches the eye of God beaming out from the midst of all His works." Sir David Brewster, examining animalculæ, "Great God! how manifold are Thy works!"

II. His name is written on *human nature*. Intellect, conscience, spirit. Paul calls the body a temple of God. Dr. Von Ranke's daily prayer, "Who is the power that creates life in me? Who gives knowledge and understanding? Who preserveth the soul that it may not fail? Thou, the Almighty One and Triune God, Thou hast called me out of nothing, I am prostrate before the steps of Thy throne!"

III. His name is written on *historic events*. Distinction between secular and sacred history not well distinguished.

IV. His name is written in *providences throughout my own life*; each event stamped as was each brick in Nebuchadnezzar's palace, with the name of the king.

V. His name is written on the *Bible*. Unbelief or disregard of God's covenant of promise is profanity, "Profane person like Esau."

VI. *Christ the great word*, i. e., expression of God.

J. M. L.

Revival Service.

PERDITION IMMINENT.

An evident token of Perdition.—Phil. i: 28.

A "token" is any sign, symptom, prophecy, e. g. Birds flying south—hectic flush, etc.

So in the moral and spiritual world. There are habits of mind, traits of character, moral phenomena, which herald and point direct to "perdition." Listen while we point out some of them.

1. *A state of Unbelief.*—John iii: 18. Condemned and yet unconcerned.
2. *Vicious Habits.* Intemperance, licentiousness, lying, dishonesty. "Can the Ethiopian change his skin, or the leopard his spots?" etc.
3. Self assured—trusting in morality—has no conscious need of the righteousness of Christ.
4. *Gray hairs without Piety.*
5. Crying, "*Peace, peace.*" "Time enough yet." "To-morrow will be as this day and more convenient."
6. *Complacent enjoyment of the world.* The Rich Fool.—Luke xii: 16-21.
7. *Insensibility increasing with age.* Looks like judicial hardening.
8. *Habitual neglect of the means of Grace.*
9. *Restiveness under the faithful preaching of the Word.* Desire "smooth things." Vide Matt. viii: 20.
10. *Enticing others to sin.* (Rom. 1: 32).
11. *Repeated calls resisted.* The Holy Spirit quenched. Barren fig-tree. The discipline of trial and affliction abortive. "Let him alone." "Why should he be stricken any more?"

APPLICATION.

Recapitulate the several "tokens of Perdition."

One symptom alarming: All combined make the case well-nigh hopeless. Still there is hope. The awful doom is suspended, therefore we preach, Awake! Awake! Eph. v: 14; Heb. vi: 18.

FOLLEN.*

GOD'S PROMISE AS A REFINING FIRE.
The word of the Lord tried him.—Ps. cv: 19.

The choicest truth of Scripture must be sought below the surface. This text is rich in the golden ore of spiritual truth.

"Tried" is in the Hebrew "smelted," and "word of the Lord" refers to the promise of greatness given to Joseph when a lad. This vision *smelted* his soul.

How? It resulted in:

I. A PURIFIED FAITH.

Before imprisonment, Joseph worked and God helped; the prison shut him in to God alone. Faith is this reaching Godward, and the Godward side of a man determines character. So

II. A STRENGTHENED CHARACTER.

The youth who entered came out a tried man. More strength is increased power, and power is valuable. Therefore

III. AN ENHANCED VALUE.

He became worth more—to himself, to Pharaoh, to God.

Joseph received the God-sent vision, and, in spite of sneers at home and a prison abroad, clung to its fulfilment.

The promises of God incarnate come to you in definite language. He offers you pardon, help, a growing likeness to Himself. Have you accepted? Are you holding fast?

Your soul is in the furnace of the promises. Shall it come forth metal or slag?

DIOCLETIAN.*

Funeral Service.

WEIGHED AND FOUND WANTING.

Tekel; Thou art weighed in the balances, and art found wanting.—Dan. v: 27.

INTRODUCTION: Belshazzar's feast. The incidents of Daniel, fifth chapter.

I. BELSHAZZAR WEIGHED.

1. *By his Conscience.*

His "thoughts troubled him," etc., 6th verse.

2. *By his Fellow man.*

Confronted by Daniel, verses 13-23.

3. *By God.*

Leading thought, vs. 24-28.

II. BELSHAZZAR FOUND WANTING.

1. *Because he humbled not his heart.*

He was not ignorant of Nebuchadnezzar's downfall because of pride, verses 18-22.

2. *Because he lifted up himself against God.*

Desecrated the vessels from God's house, verses 2, 3.

3. *Because of idolatry.*

"Praised the gods of gold," etc., verse

4. Idolatry of the worst kind.

CONCLUSION: The first and last sins of Belshazzar may be considered the same—God he had "not glorified," verse 23.

APPEAL: Glorify God.

SALAMANDER.*

AWARDING PRAISE.

I praised the dead which are already dead,

more than the living which are yet alive.—
Eccles. iv: 2.

**I. IT IS WRONG TO PRAISE THE LIVING
INDISCRIMINATELY.**

(1.) Because all ante-mortem judgments of the living are liable to be erroneous, certainly imperfect. Death gives the last finishing touch to the canvas. By it the picture which man's life has painted on earth is finished. We cannot properly estimate the quality of a picture until it is completed. So all estimates of the living are imperfect, and may be unjust, until death ends the life.

(2.) Again, praise of the living tends to an undue exaltation of the subject, and leads to sycophancy, flattery and pride.

**II. IT IS WRONG TO PRAISE THE DEAD
WHO DO NOT DIE IN THE LORD.**

This is one of the greatest evils of the modern pulpit, i. e. praising the lives of men who have died without hope and without God in the world.

(1.) Its influence on the young is corrupting and leads to false views of the value of a righteous life.

(2.) It encourages men to say in the language of the rich fool, "Take thine ease, eat drink and be merry."

**III. BUT IT IS RIGHT AND PROPER TO
PRAISE THE DEAD WHO DIE IN THE LORD.**

(1.) We can generally form a just estimate of the character of the dead. All malice and all obsequious flattery is then hushed, and a man's life stands forth for impartial judgment.

(2.) The life of the righteous, at death, furnishes an impressive example for the living, and praise of it presses home to the auditor that the Christian's "end is better than his beginning."

(3.) It strengthens desire in the hearts of others "that their last end may be like his."

(4.) Their state is pronounced worthy of praise by a voice from heaven. Rev. xiv: 13.

Why should they not be praised on earth as they are in heaven?

DE SANCTO CLARA.*

Communion Service.

SACRAMENTAL MEDITATION.

Blessed are they which are called unto the marriage supper of the Lamb.—Rev. xix: 9.

The Lord's Supper has always been regarded by the Church as symbolic of the Supper in Heaven. A proper spirit for its observance involves,

I. The belief that we are *called to it*. He has said, "I will betroth thee unto me for ever" (Hosea ii: 19). Do we believe it? The joy of the bride is in the faith that she is wedded.

II. The consciousness of having *accepted Him*. Wedding festivities are a mockery where the faith is not mutual. Do we accept Christ for "better or worse?" For worse: His cause is still in humiliation and need. For better: the dowry of His grace, "all things are yours."

III. The *beginning of life-long intimacy* in communion with Him; the confidant of all our thoughts and purposes.

IV. A *present joy*. The wedding day focuses on itself by anticipation the delights of the coming years of united life. Lay aside cares, for the Bridegroom's providence watches over you; lay aside bemoaning thoughts about sins, for His grace justifies you; lay aside fears of death, for He stands at the Heavenly Feast to welcome you. "Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready."

LIVING ISSUES FOR PULPIT TREATMENT.

"What can Laws do without Morals?"—FRANKLIN.

"It is wonderful how few evils are remediless; if you fairly face them and honestly try to remove them."
—THE COUNTRY PARSON.

The Great Temperance Tidal Wave.
Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. xiv: 34.

THAT we are in the midst of a grand Temperance Revival must be obvious to every intelligent observer of the times. As Dr. Cuyler has said, This generation

t seen so great a temperance
ing as is now in progress.

evidence of this assertion is seen
ry hand ; in every State and Ter-
of the Union ; among all classes
ofessions. It is to be found in
ss, the pulpit, the politics of the
, in our legislative halls, State
tional, and in every department

Never before has there been so
gh and startling and scientific
tation of facts and statistics,
g the infinite evils and horrors
mperance, as has been made dur-
e last few years. Never before
diabolical nature and power and
ing attitude of the liquor traffic
nveiled to the public gaze in all
hideous light as at the present
Never before has the temperance
ent of the country been so rooted
hteous and fundamental prin-
whose natural development will
ve root or branch of the accursed
Never before has there been such
among the friends of temperance
one great issue—"THE SALOON
io ;" never such advanced posi-
aken by temperance advocates—
adical, sweeping principles advo-
and measures adopted. Moral
n, high license, local option,
eir temporary use in the minds of
but the goal at which nearly every
rance advocate steadily and per-
ly aims is Prohibition of the
acture and sale as a beverage of
oxicants. Logically and morally
s no stopping short of this end.
he only *consistent* position. The
of public sentiment is in that
ion ; and that public sentiment
to put on the volume and force
"tidal wave" of moral and eco-
and political revolution—every
ising higher and widening its
, and no power of saloon or cor-
politics or rum oligarchy can
before it. Womanhood and Man-
Religion and Humanity, Home
abor, Patriotism and Christianity,
ress and the Platform are enlisted
s fight in dead earnest, and it is
at that no quarter will be given to

the enemy. Hotter and hotter will the
battle rage till the rum power is put
down, and long-enslaved and cursed
humanity shall be emancipated.

Legislative action, during the last few
years, indicates the high-water line
which this great Temperance Revival
has reached. The following succinct
statement of the Temperance Laws
which have been passed since 1884 is
most suggestive.

In 1886 Congress passed, and the
President signed, a bill providing for
Scientific Temperance Instruction in
the Public Schools of the District of
Columbia and the Territories, in the
Military and Naval Academies, and in
other schools under Federal control.
This was the first Temperance law
ever adopted by the National Govern-
ment. It passed the House by a
unanimous vote, and President Cleve-
land promptly signed the bill.

In 1885, Alabama adopted the Scien-
tific Temperance Instruction law ; and
in 1886 enacted special Prohibitory
laws for Bullock and other counties and
localities. A Prohibitory Constitutional
Amendment is now pending in the
legislature, having passed the Senate.

In 1886, Connecticut adopted the
Scientific Temperance Instruction Law.

In 1885, Dakota submitted to the
people and adopted a Constitutional
Prohibition law.

In 1886, Florida, after submitting it
to the people, voted a Local Option Ar-
ticle into the New Constitution, which
was adopted.

In 1885, Georgia passed a County
Local Option law. Under this law,
Atlanta, the State capital, and four
fifths of the counties, adopted the "No-
License" policy.

In 1886, Iowa passed the Clark Law,
enacted for enforcing the Prohibitory
Statutes. The same year, adopted the
Scientific Temperance Educational law.

In 1885, Kentucky passed special acts
for submitting Prohibition in localities.

In 1885, Kansas adopted the Scien-
tific Temperance Instruction law, and
her former Prohibition Statutes were
strengthened.

In 1885, Maine adopted the Scientific Temperance Instruction law, and strengthened the Prohibition law.

In 1885, Maryland adopted the Scientific Temperance Instruction law.

In 1885, Massachusetts adopted the same law. And in 1886 passed a law for establishing State Police in Boston for the enforcement of the license provisions.

In 1887, Michigan submitted a Constitutional Prohibitory Amendment to popular vote by an overwhelming majority of both houses. Gen. Clinton B. Fisk says: "I was in Michigan when the Senate voted (22 to 10) to submit. The old Peninsula State fairly rocked with joy."

In 1886, Mississippi passed a County Local Option law, under which Jackson, the State capital, and many counties voted for Prohibition.

In 1885, Nebraska adopted the Scientific Temperance Instruction law, and in 1887 a proposition for Constitutional Prohibition is pending with a fair chance of passing.

In 1885, Nevada adopted in part the law for Scientific Temperance Instruction; also passed an anti-treating law.

In 1885, Ohio passed a law granting partial Local Option, and also a law in favor of Sunday closing.

In 1885 Oregon passed the Scientific Temperance Instruction law; and in 1886 a Constitutional Prohibitory Amendment passed the legislature the second time, only six votes against it.

In 1885, Pennsylvania adopted the Scientific Temperance Instruction law, and in 1887 a proposition for Constitutional Prohibition passed both branches of the legislature.

In 1886, Rhode Island submitted to the people a Constitutional Prohibition Amendment, which was carried; Prohibition Statutes for its enforcement were also passed by almost a unanimous vote.

In 1886, South Carolina passed a bill submitting Prohibition to the voters of Anderson and Laurens counties; also several special Prohibitory enactments for localities.

In 1885, Tennessee passed a Constitutional Prohibition Amendment, for the first time; and in 1887 the resolution passed the Senate the second time by a vote of 31 to 2, and will undoubtedly pass the House again and go to the people.

In 1886, Vermont amended the Scientific Temperance Instruction law of 1882.

In 1886, Virginia passed a County Local Option law.

In 1887, West Virginia, a Constitutional Prohibitory resolution passed the House by 55 to 10.

In 1885, Wisconsin adopted the Scientific Temperance Instruction law.

In 1886, Washington Territory passed the same law, and also a General Local Option law.

In 1887, in Texas, a Constitutional Prohibitory Amendment resolution was reported favorably, and will probably pass.

In 1885, Missouri adopted the Scientific Temperance Instruction law; and in 1887 a proposition for a Constitutional Prohibition law is pending, with a fair chance of success.

Surely, in view of such wide-spread interest everywhere felt and shown, such earnest discussion now going on East and West, North and South, and such marked advance in legislation, and towards unity of sentiment and action as it relates to fundamental principles and the supreme end, all friends of temperance ought to thank God and take courage. There is a moral upheaval taking place such as society has seldom felt in the history of reforms.

Two things are requisite to complete the work.

The pulpit should so thunder with argument and denunciation as to make the land to tremble and the hearts of rum and saloon advocates to quail with fear. Before the trumpet blast of the seventy thousand pulpits in our land the walls of this Jericho would speedily fall.

The people should rise in their majesty and take hold of this work, never ceasing till the question is settled, and

settled righteously, whether the reign of the Saloon, with its attendant horrors and depravities, shall be the outcome of the civilization of the nineteenth century; or whether our homes, our altars, our manhood—all that is dear to us as citizens and as Christians—shall be preserved to us.

Polygamy: Action of Congress.

First pure, then peaceable.—James iii: 17.

THE “Edmunds Law,” as it is called, which passed March 22, 1882, though somewhat tardy and defective in its operation, has accomplished good results in Utah, in arresting polygamous marriages, in bringing to punishment several of the leaders of the Mormon Church, and in striking a heavy blow at the whole Mormon system of iniquity. A few years’ trial of this law demonstrates the necessity of additional and more stringent and radical legislation in order to wipe out this horrid blot from our American civilization.

Accordingly, in the present session of Congress, a bill is pending to further amend the Revised Statutes of the United States by enactments which seem to cover the whole ground, and the practical effect of which, if honestly executed, must speedily extirpate, root and branch, the practice of polygamy, and strip the Mormon Church of its power to do evil.

The Senate has passed this proposed law. It went to the House, where it was ably discussed, and an amendment to the Senate bill adopted. A Conference Committee was appointed, which had not reported at this writing. But the tone of the discussion in both branches insures its adoption, and there is no doubt that the President will sign the bill.

Among the many important enactments of the pending bill we specify the following:

The wife, in any prosecution for bigamy, polygamy, or unlawful cohabitation, shall be a competent witness against her husband, and may be compelled to testify.

A marriage certificate shall be issued in every ceremony of marriage, and shall be at once recorded; and this certificate, on the record of it, shall be *prima facie* evidence of marriage in all the country, so that “private” marriages can no longer take place legally.

It shall not be lawful for any female to vote at any election hereafter held in Utah for any purpose whatever.

All laws enacted by the Territorial Legislature which give to illegitimate children the right to inherit property left by the father of such children, are annulled.

The acts incorporating “The Church of Jesus Christ of Latter-Day Saints,” etc., are annulled, so far as they may preclude the appointment by the United States of trustees of said corporation, who shall have all the powers of trustees, etc. The President of the United States, with the consent of the Senate, shall appoint fourteen trustees, who shall have and exercise all the powers of trustees, and who shall annually or oftener make a full report to the Secretary of the Interior, which report shall embrace all the property, business affairs, and operations of the said corporation, and the Assembly of Utah shall not have power to change the laws of said corporation without the approval of Congress.

These, and many other stringent enactments of this Revised Statute, would seem to meet fully the necessities of the case. So that if the law is adopted and goes into effect, we may reasonably hope, at no distant day, to witness the disintegration and actual overthrow of this monstrous system of social evil and religious delusion.

The Pulpit can essentially aid in securing the final passage of the bill at the present session of Congress by

1. Writing at once to their representative in the House, urging him to favor the bill now pending.
2. Circulating petitions among their people to the same effect, and hurrying them on to Washington.
3. Prayer, earnest, united, and importunate, to God, that He will influ-

ence Congress aright in this matter, should not be omitted.

4. Every legitimate means should be vigorously adopted by the ministry and the Church, not only favoring the adoption of such a law, but that shall demand, if passed, a prompt and vigorous enforcement of it.

The Pulpit, and the Church at large,

rendered essential aid in securing previous legislation in this direction, and their moral support has been an important factor in securing good results from it. United, vigorous action at the present time will tell grandly on the present movement to make an end of this infamy.

EDITORIAL NOTES.

Is High License a Solution of the Saloon Problem?

Just now the advocates of High License, in parts of the country, are pushing their favorite method with great energy. We hesitate to oppose them; we hesitate to oppose any one whose face is set against the liquor evil, however much mistaken we may think him to be in his plan of attack. We oppose High License only because we are most thoroughly convinced that it will prove a hurtful, disastrous mistake. It is not a harmless experiment—a step that may be taken and easily retraced.

We believe that High License, as all license, is a legal recognition of the right of a saloon to exist, and that it extends to the saloon a protection which it does not have under what is known as the Common law; for under the Common law the citizens of a neighborhood could proceed against even a so-called orderly saloon as a nuisance. When a saloon is protected by a license permit it can defy the almost unanimous will of the surrounding residents. Near Dr. Cuyler's Church, in Brooklyn, may be seen one of hundreds of illustrations of this. A saloon was established nearly under the shadow of this church—and this against the wish of ninety-five per cent. of the people residing in the neighborhood. Were there no license law these citizens could have shut up the saloon, the same as they could a bone-dust factory, or as they could abolish any other nuisance. We need no license law to protect us against a nuisance. Such laws take away our rights under the Common law and protect the nuisance. We have a right to demand absolute Prohibition, or the

restoration of the Common-law rights to the citizens. This certainly is not fanatical or unreasonable.

We believe it the worst kind of policy to entrench the saloon, as High License invariably does, behind the cupidity of the tax-payer.

We believe that no other thing is so educative to the masses as is law. With them, that which the law permits is right because the law permits it, and that which the law forbids is wrong because the law forbids it. This supreme educative power should be against the saloon, not for it. It is bad strategy, and something far worse, to permit the law to educate in favor of the saloon.

Nor is it true, as is so often claimed, that, where tried, High License has lessened the evils of the saloon. Were this so we would be silent. But look at the facts. In Chicago the first effect of High License was to cut down slightly the number of the saloons; but this reduction was secured in part by two and sometimes three adjoining saloons being thrown into one by the cutting of doors through the partition walls and the formation of a nominal partnership, one license serving for all. The three saloons, under High License, counted only one, but they sold as much liquor as when, under low license, they counted three. Where was the gain? Then, some hundreds of small grog-shops, which sold only a keg or two of beer a day, had to close, and in block after block where there had been a half dozen of these small places, capable of little harm, there were opened in their stead two or three great gorgeous hell holes, with music

and concert girls, and costly, vile pictures on the walls. One of these gorgeous kind of saloons is more enticing to young men, and more demoralizing every way, than a score of the little one-keg grog-shops. By personal investigation and diligent inquiry we have not been able to discover a single instance of High License having closed a gilded saloon palace.

But this is not all, nor the worst. The effect of the experiment in Chicago has been to drive the saloon business into the hands of a huge monopoly of villains—men of big brains and big purses and phenomenally small consciences, far more dangerous men than the keepers of the crowded-out saloons. What is the net result of two years' experience under the boasted High License Law in Chicago? Instead of 3,800 saloons (many of them obscure and small), Chicago had at the close of last year 3,760, every one of which did a business that enabled it to pay a \$500 license fee. Never before was the saloon business pushed with so much brain, and so little heart, and with so destructive effect. Never before were the worst evils of the saloon so terribly manifest, and never before were the liquor sellers' organization so compact and so dominant and corrupting in municipal politics. Look at the following official figures furnished by the Chicago Police Board:

Year.	License Fee.	Total Arrests.	Arrests for Drunkenness and Disorder.
1882-3	\$ 52 per year.	32,800	18,045
1883-4	108 "	37,189	21,416
1884-5	500 "	39,434	23,080
1885-6	500 "	40,998	25,407

Since the adoption of High License the arrests for drunkenness and disorder have increased in far greater ratio than has the population. In Omaha, the \$1,000 High License Law has worked no less disastrously: says the *Omaha Bee*, it has driven the saloon into politics as never before. The liquor men say, "if we pay the money to run the city government we are going to run it." It is natural for a man to follow his pocket-book. The *Omaha Christian Hour* says, the High License Law "has sent the saloon more than ever into politics, and

. . . it has corrupted our police force and lower courts, until it is a mockery to call them courts of justice; they are dens of thieves. Gambling hells are opened at \$25 a month, generally in connection with 'tony' saloons."

This is all natural. By High License we do not reduce the amount of the liquor consumed; we force the keepers of saloons to enlarge and make attractive their places, for the license fee is just the same for a large place as a small place, and to vastly increase the interest the saloon keeper has of keeping "solid" with the police.

But what can be done? Where is there a practical remedy? We believe that the only practical, effective remedy will be found in Constitutional Prohibition, State and National. It may be wise, however, in our large cities to approach this by gradual steps. We should like to see an experiment along lines like these:

1. The abrogation of all license laws.
2. The outlawing of all saloons in each Assembly District beyond one to 500 population.
3. That if in any Assembly District a majority of the voters shall make it manifest that they do not wish a saloon no saloon shall be permitted in that district.
4. That it be understood that a saloon permit shall in no way invalidate the Common law right of a citizen to proceed through the courts against the saloon as a common nuisance.

While a plan of this kind would not satisfy us, we should like to see it tried.

"A Young Pastor." By dividing your time, as you propose, so as to confine you five days out of six in your study and closet, you would make the gravest kind of a mistake; you will learn to preach to the people by being much with the people. Three hours with the sick, the poor, the tempted, will often help you more in the preparation of a sermon than double that time in your study. "Don't neglect your study," is a good maxim, but it is altogether possible to err on that side of duty.

"G. T." No man is so original that he can afford to ignore the results reached by others. It is only the truly original man who knows how to borrow.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

RANKE'S LAST WORK.

At the close of 1886 the seventh volume of Ranke's *History of the World* appeared. It is the work to which the eminent historian devoted his last labors, and a melancholy interest attaches to its contents. After dictating his last words from his death-bed he, overcome with pain, ended his literary labors with the words: "*Inter tormenta scripti.*" This History of the World remains a torso; but it is a lasting monument of the freshness and intellectual vigor of the youthful old man, and is without a parallel in literary history. Ranke was in his eighty-third year when he began the work. He had in manuscript a compend on the same subject, used in former years as a basis of lectures; but as his labors had been devoted chiefly to modern history new researches among the sources were required, and this work is the product of these researches. At an age when men are glad to rest and willingly abandon all toil, he began a task which seems enough for a long life. In 1880, when the author was eighty-five, the first volume was published, and since then a new volume has appeared at the close of each year. When the author entered upon his ninety-first year, Dec. 21, 1885, six volumes had been issued. Until the 12th of May, 1886, when he became too ill for further work, he labored unceasingly on the seventh volume. He died on the 23d of that month. This volume is thus the product of his ninety-first year, and it is not strange that there was much eagerness to learn whether Ranke's great powers remained unimpaired to the last. Like the other volumes, this one is spirited, critical, revealing a mastery of details as well as a remarkable power of grasping events, and giving due prominence to leading facts which have influenced the world's history. In the science of historiography as well as in historic writing, Ranke was great to the last.

In the Preface, Prof. Dove, of Bonn, states that for Ranke life was activity. Immediately after finishing the sixth volume he began the seventh. His usual passion for work was now connected with a spirit of impatience, as if urged on by a presentiment that his labors must soon close; and in spite of physical suffering, he completed, on the basis of new investigations, this volume, embracing four generations, rich in historical development. The volume of 348 pages brings the history down to the close of the eleventh century, and discusses the summit and decline of the imperial power in Germany, and the conflicts between the State and the Church, particularly between Henry IV. and Gregory VII. In view of the ultramontane tendencies of the present, the culmination of hierarchical tendencies under Gregory VII. will be read with peculiar interest, especially the chapter on "Canossa." Peter Damiani called

his friend, the pope, "a holy Satan," probably referring to his eminent talent for worldly affairs. Ranke holds that Gregory revealed neither religious fervor nor profound doctrinal views; but he was absorbed by the supreme authority of the papacy. Henry and Gregory both claimed to rule by divine authority; but dissensions in Germany, gave the pope advantage over the king and made the scenes at Canossa possible. There are, however, two reports of Henry's conduct at Canossa, one by Berthold more favorable to the king, and the other by Lambert, who sided with the princes which opposed the king. Lambert's account of Henry's extreme humiliation at Canossa, has usually been followed by historians; but Ranke finds reasons to question its truthfulness, and regards Henry's conduct at Canossa far more dignified and worthy than is usually supposed. He throws into bold relief the arrogant assumptions of Gregory, who claimed to speak directly in the name of God. Thus he declared the excommunication of the king a sentence of the Holy Spirit, and demanded that the king henceforth regard the Church as his commander, not as his servant. The pope claimed to have absolute temporal as well as spiritual jurisdiction; power to dethrone monarchs, emperors included, as well as to appoint and depose bishops. Not content with the keys of heaven and hell, he arrogated to himself an authority which decided individual as well as national affairs. "The hierarchical conception was his inner life. . . Gregory's declarations, as already stated, contain no deep doctrines, for nearly all he announced had been stated before; but in him they culminate and form a system."

When a man of Ranke's powers devotes a life of unusual length to the critical investigation of historic documents, we attach more than ordinary importance to his religious convictions. The ninety years of his life include the period during which arose the severest attacks ever made on historic Christianity. Ranke's method, the most critical ever introduced into historical research, naturally led him to consider the historic basis of Christianity and the value of the attacks of the Tuebingen School. In the chapter on the Introduction of Christianity, in his History of the World he does not propose to discuss the mysteries of the Christian religion, but the condition of the world when it began its work. In the seventh volume he pronounces Christianity the religion which not only claimed to be universal, but which also had power to meet the religious need of man. Throughout his works there is proof that he had religious convictions as well as profound respect for its influence on individual and national life. In the world's history he pronounces the religious elements the most powerful factors. Before Christ came, God was too remote from human affairs; "in Christ the Highest Divine Being

appears as turned toward man." Of the reception of the Lord he says: "Jesus, the purest, profoundest, most friendly being that ever appeared on earth, found no place for himself in the world during that age." Speaking of the conflicts of Christianity he says: "It would be a mistake to regard the progress of Christianity as depending wholly on arms. It is a power which moves forward of its own accord." At his death, notes were found among his papers which indicate a strong evangelical faith. His views of the relation of the Church and State to each other are summed up in the declaration that the two powers must exist together, but that the prerogatives of each have never been exactly defined, and never can be.

RITSCHL'S THEOLOGY.

Among the various theological tendencies in Germany none excites more discussion than that of which Ritschl, of Goettingen, is the leader. It is neither orthodox nor is it the rationalism of the Protestant Association, but aims to supersede both and is consequently attacked by both. Before me lie two orthodox monthlies which contain articles on this tendency. One in *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* is by Prof. Dr. H. Schmidt of Breslau. He pronounces Ritschl's work on "The Christian Doctrine of Justification and Redemption," the most influential dogmatic book since Schleiermacher. Younger than the German empire, it has nevertheless more numerous disciples who are intent on defending, developing and applying its fundamental principles. Entire theological faculties are composed of representatives of this tendency. Not only has it gained hold of young men, but it has also converted or greatly influenced older professors long productive in theological literature. An influential journal, "Theologische Literaturzeitung," edited by Schuerer and Harnack, occupies essentially this stand-point. The influence of so many prominent theologians or students of theology, is of course great; but there are also other factors which make the tendency attractive. "There can be no doubt that if this tendency becomes the predominant one among the future ministers of the Church, our ecclesiastical life would be seriously changed;" for this reason the author proposes to examine the elements which render this theology so attractive. He affirms that Ritschl's tendency exerts an influence in some respects greater than that of Schleiermacher, "who never saw an equal number of unconditional disciples among German professors." Some find attractions in the very difficulties of Ritschl's works. His terminology differs from what is usual among theologians, and his criticisms of theological works imply that his stand-point is a new one. Schleiermacher aimed to put an end to the conflict between rationalism and supernaturalism by taking a higher position, from which the opposition of these tendencies to each other would seem to be a misunderstanding;

so Ritschl seems to furnish a prospect of gaining a stand-point from which the rationalism both of the Protestant Association and of the present orthodoxy shall become apparent, a stand-point from which it will be evident that both have mixed foreign philosophical elements with Scripture, and that both have misapprehended the Reformation and particularly Luther. Thus both Pfleiderer and Luthardt are to be proved rationalists. There is unusual attraction in the prospect of such an exaltation above the conflicting parties. But there is still another element of attraction. For a long time theology has seemed to be dependent on philosophical speculation and scientific theories, and its processes have been too much influenced by idealism, materialism, and skepticism. Ritschl proposes to free theology from these foreign influences and make it independent. He wants to draw a sharp line between the science of this world and the supernatural. This mundane sphere, with its problems of being and becoming, is to be consigned to empirical science. But this science can never discover the ultimate source and design of all things, or the means for accomplishing that design. "The design of the world and the worth of each individual object in the world, together with the source of the world as learned from its designs, can be determined only by revelation, the subject of which theology treats." Science and theology therefore deal with entirely different worlds. The former moves in the sphere of the empirical, in which causality rules and problems of being are to be determined; theology moves in the world of design, and its problems pertain to values. Theology is consequently to avoid all subjects that belong to metaphysics, such as questions pertaining to the being, essence and connection of supernatural objects, questions solvable only by means used for determining the laws applicable to the external world. Ritschl, like Schleiermacher, seems to limit the revelation of which theology treats wholly to that given in the person of Jesus. The Lord is, indeed, intimately related to the Old Testament; but there is no evidence that Ritschl regards the O. T. any more than he does the writers of the N. T., as giving a revelation. "Revelation is thus confined to this one person, Jesus Christ." Not by means of historical investigation do we learn that a revelation is given in Him, but it is evident from the assent we are obliged to give to the contents of Christ's teaching. Just as in the case of Schleiermacher, the ground of certitude is in experience. Not to feeling however, as in Schleiermacher's theology, but to the will the revelation must authenticate itself. This proof of the genuineness of revelation is found, above all, in the moral ideals which are realized in Christ and also in those who yield themselves to this revelation. On account of the power of the ethical ideal found in Him, one is obliged to recognize Christ. The content of this revelation is

the kingdom of God founded by Christ. Whoever is willing to accept this kingdom, recognizes in it the absolute purpose of God respecting this world. This kingdom consists of the communion of those whose conduct is inspired by the pure motive of Christian love. Ritschl pronounces this love supernatural, being so different from all that is earthly. The purpose of God, as embodied in His kingdom, could be revealed to man only by a human being who became absorbed by this purpose, realized in himself the absolute, universal love for mankind, and recognized the establishment of this kingdom as his mission and actually established the same. The believer attains perfection by giving himself to this kingdom and thus becoming harmonized with the purpose of God. To an individual embodying in himself the love prevailing in this kingdom all short-comings will seem as nothing. In the perfection attained in this kingdom, in that love which is the characteristic mark of the kingdom, we find the basis for the certainty of salvation. The life of the believer must of course be such as becomes a Christian, and he must recognize the relation he sustains to God. God himself is absolute love; and it is the nature of divine love to regard the members of the kingdom, in spite of their sinfulness, as just, and to grant them free access to Himself. The privilege which God gives them is to them the assurance that they are of supreme worth in the world, and that all things shall work together for their good. Nothing, not even death, can rob them of assurance of the divine goodness. Their experience as God's children contains the evidence that God accepts them; it is thus the proof of their redemption. God's love is the ground of justification. "The mediation of Christ is necessary only to deprive the sinner of his mistrust of God." Christ's life and death are evidences to us that for God's children the wages of sin is no longer death. God need not be reconciled to man; but man must learn what God is and how He regards the members of His kingdom.

Prof. Schmidt regards these and other views of Ritschl as far from being satisfactory. If metaphysics is to be wholly rejected, so that we must refrain from all questions pertaining to being, what shall we say respecting the existence of God? Is it enough to affirm that God must exist because man finds his existence so valuable? This theology declares that Christ is God to the Church; but if this means that in Himself, in His person, He is God, the judgment is metaphysical, and this Ritschl pronounces beyond the province of theology. Thus he denies the possibility of determining anything respecting the essence or nature of God and Christ. The most essential problems are therefore left in the dark. A follower of Ritschl, Gottschick, in Giessen, has affirmed that even the appearance of Jesus after His death, permits no inference respecting the *historic fact of His resurrection*. It is evident

that Christian faith cannot dispense with metaphysics; problems of worth or value must be supplemented by those of existence. The believer wants, first of all, to know of a God with whom he can commune and whom he can address as dear children their dear Father. "He cannot live without certainty respecting this God and without an insight into his relation to this world." Nor can he be satisfied with Ritschl's sharp separation of the kingdom of God from this world. Faith can only overcome the contradictions between the natural and the ethical if it can be assured that in some points they come in contact with each other. That the conflict of religion with science and philosophy cannot be settled by ignoring the latter is self-evident.

With all avowed respect for Scripture, Ritschl has introduced interpretations which have a strong rationalistic flavor. In his school not only the resurrection of Christ has been questioned, but God has been so far removed from individual wants and considerations that He seems to be the God of deism. Ritschl's view, that divine blessings came to the believer through the Church, not to him directly from God, cannot satisfy the heart. Divisions have already begun in the school; and there is no doubt that, just as in Schleiermacher's school, there were tendencies toward orthodoxy and toward rationalism, so it will be in that of Ritschl. Bender, of Bonn, has gone to the extreme left and has landed in agnosticism. Other members of the school have become more positive. This is true of Kaftan, Dorner's successor in Berlin. He lays an emphasis on Christ's resurrection which implies that it was a historic fact. Still more emphatic is the declaration of Haering, of Zurich, respecting that resurrection.

The author of the article thinks that the merit of Ritschl consists in the fact that he has given the impulse to separate from theology all that has no significance for faith and to avoid all useless controversy with other departments of thought. Even among orthodox theologians there is now a tendency to be more guarded on points which cannot be determined without aids foreign to theology. But an absolute separation between theology and worldly learning is not possible. Whoever thinks wants to harmonize his faith with his whole stock of knowledge, without regarding that faith as dependent on philosophy or historiography.

So far our author. I regard his criticism just. The fact that this theology has spread so rapidly is no evidence that its principles will bear the test of ages and will prove enduring. Theology should be freed from the undue influence of other subjects; but that does not imply a complete separation. There is much in Ritschl which reminds one of Kant's distrust of metaphysics, and also of his efforts to reduce religion to morality. Like Herbart and Lotze, Ritschl emphasizes values as ruling in ethics, and he also makes them the ruling factors in theology. Instead of the deep Scriptural view of sin, he rather regards it as a falling behind the divine purpose, mere shortcoming. The anguish caused by sin in the cases of Paul and Luther are viewed as individual instances, not as norms of general experience. That Christ's death thus loses the significance attached to it by the orthodox is evident. But this theology must be viewed as still in a state of fermentation; not as fixed, but as in a process of becoming. Much will, no doubt, be changed in the development of its principles and through the attacks of opponents; what the outcome of the whole will be it is impossible to determine at present. Its rapid spread is perhaps as significant of the unsettled state of theological thought in Germany as of the merits of the principles of the school.

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—ON THE USE OF THE MANUSCRIPT IN THE PULPIT.

By WM. M. TAYLOR, D.D., LL.D., NEW YORK.

DIFFERENT methods of preaching have been practiced in the Christian Church, and each has been illustrated by men who have become famous for pulpit power.

The first is that which is commonly called the Extemporaneous, although it does not answer exactly to that designation, for the utterances of those who follow it efficiently are not unpremeditated, but the result of earnest and often prolonged study. The subject is brooded over until it becomes germinant. Then a mode of treatment is sketched out, a definite line of argument or order of thought is fixed upon; pertinent illustrations suggest themselves and are noted for use at appropriate points, and so step by step the path is "blazed" on and up to the conclusion, which as the most telling part of the discourse generally receives the greatest amount of attention. Then the preacher goes to the pulpit and leaves himself to the suggestion of the moment, quickened and focussed by the concentrating influence of the place, and by the grace of the Holy Spirit, for the language which he shall employ. This was the method followed by the great preachers of the Reformation epoch, and by some of the most eminent of modern pulpit orators. Luther, Latimer, and Knox among the former; Robert Hall, Robertson, of Brighton, Spurgeon, and McLaren among the latter, are specimens of its excellence and power. In the case of Robert Hall, however, the preparation often extended to the fixing of the very words upon the memory; while in that of Robertson the writing out of his discourses after they had been delivered, and in that of Spurgeon the weekly publication of his sermons, and the consequent necessity for the revision and correction of the stenographer's reports, furnished much of the discipline that would have been given by writing beforehand, with this drawback, that the faults, if there were any, were not

discovered until after they had been committed; though, of course, the caution given by their discovery would be amply available for the future.

The second method is that which is known as the Memoriter, and consists in the careful preparation of a written discourse, the thorough committing of it to memory and the recitation of it by the preacher in the face of the congregation. This was the plan adopted by some of the great French preachers—notably by Bourdaloue, of whose toilsome work in the memorizing of his sermons Bungener has given such a vivid portraiture in his most interesting homiletic story entitled “The Preacher and the King.” It seems to have been adopted also by Bishop Leighton, and it was commonly practiced until within a generation or two by the ministers of the Dissenting churches in England and Scotland. It would appear that Whitefield also followed it, for one who knew him well has said, that a sermon never came to its fullest power with him until he had repeated it more than twenty times and had it thoroughly and verbally at his command.

The third method is preaching from, or, as I rather prefer to put it—for there is a difference, though it may be hard to define it in words—preaching *through* a manuscript. The sermon is thought out with care, planned with deliberation, and written with precision, and the preacher, after having made himself thoroughly familiar with his manuscript, takes it with him into the pulpit, where, fortified and supported by its presence, he gives through its assistance his message to his fellow men. This was the method adopted by most of the preachers of the Church of England in former times, and by some of the foremost men both in Scotland and New England, and though despite its more general adoption in recent days, it never became what might be called popular with the hearers, and in Scotland was vehemently objected to, yet in the hands of such men as Jonathan Edwards, Thomas Chalmers and Robert S. Candlish, it was proved to be no hindrance to the mightiest pulpit efficiency.

Now in putting in a plea for the third of these methods let it not be supposed that I undervalue the other two, or that I think it the best for everybody, because I have myself adopted it. I do not by any means affirm that the use of the manuscript is absolutely the best of the three methods, far less, that it should be followed by every preacher. My own belief is that effectiveness in the pulpit is largely independent of all methods. It is in the man, and every real man will either choose or make his own method. He will soon find out what he, personally, can do best, and he will keep himself to that, laboring most earnestly to make himself as efficient in it as possible. But he will never think of setting himself up as a rule or an example to others, and if others persist in taking him for a model the result in their case will most likely be an exaggeration of his faults, unrelieved by any of

his excellences. For my own part, I have at one time or other tried, more or less, all the three methods, and have ultimately, now for a score of years, settled on that which, on the whole, I judge to be the best for *me*; but this article is neither an attack on the methods of others, nor a vindication of my own. All that I shall do will be to indicate a few of the advantages connected with the use of the manuscript and to give some hints as to how it may be most effectively employed. But "let every man be fully persuaded in his own mind"; let each preacher follow his own method, if it be indeed, his own, and let him take for his comfort the truth which the whole history of the pulpit at once illustrates and confirms—that pulpit efficiency is not a mere matter of method. There have been great preachers in all methods, for the efficiency is in the man. It is one of the forms of the efflorescence of character, and when we keep that in mind we shall come to see that in preaching, as in living, character is the main thing, and will always force itself to the front.

Having thus, as I trust, made sure that I shall not be misunderstood or be held as advocating as binding upon all, that which I mean only to vindicate as having as good a right to be used by those who find it for them to be the most effective, as either of the other two methods has to be employed by those who find it most conducive to their usefulness. "Let not him that useth the manuscript despise him that useth it not; and let not him that useth it not judge him that useth it; for God hath received him." That is my creed on the subject, and here too is the determining element—"whether the manuscript is used or not, do all to the glory of God." A discussion carried on in this spirit and with this determination can do harm to none, and may be helpful to not a few.

Now, first, as to the advantages connected with the use of the manuscript, I name the fact, that it ensures that there shall be a manuscript to use. This, of course, is secured just as thoroughly in the memoriter method, but few now, I believe, practice that, and therefore it may fairly enough be set down here as one of the benefits connected with the system of which we are to speak. "Writing," says Bacon, "maketh an exact man," and nothing else will produce that effect, either so easily or so effectually. But it is necessary that a preacher should be exact in his statements, and therefore they ought to be written. The pen is a marvellous crystallizer of thought. What before was nebulous and vague takes definite shape when you begin to write. The effort of composition checks diffuseness, and the sight of what one has written contributes to consecutiveness, so that every sentence comes to be a distinct step forward, while at the same time the sermon acquires a distinct unity altogether different from the abrupt, jerky, disconnectedness which so often makes a discourse resemble a heap of stones promiscuously thrown together, rather than a thoroughly

planned and well-built house. Besides these things the written preparation of a sermon enables the preacher to give to each section of it its proper proportion, and saves him from running into inordinate length. Moreover, it is a guarantee that at least, some amount of thought and study, has been given to its production, and that is a matter of so much importance that I have known congregations on both sides of the Atlantic whose members were always relieved when they saw the preacher lay a manuscript before him on the open Bible. It is true, indeed, that there is such a thing as extempore writing, as well as extempore speaking. But from the very nature of the case the degree of extemporaneousness is greater in the latter than in the former, and then in the case of the writing, that which has, it may be, been too hastily dashed off on the paper over night is always subject to the calmer revision and correction of the morning, so that all crudities may be ripened, and all questionable things removed before the actual delivery. Here is a grand safeguard against rashness of speech. In the heat of unpremeditated, or rather let me say unwritten, speech, one is apt to say some things that he has not thoroughly weighed, and so to commit himself to views which, on maturer thought, he cannot maintain. But if the discourse had been written that danger would have been avoided, for then there would have been time to discover the error, and the opinions would either have been kept back altogether or would have been properly guarded and balanced. This advantage of the manuscript is so apparent that even those who are the warmest advocates of the method of free speech betake themselves to it on important occasions. Thus Mr. Blaine, who recently spoke so strongly to the Boston Congregationalists against the reading of sermons, delivered his eulogy on Mr. Garfield from a carefully prepared manuscript; and Dr. Storrs, who is peerless as an extempore preacher, and rarely has even a note before him, read his great discourse on missions at the seventy-fifth anniversary of the American Board, and his magnificent oration at the opening of the Brooklyn Bridge. Whenever, therefore, accuracy of statement is demanded (and where is it more needed than in a sermon?) a written discourse, even in the opinion of those who are themselves among the best extemporizers, is to be preferred.

Not to be forgotten, either, is the fact that the use of a manuscript in preaching is a great relief from nervousness. And here I do not refer merely to nervousness in the pulpit. There is a feeling of excitement there, which it is not always desirable to get rid of, and which, as I know from experience, even a manuscript will not remove. I refer rather to the nervousness which is connected with the anticipation of preaching, and also with the afterthought consequent upon preaching. Men are variously constituted in regard to these things, and the feelings of one preacher may be quite different from those of another, but

many will sympathize with Angell James, who on being remonstrated with for having determined to read his sermon before the London Missionary Society, replied: "I'll tell you how it is; if I preach without reading I shall be miserable for three weeks—miserable till I am in the pulpit; if I read, I shall be quite happy till I begin to preach, though I shall be miserable till I finish." My own experience of the extemporaneous method has not been large, but usually it has cost me the sleep of the night preceding the Lord's Day, while I lay trying to fix what I would say; and also that of the night following, while I lay upbraiding myself for having said some things that I should not have said, and for having omitted to say many things that I determined to say, and ought to have said. For myself I could not endure such weekly misery; and therefore, at whatsoever sacrifice, I resolved to make the best of some other mode. Then when I had entered upon my present practice I found not only that I was relieved from all such nervousness, but also that I was able to concentrate myself on the devotional parts of the public service, as I had never done before, and *that* has been an inestimable benefit. If it be that the prayers of some ministers are bald and barren, may not the reason be that their minds are divided between thoughts on the petitions which they are offering and on the sermon which they are to preach, and would not that be cured if they knew that they had with them a carefully prepared discourse, about which now they need have no anxiety? That I know has been the experience of not a few with whom I have conversed upon the subject.

But all this time I have been speaking of the use of the manuscript, not of the abuse of it; for it may be abused, and it always will be abused if the mere having of it before one is relied on, and if no means are taken by the preacher to train himself to effectiveness in giving his message from it. He must not be so chained to it that he cannot look upon his audience. He must not bury his face in it, and stumble, and blunder, and flounder through it, tossing one torn leaf aside after another in dreary search for the next page until he and all his hearers are alike disgusted. But he must take all proper measures to secure that he may read with fluency and force. He must have a manuscript that will open easily, and that he can read consecutively. The leaves must not be "sybiline" in their looseness. The discourse must not be written upon "scraps." Let him take paper of the quarto size, in its ordinary packages of twelve sheets, and use as many sheets as he finds needful, writing on both sides, and let him stitch them together like a common copy-book after he has finished. Such a manuscript will open more thoroughly than any other, while the leaves will turn more easily than those, so popular among many, that are strung together through eye-holes "punched" for the purpose. In following this plan there may be a little inconvenience, caused by having to leave

the third and fourth pages of each sheet blank until the middle of the discourse is reached, and then having to go back and take each up in reverse order until the whole are covered, but the resultant comfort is worth the additional trouble. Occasionally, too, some paper will be wasted through changes that will inevitably suggest themselves, and compel themselves to be made, and it will be harder to make these under such a system than when one is writing merely on half sheets. But each must do here also what he can do best.

Then the writing must be large and legible. It is here most preachers go wrong. They have been accustomed, in taking notes during their seminary and college courses, to write a minute hand, and they keep that up in the pastorate. When I look at my early manuscripts now it seems almost as if I required a powerful magnifying glass to read them, for they have 46 lines on an octavo page, and an average of 14 words in a line. Very evidently such a manuscript would be fatal to effective reading. A good large round hand and good jet black ink (if we only knew where to get it), are here indispensable. Deeper distinctiveness too is given by underscoring. I found out that by accident, and now my manuscript is almost entirely marked in that way, not for emphasis, but that I may see the words more clearly. Let any one write for himself on paper similarly ruled, the same sentences in as nearly as possible the same hand, let him underscore every line in the one, and leave the other just as he wrote it, then let him compare the two, and I think he will be surprised at the difference between them in the matter of distinctness. Then let the preacher thoroughly familiarize himself with his manuscript, going over it with earnest attention, and seeking to fill and fire his heart with his theme, and after all that, I venture to say that he will find his paper a help to him and not a hindrance in the preaching of the word. I spend now in the underscoring of my manuscript and in its earnest study almost as much time as I used to require long ago for the committing of a sermon to memory, and every time I preach a discourse which I have formerly delivered, I devote an equal time—often a longer time—to the filling of my soul with its spirit, purpose and illustrations.

Finally, let the preacher look well to the light in the pulpit and its proper arrangement for his purpose. The poorer the light the shorter the chain of the man who uses a manuscript; but if his light be all it should be, if his manuscript has been properly prepared; if he has given enough of study to it to be thoroughly imbued with its contents, and above all, if he has taken hold of that Divine Strength which is ever available for all God's servants, he will be able to use a manuscript so as to have all the advantages which it gives, without any of the disadvantages that are supposed to be entailed by it.

But if a sermon is so prepared, will it not almost inevitably degenerate into an essay? and is not that the reason why so many pulpit

discourses nowadays are little better than essays? Concerning the latter question I cannot speak, but so far as the former is concerned, I should reply, there is no danger of the sermon becoming an essay provided while he is writing it the preacher will keep his audience before the eye of his imagination. To secure that, Guthrie, who preached memoriter, used to write his sermons, as it were, to his own dictation, delivering them all the time. That may be a cumbrous way of doing, but whatever device be adopted, or whether any device be adopted or not for the purpose, the sermon writer must have his audience constantly in mind, and when he has that his style will be what is called a "spoken style," and will be addressed to the ear, rather than that of an essay, which is addressed to the eye. Above all, he must have the burning heart in the pulpit, and if he have that, before he has got to the bottom of his first page nine-tenths of his audience will have lost all perception of his manuscript in their attention to the truth which he is uttering.

We do not advocate the use of the manuscript by every preacher, or for all occasions, and, indeed, for evangelistic purposes we should recommend the extemporaneous method, but we have a firm belief that the plan of which we have been writing is that in which the average minister will make the fewest failures and do the largest amount of good.

II.—APPLIED CHRISTIANITY.

HOW SHALL OUR CITIES BE EVANGELIZED?

NO. III.

BY GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

THE problem of City Evangelization has been much discussed of late; but while there is more or less anxious thought about the matter there seems to be no practical move in that direction. It is very evident that our present methods are inadequate to the solution of the problem. The Christian Church has outgrown its old harness, and is only hampered and hindered in trying to do her larger work by the methods of one hundred years ago. The growth of cities has been so rapid, and the momentum of life so accelerated in every department that, even if we had not ourselves outgrown our methods, the demands which the times and the altered circumstances make upon us are so great, that we must readjust ourselves and our methods of work to these new conditions. The merchant of to-day could not survive, if he clung to the methods of fifty years ago. He would be as surely driven to the wall as the Church is being driven to the wall by the advancing hosts of modern city population, over whom we are not only not exercising any appreciable influence, but who, on the other hand, are seriously affecting our position as an aggressive moral and spirit-

ual power. If "eternal vigilance" was the "price of liberty" in the days of our revolutionary fathers, "incessant agitation" of this question must be the price of success in this work. If the average sleepy watchmen on the walls of Zion are content to go their Sabbath-day rounds still crying their monotonous "All's well," it should not deter others who are alive to the peril we are in, or to the responsibility resting upon us, from crying out, "Awake, awake! Put on strength, O daughter of Zion," and go forth to your God-appointed task of giving the Gospel and the witness of Jesus to the thousands of unchurched and unevangelized people within sound of our voices and within reach of our churches, who yet never hear the one nor enter into the gates of the other.

I. WHAT IS EVANGELIZATION? By evangelization we are not to understand the *conversion* of men, though evangelization looks toward their conversion. "Go and make disciples," is indeed one form of the commission; but "Go preach my Gospel to every creature," is the broad command. This is to evangelize: *to preach the Gospel of the Son of God to every creature*, and do what lies within our power to effect their conversion to God. We may not hope to see the whole city converted, but we must see to it that the whole city and the whole world is evangelized; that is, that all men have the knowledge of the grace of God brought to them. Nor must we be content to give them the privilege of *coming to us* in order that they may hear; it is our business to "*go*" to them. Sinners do not by their own intention seek after God; it is, therefore, our business to seek after them; nor are we to be content to preach to them once, but again and again, so long as they are still unsaved and we have the means of preaching the good news to them, warning, exhorting, and entreating them in the name of the Lord Jesus. No one will venture to say that in the sense of "continuing instant in season, out of season," as Paul did, "warning every one night and day with tears," we are evangelizing our cities, nor indeed any part of our country.

II. OUR RESPONSIBILITY. So long as the present dispensation of grace endures the responsibility of the Church for the evangelization of the world continues. The work of city evangelization is no small part of that work; indeed it is the most important factor in the problem. Our business is not simply to preserve a witness for Christ in the maintenance of a few churches in the cities—namely, for the benefit of those who are drawn to them either from personal or social considerations; but it is to continue the active and aggressive work of evangelization among all the people. If we would find an example for the manner in which our work is to be done, we need only to study the Acts of the Apostles, and note how those early disciples gave themselves to the work. It may be urged, and indeed is urged, that the conditions of the world are different now. That there is not

the same urgent necessity for a constant day-and-night-with-tears evangelization as there was when the apostles first went to the heathen cities with the story of "Jesus and the resurrection"; that Christianity has become established; that all men are informed of the contents of the Gospel, and they may come to Christ if they will. No greater fallacy than this could possibly exist. Unless the genius of Christianity has changed; unless the compassion of Christ has ceased to yearn over men; unless the Holy Spirit's commission to convince men of "sin, of righteousness, and judgment" has been revoked; unless the souls of men have ceased to be precious in the sight of God; unless the atonement of Jesus has been exhausted; unless indeed the whole scheme of salvation has broken down or become decrepit and worn out, then the responsibility to preach the Gospel to every creature, and to do it aggressively, continuously, and with spiritual fervor and compassionate entreaty, has not ceased. Our cities are larger and even more sinful than the cities of ancient Greece and Rome, within whose boundaries the apostles began their work for Christ and the souls of men. They are not pagan in the sense that those cities were, but they are opposed to God as really as they; they are infidel in an hundred ways; skepticism in a hundred forms is rife; atheism is practical and outspoken; many signs of the times indicate a wide-spread relapse from the traditional faith in the God of the Bible, and a tendency toward a heathen condition of thought. The cultivated agnostic is more atheistical than the Athenians who erected an altar to the "unknown God." They simply said "unknown," while our moderns say "unknowable." The semi-communistic societies of laboring men, under the guidance and inspiration of foreign atheists and socialists, are falling away from all faith in an overruling Providence, and resorting to the barbaric principles and practices of the race before the flood, when violence filled the earth. The modern doctrine of community of land is a step backward even from ancient paganism. The grasping selfishness of rich corporations and monopolies, who oppress the poor, and fear not God, neither regard man, and are as far away from God as the representatives of the worst forms of socialistic atheism; the worldliness and wickedness which pervade the highest circles of society in the largest cities of the world; the mad craze after mere dissipation in all its forms; the enormous and growing power of the liquor interest (with its twenty thousand saloons in and about New York) which practically controls both our great political parties; the corruption of our city governments, and the difficulty of bringing criminals to justice; the degradation of the poor; the indiscriminate herding of men and women without regard to the marriage relation, as in many of our tenement districts; the angry cry of many of the poor who have in vain struggled against the increasing strength and greed of the rich corporations and the

grinding wage policy of their employers; the despair of men who have recently said that it is the fate of the poor man in New York to "see every second son an inmate of the workhouse or the penitentiary, and every second daughter in a brothel"—all tell the story of the need of *an aggressive, warm-hearted, and compassionate spirit of evangelization in our cities*. If there is not the same need for evangelization, and the same responsibility resting upon the disciples of Christ to-day as in the first age of Christianity, who will tell us when that responsibility began to be taken off from us, and when that need began to cease calling upon us and all that is within us, to go forth and preach the gospel to every creature?

III. THE PRESENT POSITION OF THE CHURCH. It may seem a hard and uncharitable thing to say, but the truth remains, that the Church is either *ignorantly or criminally indifferent* to this condition of things, and to her responsibility in connection with it. A survey of the churches in New York City will tell the story. In the upper regions of New York, huddled together within a stone's throw of each other, are a score or more splendid Protestant cathedrals, representing millions of money, toward which, on Sunday mornings, the fashionable world of our Gotham wends its way to worship God "in purple and fine linen," and to thank God that they are not as other people, poor and compelled to live on the back streets. Seven-tenths of all the wealth and the available resources, personal and material, of the Church are lavished upon less than three-tenths of the people, and they the favored better classes (so-called). There are churches among the denser populations and more crowded portions of the city, but they, are, as a rule, struggling for existence, rather than waging aggressive warfare against sin and misery, and conducting vigorous campaigns against unbelief and indifference. The ratio of church-going population is steadily decreasing before the advancing tide of the city's growth. Only one out of sixteen of the population of London are regular church goers, and the proportion is still less in New York. It is claimed that the churches which we already have are not now, on an average, more than half filled. This does not argue that we have enough or too many churches, but that the Church has lost her power over the masses of the people, either through a loss of evangelistic spirit, or through a world-spirit which seeks after something beside spiritual results. Is it not because the Church is busy with herself and not with her heaven-appointed work?

It is said again that there are many missions and numerous city missionaries supported by the churches of New York. This is true to a certain extent, but they are for the most part feeble and powerless. Being the offspring of a worldly, ease-loving Church, they cannot themselves become spiritually strong. They were planted with a

blight upon them, and they grow with paralysis in their very constitution. There are a few exceptions to this rule, but they are so few that they only serve to make the general truth of our statement most painfully apparent. Israel's apostacy began when she made affinity with the people of the land and confessed that she was not strong enough to drive them out. The Church's apostacy begins at the same point. Whenever the Church makes affinity with the world and becomes a respecter of persons, going after one class to the neglect of the other, and confesses, either by declaration or action, that she is not equal to the task of evangelizing the world, her power is gone and she must from that point decline.

IV. NEW METHODS NECESSARY. It goes without saying that new methods will be of no avail if the Church has not a new purpose—if, in fact, there is not a *revival of apostolic purpose and aim* in both the ministry and laity of the Church. Assuming, however, that there is an earnest and conscientious desire to evangelize the cities and other large centres of population, what methods ought to be adopted in order to accomplish that end? It is evident that our present methods are not adequate to the work. At the risk of saying over in substance what I have said recently elsewhere,* I venture to suggest the following:

1. *There must be some concert of action among the churches.* At present each denomination is working apart from every other sect of the Church. There is comparative good feeling and fellowship among the leading Protestant sects; at least the age of bitter and acrimonious discussion is past, and we are all disposed to recognize each other as being of the true Church of Christ, with allowable differences of judgment as to the best forms of church government. This is a great advance upon the relations of the sects to each other fifty years ago. Practically, however, this better spirit of fellowship and Christian union is one of sentiment only. No substantial progress is being made toward unity of purpose and concert of action in the work of the world's evangelization, nor indeed in the work of evangelizing the cities. The various city missionary societies, supported as they are by contributions from churches of different denominations, can scarcely be said to meet the emergency, or to have risen to the great occasion. They are not looked upon, except in a remote and incidental way, as doing a part of *our church work*. They are committed to the hands of a board of directors, and the churches' responsibility ends with a small contribution each year toward the payment of the salaries of the superintendent, the Bible readers, and visiting missionaries. What is needed is something in the nature of a *City Evangelical Alliance*, composed of ministerial

* "EVANGELIZATION," a paper read before the National Council of Congregational churches at Chicago, Oct. 17, 1886.

and lay representatives from all the churches, not for the purpose of cultivating fraternal relation and the mere discussion of interesting questions, but for the avowed object of projecting and carrying forward practical methods of evangelization, and arranging all matters of comity between the churches growing out of such a work.

The business of the world is carried on by mutual understanding and arrangement between business men representing the same interests. The stock, grain, cotton, mining, banking, and other great business interests have their exchanges, and the general commercial interests of the city are overlooked largely by means of the Chamber of Commerce. These exchanges and chambers do not interfere with the individual interests of the various houses and trades represented, but they assist all in doing the common work in which they are engaged. The churches of Christ are more nearly allied to each other than are merchants, brokers, or railroads, and their work is identical. The prosperity of one is the wealth of all, the success of one is the triumph of all. Such an alliance properly carried forward would make the churches intelligently acquainted with each other and their work, would prevent (through ignorance or strife) one church overlapping on the legitimate territory of another, and would assist in a more wise and proper distribution of the Christian forces and means throughout the city. I do not think for a moment that it would be an absolute check on the selfishness and pride of many churches who seek only their own at the expense of everybody else's good; but it would be a check, and would, in time, tend to correct most of the evils incident to the practical non-intercourse and isolation of the churches. It would develop a new and unwonted interest in the work of the Church; it would be a bureau of information; it would be a hot-bed in which many wise and vigorous plans for successful and aggressive work would be started, to be taken up, transplanted, and worked out by several churches. It would be the common centre where all matters of interest to the cause of Christ could be brought and discussed from the most catholic point of view. In a word, it would be a Church Exchange.

2. *The cities must be divided into parishes.* The parish system of the Episcopal Church is in many respects most admirable. If we might, in common, adopt some method by which every portion of the city were brought under the care of the Church, the chief obstacle to city evangelization would be overcome. As it is now, there are vast masses of people who are practically given over to the world, the flesh, and the devil, with nobody to care for their souls. The small mission chapel, or the occasional visits of a city missionary among the people make almost no impression upon these communities—these cities within the city. Of course, Church work in these neglected districts is not attractive, if looked at from the stand-point of

the worldly church; but if looked at from the point of view of the missionary Church—the Church of Jesus Christ—then they are exactly the places where we ought to covet to go,

“Not for ease or worldly pleasure,”

but for service and for souls.

The city once carefully districted or divided into parishes, the occupation and cultivation of these districts could be apportioned through the advice and co-operation of the City Evangelical Alliance to the various churches or denominations, which would in turn become responsible for the proper and thorough evangelization of the parishes or districts assigned to or chosen by them. Of course there would occur some difficulties and, perhaps, frictions, in adjusting these details, but if our hearts are set on the evangelization of the people, and not on mere denominational or local church advantage, these things would in time give place to higher interests and to the blessing of the Holy Ghost.

8. *A better and abler class of ministers must be assigned to work in the neglected portions of the city.* The rule with us now is, that all the so-called best preachers are chosen by the rich up-town churches, and the less able and less desirable men, whom the churches do not call to the pastorate, are given such city mission work as the City Mission Societies and individual church mission enterprises may have to give. Of course there are exceptions to this rule, for we have a few men, the peers of the best and ablest in the ministry, who, for Christ's sake, have consecrated themselves to the work of evangelizing the poor, the lowly, and the neglected. Conspicuous among such men in New York are Brethren Schaufler and Judson.

If the time ever comes when the Church of God in our cities takes up this work in earnest, a call will be made for the best and the brightest of our young men to give themselves to this ministry. In the past, and more and more in the present, it is coming to be felt, that in foreign mission work, the very best, the most gifted, as well as the most consecrated men are needed. Nobody thinks it is *a step down* in the ministry of our Lord Jesus Christ to go to India, to China, to Japan, or to Africa to preach the Gospel either to the most refined or the most degraded pagans of the heathen world. The time was when our New West was practically saved by the enthusiasm which called out the Dakota Band and their successors to the Home Mission fields on the frontiers. The time must come when the brightest and best will count it an honor and a privilege to give themselves to the work of God in these great cities; not in the so-called high places of the world, but in “the high and lofty places” among the lowly and the neglected, the outcast and the poverty-stricken. Here, no doubt, the minister will find hard and even unpleasant work; he will miss the finer social surroundings, and the elevating (?) worldly influences of

“good society,” but he will find compensations in the presence of the Lord, in the favor of Heaven, and in the consciousness that he is treading the path his Master trod before him, and is walking and working in the way and among the class of people that the great apostle to the Gentiles mainly wrought with.

That this class of people can be reached and gathered into the Church of God is witnessed by the work of Mr. Schauffler and Dr. Judson. The Cremorne Garden Mission of Jerry McAuley is a standing testimony as to what can be done among the degraded and neglected masses where there is a consecrated will to do God’s work among that class. Here is a mission in the heart of a great city, surrounded by theatres, saloons, and houses of ill repute, that is crowded to the doors every night, and has been for years, by an eager multitude of weary and hardened sinners who are glad to hear of the love of God, the forgiveness of sins, and of the “rest that remaineth.” There is no earthly or heavenly reason, except the apathy and sinful neglect of the churches, why there are not five hundred such places in New York.

We are lamenting the lack of ministers and the disinclination of able young men to enter the ministry. The reason for this is partly owing to our present unscriptural and unchristian methods. The ministry is now largely a profession in which there is only room for able men at the top. Well, the top places, where the salaries are large and the social advantages are the best, are but few; and ministers are graded, not by their spiritual power, consecration, and work, but by the church they minister to and the salary they receive. I have heard young men say that if they could be sure of success (meaning, sure of one of these high places) they would go into the ministry, but they do not care to be doomed to the drudgery of ordinary churches. After the few first places are filled, the second places are next best; the third comes next, and so forth. *Place* and not *service* is put first. The ministry or pastorate of an ordinary city church of the second and third class, where the struggle is for church existence, and where there is no broad, outreaching plans for the evangelization of the masses, is a place of dead level of drudgery and inspirationless work. I do not wonder that men shrink from such a calling, and that not a few ministers, made the pack-horses of their congregations who leave them to do all the work, and whose narrow ideas of work and service for God put the minister into a straight-jacket, are often found saying that, if they could get out of the ministry and go into business with a good conscience, they would gladly do so. If the churches of such cities as New York, Brooklyn, Philadelphia, Boston, Chicago, and, indeed, all our cities, would, by concert of action, devise means for a thorough work of city evangelization and throw themselves into the work *with apostolic enthusiasm*, and call upon young men of God to give themselves to “preaching

the word " to the people, and go in for day and night, Sabbath-day and week-day, service and work, an enthusiasm for the work would be developed that would cause hundreds of young men to flock to the work, as the flower of our country flocked to the army in the days of the war. There are scores of young men in all our churches who might be easily called out and quickly trained for this work. But work among the lowly and the neglected must be elevated into first importance, and not damned with the faint praise and frozen with the cold shoulder of support which are now given to it.

5. *A Larger Consecration of Men and Means is Needed.* We have already touched upon the point of consecration on the part of young men for this work. Every young man, upon choosing the ministry as a calling, ought to be instructed that his commission is to go anywhere and do anything for Christ and his work; and so trained that where Jesus leads, there he is to follow. We wish, however, to insist on the larger consecration on the part of laymen, both of themselves and their means, to this work. It is one of the saddest spectacles of modern Christianity that there are so few laymen of first-class ability who give any attention to the work of God, who throw themselves with any heartiness into spiritual work. For the most part our "leading laymen" are men of business and of the affairs of this world only. They go to church, they pay the pew rent, they give a moiety (and a small one usually) of their wealth to the maintenance of their favorite church, and something—more or less, usually less than more—to the various benevolent causes that are presented from the pulpit; but in the main they are comparatively indifferent to the great work of evangelizing, either of the city or the world. Having given some money to build a beautiful nesting-place for themselves and their families on one of the great avenues or fashionable cross streets, they are content; and as to all the rest of the world, have made their contributions to home and foreign and city missions; they say "Corban," go to their business, and turn the kingdom of heaven over to the "Parson." "For all this they will be brought into the judgment." If God's work is to be done in this world, and done according to His mind and heart, our laymen must awaken out of their sleep and from their dreams of worldly wealth and great earthly ambitions, and give themselves to God and His service. Where they give dollars they must give hundreds and thousands: this as a measure for the rich. Those who are poorer must cease hiding behind the rich, and where they give pennies they must give dimes, and where they give dimes they must give dollars. God can work no farther and no faster than His people will go. It is in the plan of salvation that "we are workers together with God," and unless we work together with Him, He cannot work. This is an awful and solemn truth to those who are not coming up "to the help

of the Lord, to the help of the Lord against the mighty." We owe to God our whole lives as "living sacrifices, holy and acceptable unto Him." When we thus offer ourselves and bring into the storehouse of the Lord "all the tithes," then will the windows of heaven be opened and showers of blessings, even floods of blessings, poured upon the dry and thirsty—yea, the parched and baked places of our cities.

III.—THE BEST METHODS OF GETTING CHURCH MEMBERS TO WORK.

NO. III.

BY CHAS. S. ROBINSON, D.D., NEW YORK.

NEHEMIAH tells us that the explanation of his success in finishing the wall of Jerusalem was found in the fact that the "people had a mind to work." Our question concerning methods of getting the church members to work, therefore, resolves itself into the problem of giving them a mind; for we may be sure that where there is a will there will be made a way. Generally speaking, it might be insisted upon that every healthy human being demands as his right the chance to do work.

Now the very earliest matter of consideration is suggested in an inquiry as to *the leading spirits of each congregation, and especially as to the minister in charge; they must have a mind to work;* and whenever they are fairly out in the field, the rest will certainly follow.

One of the greatest warriors the world ever knew was asked by an inquisitive imitator how he had managed to gain so many battles. With apparently a keen sense of his questioner he answered: "By not saying, *Adite illuc*, but *Venite huc*." It is to be feared that many ministers, who seem longing for better times, are making the mistake of supposing they can do all the kindling from the pulpit. They are just now somewhat overworking the evening service with cornets and praise-meetings, and the stereopticons are crouching at the door. Thomas Carlyle for a long time before his death, ceased to go to church: "To sit as a passive bucket and be pumped into," said he, "can, in the long run, be exhilarating to no creature, how eloquent soever the floods of utterance are descending." There is need of more outside work in the preacher's estimate and distribution of time. The successful head of a church in ten years from this will be the one who goes around the most. The chief occupation of the ministry is soon to be pastoral. The pulpit will be no loser; the day is past for serene and tasteful quiet in one's study chair; the man will get his sermons as he goes about, doing good. For it does not need even the poetic prescience of the sweet singer Bonar, to say, "A minister's life is, in more than one sense, the life of his ministry." If he would make his people work, he must live a life, not of elegant ease and luxury, but of

indefatigable labor among them. It is a mistake in this direction that keeps our settlements so changing. Men are trying to find the paradisaical charge in which they can order work done by touching a bell in one corner of a lovely library. These places are to be found only in Spain where the poet's castles shine.

This being understood, then, that the leaders must have the mind to work first, we reach the very practical direction that *proper methods, instruments, appliances, must be provided* for the congregations.

Associations of every name, each with a specified and definitely announced aim, ought to be organized and equipped all at once. If one Christian prefers Home missions to Foreign, he has a right so to do in every case. If one likes the Bible cause more than he does the Tract, he should be met with a chance to push his wishes into success. Taste and enthusiasm have a positive market value in Church work. The times of holding meetings should be carefully chosen; the form of management should be wisely considered; the officers ought to be distributed prudently, so as to lay responsibility on each man and woman that has already "a mind." These Associations must imperatively, from the Sunday-school down to the Sewing Society, be under the control of the supreme religious officers of the Church. Any jealousy between Boards, secular or organic, will ruin everything at once the moment interference is attempted. Let full authority be established, and fixed orderliness required. Louis XIV. methodized all his time and all his action with an unalterable rule of routine. It seems to hinder, but red tape in most cases helps. To his grandson upon the throne of Spain this Grand Monarch of France once wrote: "If you desire to have your will habitually respected, you must show that you yourself are a slave to it."

This once done, all other forms of association should be promptly put down. Often those who are not officers according to their wish or ambition have a weakness for starting something else, in which they can personally figure. Some want a new name; some plead a fondness in behalf of a fresh field; some talk loudly about trammels, and ask that wider scope may be allowed. There is always harm in such divisiveness in any church. It is ruinous to anything like united zeal, and eventually exhausts itself in a vapid deluge of unmitigated talk. I really cannot conceive of a greater disaster than a set of "swallow" associations let loose on a helpless community of believers. It is taken for granted that every one knows what a "swallow association" is. Most of us have seen them. When I was a little fellow, nine or ten years old, living in the country, there was a swallow association that held vociferous assemblies every night between five and six o'clock. The hundreds of members, all together, flitted around an unused chimney, right at the side of the road in the village, as if they had ever so many aerial circles to compass before sunset or die

in the act. They accomplished nothing that I ever knew of; and they went down into the hole, without any adjournment. And then the ungracious night seemed to feel immensely relieved, being just permitted to go about its regular business, unharassed and undisturbed by the fussy commotion. We have seen men and women, who spent valuable hours in frittering away energy with precisely such demonstrations. A little work, that one of each was able to do, excited a score to go out, elect a president, two secretaries, an advisory committee, a treasurer (of course), and so constitute a Swallow Association. Then every evening they would come forth in an illustrious fuss, flutter and fly, jabber and twitter; and at last very benignantly go into their chimney. The relief was indescribable in that it suffered two or three efficient people to do something worthy. Such things will have to be suppressed suddenly, kindly, but firmly.

Of course, this is a matter of supreme delicacy. People who are headed off from what they think promises success are apt to forget the covenant they made with the Church, and glide away into opposition, so that they can show grievance. But kinds words and gentle dealing ought to win them back; and let them be cheered for any good they have done.

There remains only one thing more: the leaders of the Church all alive and active, the appliances furnished so as that every one can be invited to a place of work, what is left? Only *that the motives of an honest Christian experience be pressed intensely and eagerly at once.*

There cannot possibly be anything new to urge. What Christ, the Head of the Church, has done; what He is doing; what He expects of us; what hopes He holds out in the distance: this is all there is. The amazing love of God in Christ is the only motive that can be trusted to move converted men. The soul that will not rise to this, will not ever rise to anything. Certain strong emotions are within us that claim worthy excitements before they will stir us to do our noblest deeds in Christian enterprise. Aristobulus relates that some Indian dogs there were in his day, given to Alexander; but they could not be aroused out of their dullness to attack a wild bull; but when a lion was produced, they rushed upon him with eyes red for desperate battle. Tell Christian men and women that Satan is abroad, that vice is rampant and death hastens, that damnation slumbereth not, and the grave cries, "Give." A heart on fire for Christ will respond, or there is no hope for it.

But will this mammon-ridden, blinded generation be moved by the old trite speech? Yes, if the man that makes it is alive himself. It was one of our brightest and most useful men that said to a company of young preachers who stood before him: "Your value as ministers depends not upon the fifty things you do not believe, but on the three or four you do." Let every true follower of Jesus Christ speak for

Christ, in simple conviction that thrills his voice and moistens his eyes, and he will move the hearts that are harder than the stones in the street.

It does not seem to me there is anything beyond this; if any one knows more, there are hundreds of us who would love to sit at his feet as learners. The truth is, the workers of the present day are seeking for ingenuities that are novel and strange. There is too much talk about machinery in the conversion of souls, and in the organization for church growth and duty. Is there a patent process for teaching people to be active? It depends on "the mind," rather than on shrewd methods¹ employed. One who is on the alert will find his place and achieve his success, while the other who is waiting for a process will busy himself in philosophizing. We remember that Gulliver found in Laputa that the tailor was going to measure him for a suit of clothes by trigonometry. If one's soul is aflame, he will go to work without "setting." It was John Foster who gave us the eloquent thought: "An active mind, like an Æolian harp, arrests even the vagrant winds, and makes them music."

We must learn to trust the deep tenderness of Christian love and the delicate sensitivity of Christian conscience. These motives in any case depend upon the sincerity with which they are pressed, and the strong reality of the experience that lies beneath them. They are not like arrows from a cross-gun which a child can spring with a touch upon the button; they are like the shafts from a long-bow which only the arm of a sinewy archer can send singing into the target. If we desire to awake heart and life in others, we must put heart and life into the appeals we bring to them; and then the appeals will surely succeed. A minister needs to work more, to pray more, to give more according to a percentage on his income, than any one else in his congregation; for a deeper responsibility hangs on him; he leads, and he must keep ahead.

How little do we seem to prize even the essentialities of gospel faith! Great things are always simple; but these great things are the very elements of our spiritual being. Recall the historic scene which swayed the world at Clermont, when Urban, then on the throne of the Universal Church, addressed an assembly wherein were gathered the highest and the most chivalrous sons of France; how gently he spoke:

"Jerusalem," said he, "this ancient love of Israel, this nurse of the old prophets, this city of that King who wore a crown of thorns, this cradle of our salvation, the fountain of our faith, Jerusalem, set in the centre of the earth to unite in its bosom the wandering nations, Jerusalem, which ought to attract the faithful, as the magnet draws iron—as the sea woos the rivers—Jerusalem is a prey to the cruel rapacity of an impious and sacrilegious nation! The worshippers of Christ Jesus are driven away from its bounds; it is only by enduring a

thousand injuries, it is only by dint of gold and prayers that they can approach the tomb which has redeemed them. Oh, sorrow, which even tears cannot relieve! Oh, sad prediction of Jeremiah! The places that ought, day and night, to resound with hymns and thanksgivings, hear only imprecations and blasphemy. Even Golgotha is polluted by the followers of an impostor, although it ought forever to be an altar for the universe!"

That was the plain speech of one old man; but it shook Europe to its centre, and flung hundreds of thousands of the world's best men across the continent into Asia, a crusade of flame and fire and martyrdom on a hundred fields of blood for the mere sepulchre of the Lord.

We need never fear that honest heart and simple tongue will fail in winning its way. Come back for a moment to that story of Nehemiah, from which we have caught this motto: "The people had a mind to work." What did this man possess as a fitness or a resource for his task? He must rebuild Jerusalem; how? He had nothing but the gift of speech to use; he could speak to God, he could speak to the people; that was all that was within his reach, for he was only the king's cup-bearer. Did you ever notice that the book in the Bible which bears his name is entitled, "The Words of Nehemiah"? Words, words, this was all; but we know this was enough. Bright, brave, cheerful, honest words were what made Jerusalem grow up anew, and gave the people their "mind to work."

IV.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.*

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. I. THOMAS DE WITT TALMAGE, D.D.

"BROUGHAM is a thunderbolt." So, thunderbolt-fashion, began a passage of description which, a generation or more ago, used to meet the eye of the student in his "Porter's Rhetorical Reader." It was a selection descriptive of the style of eloquence displayed in Parliament by the famous English orator thus startlingly introduced.

To begin similarly here, Talmage is a phenomenon. A phenomenon of success he certainly is, whether or not he be a phenomenon of eloquence. Nobody can wink out of sight the blazing fact that he is, and that for years he has been, the most widely-heard preacher on the American continent; nay, with one doubtful exception, the most widely-heard preacher in the world. He has inherited Mr. Beecher,† while Mr. Beecher is still living, and while that wonderful "old man eloquent" still preaches with little, or at least with singularly little,

* This series will embrace, besides Dr. Talmage, Rev. C. H. Spurgeon, Rev. Henry Ward Beecher, and Drs. Phillips Brooks, John Hall, and Wm. M. Taylor. The object will be to make appear the *elements* which have given success to the preaching of these divines.—EDS.

† This article was in print before the death of Mr. Beecher.—EDS

diminution of his pristine power. Dr. Talmage has not indeed inherited Mr. Beecher's pre-eminence in the quality, but only in the quantity—the quantity, however, augmented—of audience commanded. If you should count the heads of Dr. Talmage's hearers, in comparison with those of Mr. Beecher's, numbered at whatever point you might choose in the highest prosperity of the latter's career, Dr. Talmage's majority would be immense. If you should weigh the brains, comparatively, of the two audiences, the disparity would be equally immense in favor of Mr. Beecher.

It seems to be by some marvellous, almost preternatural, chord in himself, of intelligence and of feeling, with the overwhelming and outnumbering *average* majority of the human race, that Dr. Talmage wins and keeps his hold on the popular mind and heart. He does not estrange or repel by difference or by superiority. That, Mr. Beecher also does not do. Mr. Beecher's superiority and his difference fascinate and attract. But the fascinating and attracting force in Dr. Talmage is rather the friendly, free-hearted hail and invitation that he sends out to everybody, bidding welcome all alike to feast with himself in perfect equality and good fellowship. He has vitality enough, and complaisance enough, supported by enough of self-complacency, to do this without its seeming otherwise than natural and practicable. The world accordingly takes Dr. Talmage at his word, and throngs to the banquet that he spreads. This is not the most delicate, perhaps, not the most dainty, of refectations; but there is at least always enough, and to spare, and a smiling welcome from the host makes every guest feel himself at home.

If you listen to Dr. Talmage, as you always do so in numerous company, you are, in one way or another, invariably interested. But if you are a homiletic student, or a homiletic professor, hungry for practical hints bearing on your vocation, you are likely to supply your note-book with memoranda suggestive rather of things to be shunned than of things to be emulated. One thing admirable, however, you at once find to be very clearly pronounced in this orator. Dr. Talmage fulfills the first indispensable condition of successful public discourse in making himself heard. Every word, every syllable, from his lips comes to you intelligible to the ear.

Beyond this, what feature is there of Dr. Talmage's elocution that you would seek to reproduce? Well, truth to say, hardly one. For that abounding vitality which beats its strong pulse throughout this speaking, is more an attribute of the man than of the orator. It is less the oratory you hear, than it is the robust physical health, the plenteous physical energy, the free-flowing vital force felt in this personal presence, that so touches you, and so quickens you, with the pleasurable sensation of life. However, to be all-alive, and superfluously alive, also to be absolutely audible in your enunciation, these

are two points in which you may wisely desire and endeavor to resemble Dr. Talmage.

But Dr. Talmage's habit of facial distortion—is that good? Facial gesture is good; for the face may be a vivid pantomime to accompany, illumine, and enforce your speech. In fact, the face should be such—nay, such in a measure the face will infallibly be, if you have learned art enough to be perfectly natural. But facial gesture is not the same as facial distortion. Facial distortion tends to fix the features, or to twitch them, in a certain habitual way. Facial gesture requires, and it encourages, absolute mobility of feature. Mobility, not distortion, not even gesture, should be the habit of the orator's face. The face then can rest placid in comparative repose, if the tenor of discourse make that fittest; or, with equal ease, can fluently play into any expression that best answers the spirit of what is said.

Dr. Talmage's occasional tragic stride across his platform—what is to be thought of that? Well, that, too, has fallen into a habit with him. What might have been a gesture, a powerful occasional gesture, has degenerated into a mere meaningless bodily exercise. A *trick* of oratoric behavior, one could not properly call it; for a trick is a piece of conscious artifice; and Dr. Talmage's start and stride need not be charged with that character. The worst that need be said of the action has already been said, that it has become a meaningless habit—meaningless, and, therefore, hurtful to oratoric effect. Everything that the orator does—posture, gesture, tone—should tell, and tell for his purpose. But the appearance, in Dr. Talmage's case, is often as if the speaker came to a point in his discourse at which he felt that his audience, or perhaps that he himself, would be the better for something to impart a little effect of enlivenment. The instinctive resort then is to a sudden gesture, a somewhat violent gesture, very likely a springing promenade the length of the platform. There is oftenest no discernible relation, other than that which has now been hinted, between the gesture and the particular thing said accompanied by the gesture. Such gesticulation is to be avoided. It would, perhaps, have been very well to write something into the discourse that naturally required the action; but to give the action, without the something requiring it—that, at best, is futile. But, as has been said, it is worse than futile, since it prevents the action, when appropriately employed, from being effective. Besides this, all mere meaningless *habits* of delivery insensibly accustom hearers not to attach significance to anything they see in the speaker, or hear from him.

The same remarks apply, or, at least, the principle of them does, to the sharp changes in rate, or key, or force, of utterance, observable in Dr. Talmage's elocution. These changes are not frequent—on the contrary, the tenor of utterance is faultily monotonous; but when they do occur, they seem to have the same motive, and they are char-

acterized by the same unrelatedness, as have been attributed to the corresponding habits of gesticulation. That Dr. Talmage should not have the sweet, rich, flexible voice of Spurgeon, for example, with that *Æolian* attachment in it for pathos—this, of course, is a denial to him from nature, for which he is not responsible. The defect may be noted, but it ought not to be criticised. Even the voice, however, at length learns to express, with growing degrees of fitness, the sentiments and emotions most natural, most habitual, and profoundest, in the subject.

So much for the manner. The manner certainly, in Dr. Talmage's case, does not make the man. It is not because of his manner, it is in spite of his manner, that the man succeeds. The writer once heard a sincere admirer of this preacher say that he did not like to look at Dr. Talmage while listening to his sermon. "I would rather read him," the same gentleman added, "than hear him." From Dr. Talmage's manner, then, let us go to his matter, and make some study of that.

The first thing that strikes you here is Dr. Talmage's orthodoxy. This preacher does not trim his sails to catch the breeze that blows from the breath of the "liberal" in religion. If there were to be suspected any trimming at all of the sails, it would be rather to catch favoring breath from strict, straightforward, old-fashioned Christian believers. No "advanced" religious views, of whatever sort, get the smallest countenance from Dr. Talmage. He is perfectly square-toed and flat-footed in pronouncing for the faith exactly as it was once delivered to the saints; and that faith, according to Dr. Talmage, is well enough expressed in the definitions of evangelical orthodoxy, uninfluenced by the speculations of "progressive" theologians. No doubt it is this staunch fidelity, on Dr. Talmage's part, to the old gospel that has so won Mr. Spurgeon's heart, drawing from the great English preacher those warm commendations of his American brother in the ministry.

The next thing that impresses you in Dr. Talmage's sermons is their directly evangelical aim. This preaching is not an end in itself, but a means to an end beyond itself; and that end is to save the souls of men, by persuading them to simple trust in the One, All-sufficient, Atoning Redeemer. The relation of adaptedness in the means used to the end sought, may not always be clear; but the end itself, at least, is always clear. And for a preacher to have that end, and to make that end clear, is much. This condition alone, fulfilled in Dr. Talmage, goes a long way toward solving the problem of his success.

Advancing beyond these two salient, most salient, features of Dr. Talmage's sermons, namely, their orthodoxy and their evangelical character, what do you next find? What you next find depends much upon you, the finder. If you are one sort of man, you will find

next—a fertile imagination, and a vivid. You will say: “Dr. Talmage describes so beautifully, calls up such images, makes such life-like scenes pass in vision before me.” If you are a different kind of man, harder to please, more critical, trained in a nicer school of taste, familiar with more classic models, you will shake your head and say: “There is no real imagination here, only a wild, unbridled fancy. I see no picture presented anywhere, nothing but splashes of bright color, laid on without form, mingled without harmony. It is confusion worse confounded.”

These two observers, it was said, find different things. But the different things found are, after all, the same thing seen differently and differently named. Certain it is that an ostensibly pictorial and scenic style is a very marked peculiarity of Dr. Talmage’s preaching. Such imaginative quality is good, if it be genuine. Is it genuine, or is it spurious with Dr. Talmage?

Take a fair specimen, and apply a fair test. The text of the sermon is: “Thy word is a lamp.” “How will all these scenes of iniquity in our cities be overcome?” the preacher asks. (“Scenes” are sometimes “overcoming”; but hardly are they things to be “overcome.”) “Send the Bible down that filthy alley, if you would have it cleansed,” is part of his answer. But the Bible was a “lamp,” to spread light, not a river Alpheus, to “cleanse.” “Send it against those decanters, if you would have them smashed.” But the Bible was a “lamp,” not a missile—club, for instance, or stone. “Send it through all the ignorance of the city, if you would have it illumined as by a flash of heaven’s morning. The Bible can do it, and will do it.” Such are the next sentences in order. Here the Bible is a “lamp,” as it ought to have been throughout. But even here that propriety of conception which true imagination instinctively produces, is wanting. For “ignorance” is not a thing to be “illumined,” but, like darkness, a thing to be dispelled. Darkness does not stay to be “illumined” by the morning sun. It disappears before the morning sun; and that is what should have been conceived as happening to “ignorance,” under the influence of the Bible as a “lamp.” But the next succeeding sentence caps the climax: “Gather all the ignorance and the wickedness and the vice of our cities in one great pile—Alps above Alps, Pyrenees above Pyrenees, Himalaya above Himalaya—and then give one little New Testament full swing against the side of that mountain, and down it will come, Alps after Alps, Pyrenees after Pyrenees, Himalaya after Himalaya.” The word “swing” suggests that perhaps the preacher here conceived the “New Testament” as wielded like a form of the ancient battering-ram, against the supposed “pile,” to overthrow it. But the conception may have been that the “little” volume was as a smooth stone from the brook flung from David’s sling. One finds it impossible to be sure. By the way, are the three

different classes of mountains, Alps, Pyrenees, Himalayas, to be imagined, as piled Pyrenees on Alps, and then Himalayas on Pyrenees? If so, the idea is not expressed; and if *not* so, why is the aggregate mass called "that mountain," in the singular number? Again, if so, the toppling down of the mountain would take place in the reverse order, Himalaya falling first instead of last—which also would happily allow the pleasing figure of chiasm to be employed in the construction of the sentence.

Now who would have conjectured that this mountainous rhetoric of the preacher's was suggested by the metaphor of the text, "Thy word is a *lamp*"? The sense conveyed is all good and sound and wholesome. The way in which the sense is conveyed—that is the only distressing thing about the matter. But we, perhaps, concede too much in conceding that the sense is unobjectionable. For who can be entirely sure what the sense is? One would like to see Dr. Talmage put in a corner, to be kept there till he should set down in strictly literal language exactly what he meant by saying that "one little New Testament" given "full swing" against the accumulated moral evil of "our great cities" would tumble it all down. Did he mean that there would be no moral evil "in our great cities," if there was but perfect obedience in them to the New Testament precepts? Then he might have made both his statement more sweeping and his contrast more striking. He might have said that there could be no moral evil left in the *universe*, if "one little" *text* only of the New Testament, namely, the Golden Rule, for example, were everywhere obeyed.

The fact is, Dr. Talmage does not take care enough to think truly and to speak truly. This is evident in particulars that possess greater moral importance than do points of propriety in rhetorical figure. Naught to extenuate, as also to exaggerate naught—Dr. Talmage is incredibly careless in his statements, his incidental statements, those *obiter dicta* which he was not bound to furnish at all, but which, if he did furnish them, he was bound to make reasonably exact. Adequately to illustrate this would require a large amount of room. Only a few examples can be admitted here. But, let it be understood, the fault thus found with Dr. Talmage is a fault whose name is legion; for it cries out, almost as with a voice, and, using the plural of majesty, says: "We are many." The references in the present article are all to Dr. Talmage's latest volume of sermons, that numbered "fourth." This collection may be supposed best to represent the preacher as he now is. On p. 321, Dr. Talmage says: "Charles Lamb could not endure Coleridge." He might nearly as well have said: "David could not endure Jonathan." It was possible for Dr. Talmage very easily to check his misleading memory, on a point of biographical history like that. If he had but glanced at Allibone's "Dictionary of Authors," he would have found Coleridge

called Lamb's "most dearly loved friend." The "International Cyclopædia" would have spoken to him of the "affectionate intimacy" between the two men; the "Encyclopædia Britannica," of their "close and tender life-long friendship." "Waller warred against Cowley," says Dr. Talmage. The encyclopædias know nothing of this state of belligerency between the two royalist poets. Johnson, in his "Lives of the Poets," is, if the writer's memory be not at fault, equally silent on the subject. Dr. Talmage says: "The hatred of Plato and Xenophon is as immortal as their works." This, until Dr. Talmage divulged it, was an extraordinarily well-kept secret between the two haters. The inaccuracies now noted appropriately cluster on a single page and in a single paragraph.

"You are unsatisfied," Dr. Talmage says, p. 313, "because you do not know who Junius was—whether John Horne Tooke, or *Bishop Butler*, or Edmund Burke." Bishop Butler—that is, the only man in history identified by that title—died in 1752. It was 1769 when the first "letter" of Junius was published.

On p. 306, Dr. Talmage says: "I give you the appalling statistic [*sic*] that in the last twenty-five years, laying aside last year—the statistics of which I have not yet seen—within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. . . . We gain two, we lose four." Here is an appearance of unwonted scruple on the preacher's part. He excepts a year, and takes pains to say that he does so. But what a result proclaimed! Does Dr. Talmage really think that the American Christian churches have during twenty-five years steadily lost in numbers more than twice what they have gained? A yearly net loss of two members or more to a church would mean a serious yearly *percentage* of loss—hardly less than two per cent probably. This continuing uninterruptedly twenty-five years, would reduce the numerical strength of the American churches by near one half. Does Dr. Talmage, we ask again, really think that there are only about half as many Christian professors now in this country as there were twenty-five years ago? The preacher should have thought this thing out more conscientiously. There is nothing more needful for the pulpit than to cultivate the *habit* of truthfulness.

On pp. 294, 295, occurs this interrogative sentence: "What ruined the merchant princes of Tyre, that great city of fairs and bazaars and palaces; her vessels of trade, with cedar masts and embroidered sails and ivory benches, driven by fierce blasts on northern waters, and then dropping down on glassy Indian seas; bringing wine from Helbon, and chariot-cloths from Dedan, and gold and spices from Rahmah, and emerald and agate from Syria; her waters foaming with innumerable keels," etc. A rich sentence, well fitted to make a strong impression of

ample knowledge and pictorial power possessed by its preacher, but—inaccurate. Those “vessels of trade,” “innumerable keels,” did not “bring wine from Helbon,” Helbon (near Damascus) being situated far from the seaboard, and transportation between Damascus and Tyre being exclusively overland. “Dedan” is not the name of a place, but rather a tribal designation—the Dedanites being caravan, not maritime, merchants. From Rahmah, too, the carriage was overland to Tyre.

It is hardly necessary to say that such a preacher as has here been described, will commit offences against good taste, will even sometimes wound reverent feeling. Dr. Talmage, on p. 40, makes “corn” a symbol of the bread of God. But corn must be “threshed and ground and baked,” he says. Dr. Talmage makes his allegory go on all fours, to the extent of saying, “When Jesus descended into hell, and the flames of the lost world wrapped him all about, was not the corn baked?” The revised version, with “Sheol,” or “Hades,” for “hell,” should have saved Dr. Talmage from *that* dreadful rhetoric—and from that sad unintentional heterodoxy as well. From many, however, of his lapses in propriety, nothing except surer taste and finer feeling can save Dr. Talmage.

It has hardly seemed worth while to say that in the organization or plan of a sermon, Dr. Talmage is almost entirely wanting. As a rule, there is no order, no progress, no unity, no cumulative effect. There is a series of more or less interesting and striking passages, and the sermon ends. It might have ended before, or it might now go on, with equal fitness, so far as concerns any accomplishment of a purpose in the unfolding of thought. The sermon is a mere loose concatenation of paragraphs. True, the paragraphs—often faulty, no doubt—are seldom without their interest, their value, and their life.

These pages will seem to many to have presented a disparaging, and, perhaps, to some, an excessively disparaging estimate of Dr. Talmage’s merit. In the aim of the writer, the estimate has been loyally candid and just. It was not the conception of the present series of such estimates of preachers that they should be either mainly eulogistic or mainly destructive. Equally remote from their design was the idea of their being neutrally nugatory. To be fair, to be effective, to be useful, is the common object in which editor and critic agree.

Dr. Talmage himself will not be affected in his preaching by what is here set down about him. His pulpit habits, for better or for worse, are permanently fixed. He will go on to the end in the gait which is nature, or which has become a second nature, to him. The writer of these words would not lay a straw of hindrance in his path, but would rather heartily bid him God-speed. If, however, it should turn out that some preachers of the gospel, not as yet unalterably

fixed in their ways, should, on the one hand, be deterred from following the lure of false example seductively set before them in the dazzling success of this great preacher; and should, on the other hand, be incited to emulate him in those respects in which he is truly deserving of emulation, then the present critic will be glad, and then the leading purpose of his paper will have been fulfilled.

V.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. III.

BY PREST. HENRY A. BUTTZ, D.D., DREW THEOLOGICAL SEMINARY.

THE topic under consideration assumes that the pulpit is neither to be silent nor indifferent towards Modern Skepticism. The first paper on the subject by Dr. West, shows that the sacred writers took cognizance, not only of the actions of men, but also of the currents of thought of their time and occupied an attitude of defence and attack in relation to them. They were aware that the Skepticism of their age, so fully in accord with the natural tendencies of the human heart, needed to be carefully watched and prevented from spreading its baneful influences. Although the limitation of the question is to the pulpit, *i. e.*—to the ministers of the Gospel, yet it may, without undue stretch, be applied not only to the preacher in his pulpit, but to the minister as he engages in the propagation and defence of the truth, through the printed page.

This duty, which Paul enjoins upon the Church (Col. iv: 5, 6), is especially incumbent upon the pastor of the people. The Apostle's injunction is: "Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

The topic also assumes that it is the duty of the pulpit to counteract modern skepticism. Skepticism is aggressive, bold, and as far as possible, is extending its influence in all directions. How shall its advance be checked? How shall the Gospel take its place? These are questions that men cannot fail to ask.

By skepticism we understand every kind of doctrine which proposes to set aside the Word of God as the sole rule of faith and practice, whether it be the philosophy of our time, or the so-called higher criticism which would undermine the very foundations of our faith.

The influence of modern skepticism is chiefly shown in attempts to overturn the evidence for the Sacred Scriptures. It includes all these books and writings and lectures devoted to the destruction of the credentials of our religion. It is the application of what is called the critical and historical method to the study of the Bible. Those who do it are destructionists. Their object is not to build up, but to de-

stroy. This rejection of the Bible as the word of God has various degrees, from those who reject the whole book, as such revelation, to those who reject parts of it; from those who find no fault in it, to those who accept it as the best religious guide now accessible, but neither perfect nor inspired.

The indirect influence of this skepticism takes mainly two forms. It produces indifference to all religion. It is strange that any one could be uninterested and indifferent to a subject which has been uppermost in the minds of men through all the centuries. A subject which the most advanced nations have considered most critically—a subject, to which the most mature minds have given most profound discussion and meditation—a subject which has become more interesting as men have advanced in intellectual and moral grandeur. It also produces an aversion to the church as the representative of Christianity.

These influences are specially effective on two classes of people—young men in the process of education, and the working classes of our large cities. The extent of skepticism among professional men, business men, and educated men generally, is overestimated. Investigation will show that the tendency of profound study and of growing years is toward faith more than toward infidelity.

Among the laboring classes skepticism is most frequent. This tendency is shown by the belief which prevails among them that the church which represents Christian truth is hostile to their interests, and that Christianity is the symbol of bondage rather than of freedom. It is the laboring classes of Northampton, England, which have, in opposition to the wishes of the House of Commons, persisted in returning Mr. Bradlaugh, an avowed atheist, to parliament. If the writer is not misinformed, it is the same element that gives such a cordial greeting to his chief co-worker in this country. How shall the pulpit then best counteract these skeptical tendencies of our times? That it is a duty to do what it can to arrest it, is admitted by all who love the great doctrines and influences of Christianity.

If the pulpit proposes an aggressive attitude, it must have a thorough comprehension of the views of those whom they would convert, and of the reasons which are alleged in their support. It is not meant that all the opinions and doctrines held by individuals must be subjected to a critical study, but that no opinion which has gained wide currency and acceptance should be lightly passed over. The vagaries of a few individuals need not demand the time or the attention of the pulpit, but those widely received cannot escape his thought if he would meet and overcome them.

One of the charges often and justly made against those who reject the Bible, is their want of thorough study of the book itself and of its doctrines. Dr. Nelson, in that admirable book, "The Cause and

Cure of Infidelity," charges much of the infidelity of his time to ignorance of Bible facts and Bible language. If we demand of those who oppose us a study of the Bible which they reject, before they sit in judgment upon it, so we ought to study the prevalent doctrines of those whom we oppose before we undertake in a formal way to discuss them. The ignorant discussion of skepticism is more damaging to truth than to the error, for it promotes antagonism and furnishes no antidote.

It is not here argued that such discussion is generally desirable ; in fact it is often mischievous in its tendency, but that he who assumes to speak on these critical questions from the pulpit or through the press should do so after such a thorough mastery of both sides of the question as will enable him to speak with authority. A distinguished professor of theology, lately called from labor to reward, Dr. A. A. Hodge of Princeton, is reported to have said in a lecture on a subject which had not been a specialty in his studies, that on other occasions he had spoken with full confidence and as an expert, but at this time he stood side by side with his audience, as an investigator, not as a specialist. In the nature of things it is impossible for a preacher to understand all subjects. He may not compass the whole field of skeptical inquiry, but when he appears as a defender of the faith, and an antagonist of error, his knowledge should be accurate if not profound. This inspires confidence on the part of believers, and commands respect on the part of opponents.

The pulpit should wait patiently, and investigate the effects of the statements of supposed antagonists before concluding that they are destructive of the truth. It is a common assumption, and a safe one, that the Christian religion is the absolute and complete truth, and that nothing that is true can be antagonistic to it. When any scientific or metaphysical truth has been fully established, the church can rest in quietness and confidence, knowing that it will prove to be for the advancement of the religion of Christ.

It is not strange that the first promulgation of a new science or doctrine should provoke antagonism. It has been said that advances in knowledge come in waves. Sometimes they appear after a short interval, sometimes after longer ones, sometimes a hundred, sometimes hundreds of years apart. At this point patience is a most valuable quality for the pulpit. Many truths, which at first seemed absurd and destructive, have proved to be valuable, why may not this one. A little waiting before judgment is passed is not out of place. It is unwise to assume in the outset that any doctrines which have gained currency, and which on the surface are opposed to our convictions are therefore untrue. What then shall be done? Give a fair hearing to the honest investigations and conclusions of responsible men whoever they may be. In the empire of freedom established by Christ, liberty

of inquiry and of expression is fundamental, and the pulpit should demand this freedom, and also grant it. If the conclusions of modern criticism have any elements of truth, we should cherish them, knowing that they will prove to be for the maintenance, and not for the destruction of Bible truth.

Patient observation will show that we need not fear such advances if they be true advances, and that to such apparently hostile movements, we are indebted for some of the best contributions to the defence of the Bible. It is within the memory of many that the contest growing out of the rise of Geological Science, threatened permanent damage to the doctrine of the inspiration of the Scriptures. It was held by many that Genesis and Geology were wholly irreconcilable, and that the Pentateuch had been practically driven from the field. There are few, however, that will maintain that extreme view to-day, and there are those in the front rank of scientific scholarship who maintain a beautiful harmony between the book of Nature and the Book of Revelation. This warfare is past, and we read the chapters in Genesis with as much confidence as ever. The wrecks of the evolution storm have not all been found. There are still vessels cast on unknown seas, because of it, but practically it is no longer recognized by those best qualified to judge as an antagonistic force to the Christian religion. It may even prove to be one of the most helpful truths in the elucidation of the Scriptures. While in its extreme form it is a virtual negative of God, in its essential principles, so far as demonstrated, it contains nothing that the pulpit needs to antagonize.

We would, therefore, urge upon the pulpit a careful sifting and patient waiting in all matters of genuine criticism for which real scholarship offers apparently satisfactory reasons.

This remark applies to those works which are put forward, with fair show of truth, as investigations of great problems of life and destiny, and not to such as are avowedly and necessarily destructive. The latter must be met from the start, if demanding public consideration, with direct opposition and emphatic protest and disproof.

There must be also a loyal adherence to Christian truth and a thorough exposition of it. The pulpit must believe thoroughly, and maintain clearly and decidedly. He who is to proclaim the words of the Lord must not hesitate or apologize, but announce: "Go preach the preaching which I bid thee," was God's command to Jonah, and "if any man speak let him speak as the oracles of God," is the forcible utterance of St. Paul.

The pulpit must not "sit down and first count the cost" in the sense in which Rev. Geo. Herbert Curteis, M. A. suggests in his work: "The Scientific Obstacles to Christian Belief," Preface p. vii., "Above all the Christian leader—if he is to win, not merely a skirmish, or even a battle, but the whole campaign—must "count the cost"

in another sense. He must know what to surrender. It is merely brutal and useless strategy to defend everything without discrimination. In every age some points become of less vital importance than they were before; some breastworks are found to be incompetent to resist improved methods of attack; and some outlying defences to every eye, but that of their passionate defender, have manifestly become worse than useless, mere traps for impounding and wasting the force urgently required elsewhere, mere gratuitous invitations to the foe to effect a lodgment and to proclaim a victory, if not actually to gain one."

But what can the pulpit surrender? What ought the pulpit to surrender? It cannot surrender any part of the sacred volume that has come down to us. "All Scripture is given by inspiration of God." It cannot surrender the first utterances of Genesis, that "In the beginning God created the heavens and the earth." It cannot surrender the account of the fall of man as it stands in the very beginning of history, for Paul in his letter to the Romans has put the seal of his authority upon the record in Genesis. It cannot surrender the great doctrine of the atonement, the Holy Spirit, forgiveness of sins, sanctification, glorification. These are its essentials. For their maintenance and propagation the Christian religion exists. Whatever is opposed to these must be overcome. But how? The most effective method of preventing the spread of error is by setting forth the truth. The spread of Bible religion will be promoted best by a faithful portrayal of it. Christianity will be accepted in proportion as it is understood, and it has often suffered more from the misstatements of its friends than from the attacks of its foes. It is a great system of truth, harmonious in every part. It is adapted to the mind and heart of man. It appeals to his better nature. Strongly and clearly to state it is to convince men of it. A careful discrimination between the essential and the non-essential, between the truth itself and the interpretation put upon it, is of prime importance in its presentation.

This clear presentation of Bible truth will be helped by a plain statement of the views of its opponents. Much of what is called modern skepticism owes its influence more largely to its setting than to that which it contains. Its form of statement is generally scientific. It bears the marks of learning. It is generally put forth with much literary and scientific pretension. In fact, almost all the books which are influential in spreading skepticism do so largely in virtue of the popular belief in the superior abilities and learning of those who write them. Modern criticism affects scholarship, and is largely dependent upon that impression of its scholarship which has gained wide currency. The *Life of Jesus*, by Strauss, which caused such widespread alarm, owes much of its power to the imposing scholarship with which it was presented. The best method of counteracting its influ-

ences and that of many similar works is to state in clear language its positions and arguments. They are much less formidable when dressed in the plain language of the people. On the other hand, the truth of the Word of God is the more acceptable the more clearly it is presented. When free from adulteration, when fully and clearly stated, it bears with it its own evidence. Skepticism would rapidly disappear if the skeptic would but read, ponder and practice the life and teachings of Christ, which is the centre of all evangelical doctrine.

The pulpit can most effectively counteract modern skepticism by strong statements of the evidences of its historic facts derived from the Scriptures themselves. The negative side of the argument is better understood than the positive side, the defensive than the offensive. Men often ask, "What is the evidence for the personal historic Christ." A noted lecturer in England said: "The difficulty is not to prove that Christ was believed to be an historical personage after the fourth century, but to bridge over the years between A. D. 1-300. You cannot carry the history of Christ and the history of the Gospel over that terrible chasm of three centuries." (*Reasonable Apprehensions and Reassuring Hints* by Rev. Henry Footman, p. 111). A comparison of Christ's Life as portrayed in the four Gospels compared with the acknowledged Epistles of St. Paul will compel the conviction, "that the Jesus of the four Gospels cannot be the creation or the result of the various myths floating about, and ultimately in the second or even third century crystalized around the figure of Jesus of Nazareth. The historical Christ of St. Paul as discerned through these Epistles makes the mythical theory absolutely incredible" (Same, p. 116). Much work remains for the pulpit in counteracting skepticism, and this old method of scriptural arguments is still the most promising.

The pulpit will further accomplish its task by addressing itself to the conditions and circumstances of those who reject its beliefs. A broad charity for those whose views differ from our own is of primary importance. When men think differently from us it is because of some reason, which to them at least is satisfactory. It may be, and often is, wilful and unreasonable, but it is nevertheless to be treated with Christian forbearance. We must take into account temperament, tendency and training. One who has been trained to skepticism, who has breathed its atmosphere constantly, to whom God is scarcely a name, and Christ unknown, demands careful consideration and kindly dealing. Then, too, the professional training, which many have received, demands attention. Studies which have no direct relation to God's truth, but which involve only scientific methods, call specially for careful modes of address. Little is gained for truth by attack, much by appeal; little is accomplished by sarcasm, much by kindly sympathy. There need be no lack of loyal maintenance of our doc-

trines, while we approach with interest and regard those who are opposed to us.

The most powerful method of counteracting modern skepticism, and indeed all skepticism is by an example corresponding to our faith, and the personal influence which grows out of such a life. The life which Christianity produces is its highest evidence. In the character of the Christ, delineated in the New Testament, there are no defects. The Christian is the acknowledged ideal man. "By their fruits ye shall know them," was the Savior's test. The pulpit must maintain the highest standard of living. In the minister and in his people must be reflected the life of Christ. In the proportion in which the spirit and life of Christianity are embodied in the Church will skepticism disappear.

Cardinal Newman, in one of his University sermons, in answering the question how the Truth has been propagated says: "I answer that it has been upheld in the world, not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of such men as have already been described, who are at once the teachers and the patterns of it." "Here first is to be taken into account the natural beauty and majesty of virtue, which is more or less felt by all but the most abandoned. I do not say virtue in the abstract, virtue in a book, virtue in a man. Men persuade themselves with little difficulty, to scoff at principles, to ridicule books, to make sport of the names of good men; but they cannot bear their presence; it is holiness embodied in personal form, which they cannot steadily confront and bear down: so that the silent conduct of a conscientious man secures for him from beholders a feeling different in kind from any which is created by the mere versatile and garrulous reason."

It is this personal, silent influence, going out from every church, and from every Christian home through the influence of the pulpit, that is the last resort, the final method of counteracting modern skepticism. Beautiful living is a more powerful demonstration of the truth than strong thinking. In training men and women to the highest forms of spiritual truth, and to the noblest living the pulpit will find its loftiest sphere and its most lasting influence. There is danger lest the other and more popular methods may overshadow this one, and it needs special emphasis now when the polemical method is more popular and therefore more likely to be adopted.

This is well illustrated in the method of Paul. When before Festus, how appropriate his appeal. He addressed himself to the character and mind of the man to whom he appealed. When before Agrippa, expert in Jewish customs, how suitable his masterly question and answer. "King Agrippa believest thou the prophets? I know that thou believest." When at Athens, he turns their thoughts from the unknown God whom they ignorantly worshipped, to the living God,

with a tact and fitness that fills us with admiration and surprise. No one will question the wisdom of Paul's methods or the grandeur of his teachings. His writings are the depository of the best thought of his age and of all ages. But his life, travels, and sacrifices, these have made him immortal. His words without his life, would have been inspiring, but with his example they are irresistible.

So of the Master himself. He was the great teacher. No instructions like his. But O that wonderful life. It "is the miracle of history." Men have tried to show how other teachings have resembled his, but no one ventures to compare any other life with his. In the midst of the world's questionings of thought, in the midst of its turmoils and struggles for place and power, the pulpit proclaims a single life, the life of Jesus, a single death, the death of Jesus, a solitary resurrection, the resurrection of Jesus. He is the best antidote to the skepticism of this age and of all ages. The verdict of all investigation, must ever be in harmony with the utterance of Paul: "In him dwelleth all the fullness of the Godhead bodily." "God was in Christ reconciling the world unto himself." His own declaration is the best expression of the duty of the pulpit. It is to exalt Christ. "And I, if I be lifted up from the earth will draw all men unto me."

Other methods may be in their measure effective, this method, accompanied by the Holy Spirit, must be triumphant.

VIII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. IV.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

56. *Blessed and Blessing.* Gen. xii. 2. Grass-feeding animals while cropping their pastures are scattering and disseminating the seeds of the grasses ; and the birds and insects while thrusting their beak or proboscis deep down into the nectaries of the flowers, are gathering and depositing again the fertilizing pollen.

57. *Thos. Chalmers.* Guthrie said: "Men of his calibre are like mighty forest trees, we do not know their size till they are down."

58. *Evolution.* Prof. Dana is reported to have stated in a recent lecture that "No evidences have ever been found of any inferior race from which men could have sprung. The similarity between the recent study of Nature and the Mosaic law ought to satisfy the doubting students of Nature of the truth of the creation as related in the first chapter of Genesis."

59. *Betterton's Epigram.*

"You in the pulpit tell a story ;
We on the stage show facts."

This is the original, which Whitefield used to quote as follows : "Betterton, the actor, said to the Lord Bishop of London, 'We actors speak of things imaginary as though they were real ; you clergymen speak of things real as though they were imaginary.'"

60. *The Wonders of an Egg.* Mr. Matthieu Williams, in one of his lectures, says: "Every one who eats his matutinal egg eats a sermon and a miracle. Inside of

that smooth, symmetrical, beautiful shell lurks a question which has been the Troy town for all the philosophers and scientists since Adam. Armed with the engines of war—the microscope, the scales, the offensive weapons of chemistry and reason—they have probed and weighed and experimented ; and still the question is unsolved, the citadel unsacked. Prof. Bokorny can tell you that albumen is composed of so many molecules of carbon and nitrogen and hydrogen, and can persuade you of the difference between active and passive albumen, and can show by wonderfully delicate experiments what the aldehydes have to do in the separation of gold, from his complicated solutions ; but he cannot tell you why from one egg comes a ‘little rid hin’ and from another a bantam. You leave your little silver spoon an hour in your egg-cup, and it is coated with a compound of sulphur. ‘Why is that sulphur there? Wonderful, that evolution should provide for the bones of the future hen ! There is phosphorus also in that little microcosm : and the oxygen of the air, passing through the shell, unites with it, and the acid dissolves the shell, thus making good, strong bones for the chick and at the same time thinning the prison walls.”

61. *A Fable about Preaching.* “Once on a time the Christian faith heard of the threatening and formidable incursion of her foes, so she determined to muster her preachers and teachers to review their weapons, and she found beyond all her expectations every thing prepared. There was, namely, a vast host of armed men ; strong, threatening forms, weapons which they exercised admirably, brightly flashing from afar. But as she came nearer she sank almost into a swoon ; what she had thought iron and steel were toys ; the swords were made of the mere lead of words ; the breast plates, of the soft linen of pleasure ; the helmets, of the wax of plumed vanity ; the shields were of papyrus, scrolled over with human opinions ; the colors were spider webs of philosophical systems ; the spears were thin reeds of weak conjecture ; the cannon was Indian reed ; the powder, poppy seed ; the balls, of glass. Through the indolent neglect of their leaders, they had sold their true weapons and substituted these ; moreover, they had sallied forth in their own strength forgetting to take with them the Sword of the Spirit which is the Word of God.”

62. *Spiritual Culture and Art.* The Duke of Northumberland, in an address at the Alnwick Art Exhibition, said to the students : “In addition to the cultivation of the intellect, cultivate *the spiritual part* of your nature, without which all art will comparatively assume a low level. It was a devotional feeling which animated all the great masters, who, at any time, have left lasting marks in the history of art, or occupied a great space in history. Whether you take the early Greek artists, the Egyptian, or the Roman, you will find, more especially in the first two, that the great periods in which their art flourished and triumphed were when it was exercised upon devotional purposes. So with mediæval art, wherein all the great works have been made through the means of that devotional feeling ; and I think it is the want of this feeling to which, in a measure, the comparative poorness of modern art may be attributed, and from which it arises that so many modern edifices, and so many results of statuary art, are calculated rather to deface than to improve our great towns.”

63. *Death.* The stanza, given below, was written by Mrs. Barbauld in extreme old age. Our admiration grows with every reading, and it seems to us increasingly beautiful. The poet Rogers regarded it as one of the finest things in English literature. Henry Crabbe Robinson says that he repeated the stanza to Wordsworth twice, and then heard him muttering to himself, “I am not in the habit of grudging people their good things, but I wish I had written those lines.” It is stated that in his last moments Dr. Fuller said to his nephew, Dr. Cuthbert, on taking leave of him, “Good night, James—but it will soon be good morning !” Perhaps the echo of this stanza was in the ear of the dying preacher :

"Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away; give little warning;
Choose thine own time.
Say not, Good-Night! but, in some brighter clime,
Bid me, Good-Morning!"

A lady once asked Mr. Wesley, "Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

64. *An Oriental Myth.* When the Creator fashioned the birds they were at first without wings. With gorgeous plumage and sweet voices endowed, they knew not yet how to soar. Then He made wings alone, and bade the birds go take these burdens up and bear them. At first they seemed a load, but as they carried them upon their shoulders cheerfully and patiently, lo! they grew fast. The burdens became pinions, and that which once they bore now bore them up to realms of cloudless day.

We are the wingless birds and our duties are the pinions. When at the beck of God we first assume them they may seem but burdens. But if we cheerfully and patiently bear them we shall find them less and less a load. The yoke will be easy and the burden will be light, till we shall at last discover that we who were once but servants are now freemen, free to rise on wings, as eagles, free to soar aloft toward God and Heaven. To do His will shall thus become our delight.

65. *The Triumvirate of Authors:* Hooker, Barrow, Taylor. "Hooker claims the foremost rank in sustained and classic dignity of style, in political and practical wisdom. To Barrow must the praise be assigned of the closest and clearest views, and of a taste the most controlled and chastened; but in imagination, in interest, in that which more properly and exclusively deserves the name of genius, Taylor is to be placed before either. Hooker awes most, and is the object of our reverence; Barrow convinces most, and is the object of our admiration; but Jeremy Taylor persuades and delights most, and is the object of our love."—*Dr. Rust's Sermon at Taylor's Funeral.*

66. *We Must Consider Times and Seasons.* George Müller says that he first asks and settles this question concerning any proposed measure: "*Is this the Lord's work?*" Then, "*is it my work?*" Then, "*is this the Lord's way?*" And last, not least, "*is this the Lord's time?*"

67. *The Train is moving.* Dr. Withrow tells an interesting story of the Union Convention called by G. H. Stuart, in Philadelphia, years ago. D. L. Moody, after an hour of dreadful distance and coldness, said, "Let us pray!" and prayed with mighty force and fire that God would melt all hearts and fuse His thought into them. Dr. Charles Hodge and Dr. Musgrave, walking out together, both old men, Dr. Musgrave said: "Charley, this train is moving, and if you are going to get aboard you'd better hurry."

68. *The Perversion of the Press.* "The English Society for the Suppression of Vice destroyed 129,681 indecent prints, 16,220 illustrated books, five tons of letter-press of same sort, 16,000 sheets of songs, besides copperplates, printing-presses, etc. Each prosecution cost \$150."

SERMONIC SECTION.

SANCTITY OF VOWS.

BY B. M. PALMER, D.D. [PRESBYTERIAN],
NEW ORLEANS, LOUISIANA.

I will pay my vows unto the Lord now in the presence of all his people.—PSALMS, cxvi: 14.

A vow is a solemn engagement or promise made to Almighty God, either positively of things which are known to be agreeable to His will, or negatively to abstain from things which are believed to be offensive. Vows may be displeasing to God for several reasons. For example, a vow may promise that which is in itself sinful; as when the conspirators among the Jews "bound themselves under a curse, that they would neither eat nor drink until they had killed Paul." Such a vow is both an injury and an insult to God. It is an insolent attempt, by counter legislation, to cancel the eternal law of right. Or a vow may undertake that which is impossible; as when a man engages that henceforth he will never have an ill thought—whereby he converts what is an infirmity into a positive crime. Or a vow may be frivolous, undertaking to do that which is useless, or something entirely outside of the sphere of obligation and duty—in which case it becomes an act of will worship, and is an impertinent trifling with God. Or without entering into these minute specifications, I may say in general, that the disposition out of which a vow springs may itself be displeasing to God; as when we engage to do something by way of compensating God for a lack of service in the past; or when we offer a consideration to Him for blessings He shall confer. In all such cases we betray an unworthy conception of God, pointedly rebuked by Him in the fiftieth Psalm: "thou thoughtest that I was altogether such a one as

thyself; but I will reprove thee and set them in order before thine eyes."

Vows of this description are to be discountenanced as constituting a system of mere will worship, and as being filled with the spirit of self-righteousness. And it is a curious fact, well worthy of our remembrance, that every form of self-righteousness, though it wear upon its front such an air of goodness, is nothing but a bribe to induce God to enter into a compromise of His own solemn and eternal claims. We can afford on this ground to take our self-righteousness and trample it in the dust, and make it our glory, that if we rejoice it will be in the imputed righteousness of our Redeemer.

You perceive from these instances that vows incautiously made may prove a snare to the soul; and, therefore, it is that the Hebrew ritual, which, as a grand collection of symbols descended into the details of religious life, undertook so carefully to regulate this matter of vows. There were statutes determining when the vows of a minor were lawful, and under what circumstances he might be discharged from the same; and there were statutes concerning the redemption of vows, exhibiting a complete tariff of valuation. All which was designed to be restrictive and cautionary: showing even under that imperfect Dispensation how careful we must be as to our vows in the presence of Almighty God.

On the other hand, there are vows which are right vows, and which ought to be made; vows that engage us to do things that were originally binding upon us; vows made under a sense of the Divine presence and the Divine authority. Hence, in Deuteronomy it is written. "When thou shalt vow a vow unto the Lord thy God, thou shalt not

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

o pay it; for the Lord thy God rely require it of thee; and it be sin in thee." And so in Ecclesiastes. "When thou vowest a vow do not defer not to pay it; for He has no pleasure in fools: pay that thou hast vowed. Better is it thou shouldst not vow, than thou shouldst vow and not pay." And so the Psalmist, under inspiration of the Holy Ghost, again and again declares the duty to pay unto the Lord the tithes which he has made—to pay them into his sanctuary, and in the presence of his people. You will find it in the 23rd Psalm, in the 66th, in the 76th, in the 116th Psalm, twice repeated: "I will pay my vows unto the Lord in the presence of all his people."

WE THEN INQUIRE SOMEWHAT MORE INTO THIS OBLIGATORINESS OF THE VOWS WHICH ARE VOLUNTARILY MADE.

They are distinct and conscious assertions of our religious nature. This distinctness of nature forms the characteristic feature by which man is distinguished from the brute creation. The higher forms of instinct and the various processes of reason shade each other, until it requires the help of a subtle dialectic to discriminate between the two. Undoubtedly there is in the brute a natural religion founded upon blood relationship which is wonderfully similar to the laws of affections in man founded upon the same tie of kindred. The same passions which marvelously resemble the passions of the human mind, such as anger, resentment, and hostility. So that when you seek your finger upon the exact line of demarcation between the man and the brute, you find it only in the principle of worship. Man is religious, the brute is not. Man has a conscience which recognizes right and its opposite, and feels the obligation to practice the one and abstain from the other; the brute has none of these utterances of conscience, none of these exercises of a religious nature can be detected in the brute.

And true, this religious element in

man oftentimes exhibits itself in a dim, inarticulate way: for instance, in the dissatisfaction with the very blessings and joys of our earthly life. A strange restlessness often mars the happiness of those most favored by fortune: for it is a singular fact, open to daily observation, that the prosperous, even more than the unfortunate, exhibit the peevish fretfulness which springs out of this chronic discontentment with life. Yet, how few analyze this discontent and trace it to its source! How few recognize in it the spiritual hunger of the soul, the Divine principle in man, which craves an angel's food and cannot be satisfied with the serpent's dust! It has riches, riches that it cannot count—yet it is restless and unhappy. Flowers wreathed in garlands round the brow, wither at last into crowns of thorn to pierce with pain and shame. All this is of the earth, earthly: whilst man needs the divine, to feed the divine—the spiritual, to feed the spiritual—that which is soul-like, to feed the soul. In all this longing for the spiritual, the immortal, and the divine, we trace the outworking of that religious element which makes a man akin to his Creator.

This religious nature exhibits itself in another form, in the dim sense of sin and guilt. Man falls below his own ideal. He looks into the chambers of his soul and finds its walls covered with inscriptions of evil. Execrable thoughts, which have never been embodied in act, or formulated in speech, disclose the vileness of his spirit, and he turns away with unutterable disgust from himself. In this deep humiliation, however, there is no humility. No penitential sorrow bows the soul before the Throne of Grace, with sincere and honest confession of sin. This self-loathing is nothing more than the shame which is felt when one discovers his spiritual nakedness in the presence of a Holy God.

So, too, in the apprehension of the beautiful and the sublime, as man wanders through the earth and feeds upon the types of beauty and of grandeur

which exist in nature. What are these apprehensions of taste but the reflection, in the material or intellectual sphere, of the higher forms of beauty and glory which reside in the moral? Though but the shadow of the true, it proves the substance to exist by which the shadow confessedly is cast. If man had not a soul, there would be no taste for the beautiful upon earth; a taste which ought to rise to a higher plane, and see the beautiful in God. The highest conception of beauty is only reached, when we can look upon the face of Him who is "glorious in holiness," and "fearful in praises;" and all the forms of loveliness on earth, which gratify the sense of taste, are but the faint types of the spiritual glory in which a spiritual taste is to find its joy forever.

But, far above all these indistinct betrayals of a religious sentiment in man, is that deep confession of obligation which is recorded in the vow. It is made with the most perfect consciousness of personal responsibility, in the presence and under the authority of that august Being to whom all obedience and worship are due. And it is void of all significance and solemnity, if the whole religiousness of man's nature does not find expression in it. To this the solemnity of the vow is due, which must be felt by him who does not wish to become guilty before God. It cannot be violated or ignored without crucifying the better instincts of our nature, and without spurning out God's image impressed upon the human soul. Such, then, is the obligation of the vow taken before God, as founded in the conscious exercise of the religious principle planted within us by the Creator himself.

II. *A vow is the acknowledgment of moral responsibility, and a confession of guilt before God.* There is a vast deal of shuffling amongst men, as to this matter of responsibility before God. You approach a sinner, and, in order to make him rely upon the power and grace of God, you remind him of his helplessness. He takes issue with

you at once, and resents it as a personal insult. Because you seek to convince him of his dependence upon divine grace, he asks with scorn if you desire to convert him into a senseless machine. You approach the same man a second time, and press upon him the obligations of duty—the things which he ought to do, and the things which he ought to abstain from—the virtues he should practice, and the vices he should forsake. He turns upon you with the plea of inability, and confesses that very helplessness which, when charged upon him before, was considered a personal indignity. I am not presenting to you a metaphysical abstraction, but that which practically meets us in daily life. I call to mind, in the early years of my ministry, a young man who came into my study one Monday morning with flushed face, and burst into the following invective: "You preachers seem privileged to utter palpable contradictions in the pulpit. You, yesterday, declared the inability of the sinner, and then turned right around and urged him to repent and believe, under the peril of final perdition." I had been over that ground too much myself, not to know every foot of it. I understood the case. I did not raise my pen from the paper upon which I was writing, but said quietly to him: "If you can repent of sin without any help from God, all I have to say is go and do it." Instantly the confession burst from his lips: "I have been trying to do it all the morning, but I cannot." Then said I, "let us go to Him who can;" and we knelt down together in that study, and laid the case before Him who is able to take away the heart of stone and to give the heart of flesh. That young man, now gray with age, has been thirty years preaching the gospel of gracious help to sinners perishing in their helplessness.

I give this instance, for the simple reason that I do not intend this morning to argue the case at all. I am willing to carry it by appeal to the bar of your own conscience and await its reply. That reply will be given; and it

make that new cause to fear Thee. In spite of ills, in spite of death, we shall bless the stroke Thy hand applies; they are the blows of a tempest, but they bring us into port."

My brethren, that which is true of the whole of a body is also true of the members composing it. Hostility can operate for the good of an individual soul as well as for the Church. For us all, there is a certain profit to be derived from severe judgments, from back-biting, and even from the slander and ill-will of our enemies. We ought to demand of ourselves, first, whether we have not afforded our accusers some handle, since it is rare for a charge to prove all imagination. Enmity is clair-voyant, it has the eyes of a lynx when it comes to discerning our faults and our nothingness; slight indications are enough. Confronted by such criticism, it is a great temptation to retire upon our dignity and raise the cry of slander; upon our power of ignoring that wherein our accusers may be in the right, or that there is a propensity of which they can cure us! Not that the Christian should have little regard for his reputation; that is a trust over which he is obliged to stand guard, and the Scriptures require us to avoid all appearance of evil and to seek those things that are of good report. But whenever a righteous man finds it impossible to please the world in following his conscience, then our Master has said, "Woe unto you when all men shall speak well of you." We ought to expect attacks and from these attacks we ought to extract all the profit they may happen to contain. And if slander should prove absolute, and the ill-will without any pretext for it, do not regard it as wholly without blessing. Just as obstacles accumulating in the course of a stream raise its level and give it a more imposing and magnificent flow, so all injuries, all the lies by means of which malevolence attempts to impede true holiness often only assures it a flight of unexpected loftiness. Without the ignominy and the curses of Calvary the world would never have heard that sublime cry, "Father, for

give them, for they know not what they do."

I come finally to the evils resulting from our own faults, and of which we are the responsible authors. Now, I affirm, that even in these humiliating trials there is some good to be attained. Let it be understood that this point does not justify our faults by showing any happy results they can produce. By no means; never, never, can any evil naturally, or directly, bring forth good; we do not gather grapes of thorns, nor draw wholesome water from a poisoned spring. The logical result, and the terrible wages of evil, is evil; a lie engenders greater duplicity, impurity renders lust the more ardent, and the will more feeble, the first movement of vengeance opens the soul to a malignity often infernal, each new fall betrays us more feeble, more disarmed before the power of the tempter, and the last halting place in this frightful progression is the absolute moral servitude expressed by the words of Scripture as "sold unto sin." But when an act of sincere repentance transfers a man from this slavery to the divine domination, then God, in His infinite wisdom, can extract from the evil committed lessons that will be plain to us, and admirable fruits within the interior crucible where the soul renews itself, the faults and crimes of the past will then set free from their impure dross the pure gold of a regenerate will and a heart of humility. It is from the polluted lips of David that those songs of repentance were first let fall, a voice without a parallel for all the believers of the future; it was from the broken heart of that ancient persecutor of the Church, Saul of Tarsus, that there issued that magnificent exposition of the work of grace; and throughout all the centuries of history we may see thousands of souls obedient to an instinct of justice, impelled to repair a past which condemns them by a new life that will glorify God.

Receive instruction from your very faults. Recall your errors in order to prevent spiritual pride, your feebleness and your temptations that you may be

strength which invariably accompanies a hearty reliance upon the Divine Covenant. Almighty God never issued a command which did not contain within itself a draft upon the power which shall enable the creature to do all that it is his duty to do. In all cases, therefore, the inability is taken out of the way, whenever we attempt what God plainly commands, and with reliance upon the Divine strength and proffered grace.

Here, for example, is the man with the withered hand, standing before the Savior. The command goes forth, "Stretch forth thy hand." The paralytic can, of himself, as soon create a world as control that lifeless limb. But the command of Him who has the power to enable, is the sufficient pledge that life will issue from the Giver of life to that withered arm. It is stretched forth and becomes whole as the other, simply because between the lines of the commandment was contained a check upon the bank of Divine strength for all the ability which the man had not in himself, but which grace would communicate. Do you desire a stronger instance even than this? There is Lazarus, four days in his tomb—and there is the Almighty voice which says, "Lazarus, come forth." How absurd this call upon a corpse, except that it issues from the lips of Him who is the author of all life. It was the life going out with the command that animated the sleeping form, brought back the soul which had escaped, bound together the constituent parts of the human being; and the reunited soul and body came forth from the prison of the grave. No plea of inability avails where Jehovah commands. To him who undertakes, in the Divine strength, to do that which is enjoined by Divine authority, there comes a grant of power by which to fulfill the obligation. For the reason then that the vow lies in the line of original duty and of offered grace, it is doubly binding upon the conscience.

V. *The vow is made under the sanction of the eternal world.* I suppose it is wrong—but I have not been able to

help wishing that I could have just for two minutes a view of the realities of Eternity; and then come back to my work, under the pressure of this knowledge. It is probably a wrong thought, for the simple reason that it contravenes the fundamental law of this dispensation, which is unquestionably the law of faith. Now, when a vow is rightly made, the soul must feel, to some extent, the powers of the world to come. For a moment the spiritual eye has been opened to catch a partial glimpse of all that is blessed in heaven, of all that is dreadful in hell, of all that is awful in the judgment day, of all that is sublime in the vastness of the silent eternity to which we are hastening. How solemn the obligation becomes under the pressure of such a sanction as this!

My hearers, there are few men who have not vowed more than once in their lifetime. There are few in this audience to-day, who have not, once and again—in times of serious illness, in times when death was threatening to invade their home—entered into solemn engagements with God. Do all these vows bind us? The question must be asked at the bar of conscience, as it must be answered at the bar of final judgment. How careful then should we be in this making of vows! It is a fearful dilemma when a man finds that whether he keeps or violates the vow, he is held guilty before God. How careful should we be to assume only such obligations as are sustained by the authority of God, and which we know will be discharged in the strength Divine grace will impart! And yet, my brethren—oh, that I must say what is so sad to say—in religion, where the vow is the most solemn, the vow is the most thoughtlessly taken and oftentimes the most sadly violated. Men who would cut off their right arm before they would falsify their word to a fellow man, will oftentimes turn away from the most solemn engagements which they have made to Almighty God. It would not be difficult to put the finger upon the names of those on our Church rolls, who solemnly vowed to be the Lord's

never been many so blind to the logic of facts as to claim a doubt. His crucifiers were men who would make sure their work. Pilate had the body officially examined, and, as if to remove all possibility of doubt, one of the soldiers thrust a spear through the heart which had already ceased to beat. That the dead body of our Lord was taken from the cross, placed in Joseph's new tomb, hewn out of the solid rock, the huge stone put in its place and sealed, thus closing the only aperture to the tomb, and a Roman guard, which usually consisted of sixty soldiers, stationed to guard the entrance, are simple historical facts, which also must remain undisputed. It was easy enough to disprove these claims at the time if they were untrue, and the Jews would certainly have done so had it been possible.

Furthermore, that on the third day some remarkable phenomena occurred, chief among which was the disappearance of the body of Jesus over which the Roman soldiers were keeping guard, is a simple fact witnessed alike by friend and foe.

What became of that dead body so securely entombed? By what agency and power was it removed from its rocky fastness? There are only two views which are worthy examination and only one of them can be true. *Either this body was taken away by human hands, or it was raised to life by supernatural power! Which?*

1. Let us first examine the supposition that the work was that of human agency. If so, then it must have been done by either the friends or the foes of Jesus. Allowing that His friends would have done it, the question arises, could they? They had shown themselves to be weak and timorous, having fled as soon as they saw Jesus arrested, and the boldest having denied Him with curses. It seems incredible that they should undertake such a task as overcoming a strong guard of armed soldiers. But no claim was made, by either the soldiers or the Jews, that there was any attempt to use force. That the task could have been done so quietly as not to

alarm the sentry, seems an impossibility. The stones used for such sepulchres were of great weight, and the seal could not be broken and the stone rolled away without a considerable noise. If we suppose that the soldiers all fell asleep and the disciples took advantage of this time to steal the body, we are plunged into a series of difficulties. For a Roman soldier to sleep while on guard was death; that the entire sixty should sleep under such circumstances is preposterous. To be sure there was such a story set afloat by the enemies of Christ, but it bears a falsehood on its very face. "Either," says St. Augustine, "the soldiers were asleep or awake. If they were awake why should they suffer the body to be taken away? If they were asleep how should they know that the disciples took it away?" And if the disciples had removed the body, it is most remarkable that no account of its capture and disposition ever leaked out, especially when to maintain the resurrection meant persecution, imprisonment and death. That such a theft was committed by the friends of Christ is entirely without support.

But that His enemies did it, is, if possible, still less credible. It seems that the Jews understood the words of Christ, that He should rise on the third day, even if the disciples did not, for that is the reason they alleged for demanding a guard. Then why should they do the very thing which would spread the report that He had risen? And, again, if they possessed the body they would certainly have produced it to silence the claim of the disciples that Christ was alive.

The theory that the tomb was robbed by either the friends or foes of Christ, is so entirely without support and involves so many absurdities, that no honest, practical mind can accept it. If this view falls, there is nothing for us to do but accept the only alternative.

2. Christ rose from the dead by supernatural power. And a careful examination of this view brings to its support evidence complex and cumulative.

The death, burial and resurrection of Christ as recorded fulfil even in minute particulars, which are easily traced, a long line of prophecy. Since Christ foretold the fact, if fulfilled, it makes Him stand forth an honest man and what he claimed to be; to reject it gives us the still more wonderful thing—an impostor, living such a life as we know He lived. The New Testament view is the only one which accounts for the action of the Roman soldiers.

Consider the witnesses who bore testimony. There was a vast number of them, many of whom knew Christ intimately and, therefore, could not be deceived. He was recognized and revered by clear sighted, loving women who had often ministered to His wants and had found higher and better lives through His teachings. He was recognized by the apostles, who had been His body guard and were perfectly familiar with His appearance. Thomas put the risen Lord to the severest test which modern science can conceive, and only after every shadow of doubt was removed, fell before Him, exclaiming: "My Lord and my God." At one time He was seen by above five hundred, who, as eye-witnesses gave their testimony. It was a mere question of fact—of identity. Had they seen Christ? Had they touched Him? Had they talked with Him? Had they walked with Him? Had they sat at meat with Him? In all this they could not be mistaken. It is impossible to conceive how evidence could be stronger.

Standing by the open sepulchre in the garden to-day, and lifting my eyes to trace the mass of evidence, the hope that is within me swells as the great mountain of facts rises higher and higher, until its peak is lost above the gold-fringed clouds. Jesus Christ did triumph over death, and as a risen Savior, goes before His followers in matchless power and glory.

In conclusion, I would urge a few practical thoughts suggested by Christ's resurrection.

1. *We should live less in tombs.* "Why

seek ye the living among the dead?" said the angel to the women who were at the tomb, expecting to find there the lifeless body of Jesus. They had over-rated the power of the grave and under-rated the power of Christ. With many, the tomb is the supreme ruler of the world, and contains almost everything they value. In our despondent hours how many and how large are life's tombs into which have gone our ambitions, our hopes, our struggles and our joys. It is easy to form a habit of living in our disappointments, brooding over our wrongs, fancied or real, and making dolorous sounds, rattling the dry bones of "It might have been." Really, the grave is not half as large as we think. The spirit of Christ was not laid there, and the grave is not large enough to contain much, nor strong enough to hold much, that is Christ-like in deed, or purpose, or spirit. No life is buried there.

What if the long line of the sainted dead, whose life marches have been hallowed to the world, had gone into the tomb of some bitter disappointment and refused to come forth! What if the loss of departed ones, whose company was almost heaven, had crushed much of the brightest genius—genius whose torch has instead been lighted by the risen spirit power that no grave could hold? Ah! we must away from the tomb. Nothing really noble is there. Nothing immortal is there. Everything Christ-like is risen. Let life, not death, be our companion.

2. *We must trust Christ implicitly.*

Are we to go through life with no living faith? Or are we to hope in that which will prove only a delusion? God forbid. The living way has been set before us. He who is the life of the world has lighted its highway from the cradle, not to, but through the tomb. Down through the valley of the shadow of death He has gone. The rod and the staff, which never failed Him, will not bend beneath our weight, they will support all our sorrows and our fears, for the rod and the staff are mighty to deliver.

The resurrection of Christ assures us of our own. "Because I live, ye shall live also," comes to us with no idle meaning. What was once only a savage instinct is now an assured fact. The horizon of our vision is expanded in Christ. Death does not end all. It is but the bursting of the chrysalis which has fettered the soul and forth from its tenement of clay, the undying spirit rises into a more glorious existence. The triumph of Christ, manifest to the world, is His perfect title to be our teacher. And those who learn of Him can never sorrow as those who have no hope. Paul learned of Christ, and life became a grander, diviner thing. "He saw our grave in the furrow of the plough; our burial in the corn dropped in the soil; and our resurrection in the grain bursting its sheath to wave its head in the summer sunshine." John bowed his head on the Master's breast, and caught the true spirit of the Prince of Peace. He saw love enthroned as the soul's monarch. On Patmos he caught glimpses of the hither shore, glorious in eternal light and beauty. Verily, there are mansions there! Have we registered our names in the Book of Life? Then should fear flee away like the dark birds of night before the sun-rising.

O man! why seek ye the living among the dead? Why forget that death is asleep? That "tired we lay our heads on Jesus' bosom and awake in heaven":

"On the cold cheek of death, smiles and roses are blending;
And beauty immortal awakes from the tomb."

THE LAW OF CHRISTIAN LIFE.

BY REV. JOHN MATTHEWS, LONDON,
ENGLAND.

Lord, what wilt Thou have me to do?—
Acts, ix: 6.

THERE can be no doubt that the peculiarities of Paul's conversion permanently influenced his whole religious life and thought. He was not induced to accept Christ by the teachings of apostles. He did not begin his Christian history by following the unfolding of Christ's life from Bethlehem to

Olivet. At the height of his hostility to the Gospel, he is arrested and smitten down by the glorified Christ. His pride and resistance are overcome by the majesty and gentleness of Jesus. He is convinced that his action against the cause of Christ has been wrong and unwise. He is confident that the despised Nazarene, whose followers he had persecuted, is the Messiah of his race, and the Son of the Highest. All his past life is shattered to pieces before that vision that broke upon him. He is not yet free from the burden of guilt and remorse that sight produced. He is on his way to rest and joy and the light of God's countenance. This result cannot be explained by the events of that hour taken by themselves. All Paul's previous life led up to this, and prepared him for it. His very zeal for Judaism, and the miserable satisfaction he got out of it, convinced him that it was insufficient. He prayed, and studied, and occupied himself on its behalf, and yet he found no peace, no consciousness of God's Fatherly love, no joyous assurance of His favor. Surely God must have designed a more perfect answer to his needs than a system that did so little for him. No, the knowledge of the new faith his contact with Christians gave him, imparted elements of peace, sanctity, and hope he never knew before. He began dimly to see that the facts of Christ's history were not so contrary to the Messianic predictions as he thought at first. The death of Stephen was the sharp arrow that pierced him. A character and end like that could not be based upon a falsehood; and, in the silent meditations of the journey to Damascus his soul wrestled with these doubts and found no resting place until the voice of Christ turned the scale, and the Apostle's heart was won. Paul's whole nature was ever marked by downright earnestness. What had been seen and known by him became at once the law of his life. If Jesus was the Messiah, then His authority must be supreme over his whole career. The ambitious

he had cherished to become the leader of his countrymen, the champion of the ancient faith, perhaps their liberator from tyranny and decay, a successor of Elijah or some ancient prophet, must be given up. He who had come from heaven, and had stooped to conquer the heart of the proud Pharisee, must have a purpose in all this. To know that purpose is Paul's chief desire. His whole heart went out in the cry, "Lord, what wilt Thou have me to do?" That cry is the criterion of all true conversion. Some suppose they are converted, because they have had great emotions, have accepted orthodox opinions, and cherished good aspirations. These experiences are only the accessories of conversion. It is only when the will is surrendered to the will of Christ, and Christ is taken as Savior and Lord, that the life of God begins to grow in us. No matter how simple the accompaniments may be, if the will is turned to the Divine, there is the essence of the great change. All ways that do not lead to that lead astray; until we reach that point God's Spirit is in negotiation and controversy with us. If that object be reached, we may have great ignorance, much infirmity, many doubts, but we are in the road to the solution of all. Certainty, holiness, usefulness will be granted to obedience. If any man do my will he shall know the doctrine. Then shall we know if we follow on to know the Lord.

Viewing this subject broadly in relation to ourselves, let us learn first:

I. *How desirable it is that we should all have from the beginning the plan of our life clearly before us.* No work of any kind can be effectively done without a plan. The mind necessarily proceeds to action after processes of thought, prevision, anticipation of results and foreseen obstacles. Instinct acts from immediate impulse. The man who dispenses with purpose in action, and lives for the occasion, has no certainty, or consistency, is the slave of every passing impulse, and accomplishes little in the battle of life. We want carefully and deeply to look forward, and then to regulate

our action by a well-considered, flexible plan to be gradually filled up and finished. If all Nature were not bound together by a plan, it would be a chaos, in which kingdom would war against kingdom, and all would end in disaster. If the history of a country do not proceed upon a plan in which successive generations co-operate, there is no cumulative progress in its life. The Hebrew race followed a plan. The Greek race had a history which is an epic whole. All great personalities that have blessed mankind have recognized in their life a strategic unity, and have followed their ideal to the end. Why was Carlyle able to accomplish so much and so well as a historian? Because in early days he selected his precise vocation as a historian, and settling down in the seventeenth and eighteenth centuries, he, year after year, with growing power and specialty, dealt with the events of those times in his lives of Cromwell and of Frederick, and his history of the French Revolution. Why was Darwin able to effect so much for science? Because he recognized early in life as his special destiny the study of living forms, and the conditions of their existence, and gave all his life to that branch of science. Mozart, Geo. Stephenson, Prince Bismarck and German unity. Such a habit saves us from the weakening effect of distracting aims. It raises us above the power of opposing circumstances. It stimulates activity. It produces dependence upon God. It develops energy. It increases gladness by the sight of some good work done. It unites us to all other workers and to the Divine work. Such impressions affected Paul. Consciously and unconsciously as he recognized the new centre and working power of his life and prayed, "Lord, what wilt Thou have me to do?"

II. *The plan of our life is in the mind of Christ.* He alone has the knowledge, power, all-embracing sympathy, patience, and perfection to make the plan blessed for us and for all.

III. *Jesus Christ progressively unfolds to His disciples His life-plan for them.* He

did so to Paul. But it was revealed through Ananias, a general outline—the details after. Christ's plan is adapted to our capacity—as strength grows we grasp it more clearly.

IV. *The will of Christ may be certainly known by us.* Paul in this case did. In most of his subsequent experiences he knew the mind of Christ in truth and conduct.

May we know the will of Christ certainly in these days? Yes! We have the words of Christ. We have the Spirit of truth. We know certain facts in nature and laws in science. We may also have spiritual certainty. All that we recognize as duty in our clearest moods; all that is in harmony with enlightened conscience; all that is in accord with the word of Christ Himself; all that is productive of deeper spiritual life, is the will of Christ for us.

V. *Times when we should specially breathe this prayer:* 1. *When burdened by sin.* 2. *When seeking the blessedness of a higher life.* 3. *When our way is uncertain.* Such prayer will be answered. God's will be made plain to obedience. When we know that will, however blind or weak, let us seek to do it. All that we ought to do, we can do.

WORSHIP AND WORK.

BY GEORGE R. VAN DE WATER, D.D.
[EPISCOPAL], BROOKLYN, N. Y.

LET me on this anniversary, in this informal discourse, direct your serious thought, first to the importance of placing the Eucharistic Feast in the forefront of worship as a means of grace, outranking all others. Without attributing to it any miraculous power, this sacramental service is a means to an end, and that end is to promote a more vital union and fellowship with the Lord Jesus Christ in life and works. We worship every Lord's Day in the breaking of bread. We are praying for the general resumption of this ancient usage. The Protestant Reformers saw the abuse of the Supper in the Popish Mass, in the withdrawal of the cup from the laity, and kindred evils. Hence the

infrequency of the Eucharist. But the true idea was, and is, that this is the Lord's Day, the Lord's house, and the Lord's feast. There must be a good reason for it, if any Christian absents himself from this weekly service. Once a month is not enough. We speak of "staying at" the communion, instead of "coming to" it. It is the prominent, conspicuous act of divine worship, to be entered up after repentance, fasting and prayer. So may we come worthily, not "worthy," for none are worthy. As the bread and wine nourish and quicken the body, so may we receive the body and blood of our Lord to our souls after a spiritual manner, even "as oft as we take" these sacred emblems.

Every follower of Christ knows his obligations to his family and his business. He individually is responsible to God; but let me urge upon you the importance of the early morning mid-week celebration of the Eucharist as a privilege not to be undervalued. Do not rest in a merely monthly service. Do not imagine that the frequency of the exercise will rob it of impressiveness. No, we would not go back to the Puritan custom, but we would pray that the time might soon come when this service shall form a part of the worship of every Lord's Day. It restrains from sin as well as incites to holiness. Due preparation for it will alone make its grace efficacious. This exercise of meditation, repentance, prayer and fasting brings a blessing, too, as well as the Holy Communion.

It is now seven years, almost to a day, since I first came to you. It was at an early Eucharist that I met you. That honored man of God aided, our spiritual father [Rev. Dr. Diller] who for thirty and eight years ministered here in all fidelity. He said that he hoped that the weekly communion would continue to be more and more appreciated. It has been. I have had great pleasure in seeing so many young men present, and also at the meeting of the *Næaniskoi*, where recently I heard a paper from one of them on the privilege and blessing of this weekly service, at which, of

all places, Christ is nearest and most real in His presence.

Now for Parish Work, for the blessings of the Eucharist are nothing unless they inspire us to work for Christ. Our time is short. Our talents are many. In this great city wickedness abounds. Many who name Christ have but a name to live. Only as we live in Christ do we truly live. For what is the world dying? For more churches? No, there are more accommodations than worshippers. More sermons? No, those already preached we do not heed! More eleemosynary institutions? No, there is already too great proportionate interest, perhaps, paid to the temporalities of society as compared with labor for the salvation of souls. We have elaborate theologies, novel though weak creeds, and pedantic philosophies, but what we most need, my brethren, is honest and earnest testimony before men as to what Christ has done for our souls. The theatres, drinking saloons, dancing places, and other hells, are drowning men in perdition. Within two blocks of this church I could show you those who never hear of Jesus, only as they hear His name in oaths. Some of us who enter these courts may be, possibly, no better than those who never come. Are we witnesses for Christ? Do we bear testimony for Him in the parlor as well as in the meeting for prayers? I never could see the point of the story that has gone the rounds about the man who said that he had "no religion to speak of." If you are a real disciple you will testify both by example and words. What supremely interests you will prompt conversation. Some are content with church going and do nothing to save souls. So called Christian families live without prayer at the domestic altar, or at the table of God's bounty. They talk of everything but religion.

A mother once came to me to converse about the wordly prospects of her son. When I suggested solicitude as to his religious prospects and immortal welfare conversation halted. Later on, that frivolous mother came to me again.

She begged the prayers of the church for the life of that son, dangerously ill in a distant city. Even then she thought of his recovery rather than of his soul. He died. But to the praise of divine grace be it said, both he and she were converted to Christ.

Were the plague to break out would you withhold your succor from the perishing or imperilled? And will you neglect souls lost in sin? As I review these seven years in this parish and think of the large opportunities of Brooklyn, I fear that we have all of us left undone more than we have done. If all the church were at work here; all zealous and anxious for the temporal and spiritual welfare of our neighbors; ready to welcome the stranger, white or black, within this sanctuary; if the ministry as well as the laity were awake, might we not expect a second Pentecost? Our Sunday-schools would be crowded, scores would be waiting confirmation, and people would come to the house of God, moved by other motives than curiosity. Let us not mistake idleness for dignity. Let us not think that it is anything other than "churchly" to be zealous.

Now let me say, on the other hand, that few know how much we really are doing. Let us be grateful that God has helped us to do as much. Guilds of various kinds draw many to our parish hall night after night. Thousands of dollars are spent in charities. We are educating youth in collegiate and other schools. Three are preparing for holy orders, and one is to be soon ordained. Lectures and sermons are nourishing souls in Christ. We have opened another chapel in which the parent church takes just pride, in fact our cup runneth over. Let us not withdraw our hand till our work is done. Ours is a free church, surrounded by sanctuaries where pews are rented. We need a new parish hall, larger Sunday-school accommodations and a mission hall. Work on every hand presses and calls for new consecration. No amount of loyalty to a "church" can supply a lack of service to Christ. As we have been sealed His

in baptism by the sign of the cross, let us be branded as "slaves of Christ," working together on the same "plantation" for a common Master. Let us show men that we not only "have been with Jesus," but that we are with Him all the time. As *Ebenezer*, "Hitherto hath the Lord helped us" is a fitting motto for the past, so let *Jehovah-jirah*—"Jehovah will provide" be the motto of an auspicious future now opening to our view.

JOSEPH, THE CARPENTER.

By REV. FRED. M. PREBLE [BAPTIST],
PITTSBURGH, PA.

Is not this the carpenter's son?—Matt.
xiii: 55.

OF Mary, the Lord's mother, there is no lack of attention. She fills the pages of history, the measures of song, the works of art. But of Joseph, her husband, the Lord's reputed father, little is thought, little is said. He shall furnish us a subject to-day. Our thoughts are started by the question in the text. This question suggests several others. Who is this carpenter? Where did he live? What did he do?

1. *Where he lived.* Christ had been out in His ministry a little while. He returned to Nazareth, the place of His boyhood. He went to the synagogue. He turned to the Scriptures and read. The old neighbors were astonished at His wisdom. They knew His family well. His brothers and sisters, His mother Mary, His father, Joseph. Half in earnest, half in contempt they ask: "This is the carpenter's son, isn't it?" The villagers of Nazareth ask each other about their fellow-villagers, Jesus and Joseph. Nazareth was the home of Joseph, the carpenter. History tells us little about this place. But the houses and the people, the gardens and the pastures, the flocks and the herds, everything in and about the village ought to interest us as the home of the good man Joseph. Nazareth, "the village of the incarnation," ought surely to be thought of, and always with Joseph as living there.

2. *What he did.* He was a carpen-

ter, thus his neighbors called him. Men are known by their trades. This one, the shoemaker; this, the blacksmith; this, the tailor; this, the merchant. So among the peasants of Nazareth, Joseph was known as the wood-worker. His work must have been unlike the carpenter's of to-day. The tools which he used must have been rude and heavy. He had to make benches for the synagogues, shape poles for tents, cut lintels for doorways, make shelves and lamp-stands. He, no doubt, was sent for to patch a leaking roof, to mend a broken plow, to repair a chair, a table or a stool. The children knew him and played about the good man's shop. To my mind, he was one of those characters which many a village holds, a plain-hearted, unassuming man, supporting his family with the work of his hands. Of him the Savior learned His trade, for He himself is called "the carpenter." David was a shepherd, Paul, a tent-maker, Jesus a wood-worker.

Yes, Joseph and Jesus have forever dignified manual labor. That little carpenter's shop in Nazareth has thrown out its nobility upon the sons of toil. Labor is honorable. The divine Savior has exalted it.

3. *Who Joseph was.* We would like to know something about his parentage. We learn that Joseph was humble enough in position, but he had a royal ancestry. He was of the house of David. Bethlehem was the city of his fathers. He was legal heir to the throne of David and Solomon. In his veins flowed the blood of patriarchs. Faithful Abraham, and godly Enoch were his kindred. His was the case of reversed fortunes. The storms of centuries had swept over his nation. Joseph's royal family had lost prestige. An heir of Margaret Plantagenet followed the trade of a cobbler. Among the lineal descendants of Edward I., there was a keeper of a toll-gate and a village butcher. The green turban, which marks the disciples of Mahomet, is seen in the East on the head of beggars. So Joseph, of illustrious family, had found a home in Nazareth, and was himself the village carpenter.

4. *What his character was.* On this point the sacred narrative has but little to tell. We learn of Simion who was just and devout; of Cornelius, a devout man and one who feared God; of Ananias, a devout man according to the law. Matthew says of Joseph: "He was a just man." Out of that one word we can get a great deal. He was a godly man. His faithful heart had drank in the promises of a coming Savior. He looked and prayed for the Kingdom of God. He was a religious man, a truly pious man.

He must have been a wise man. He knew the history of the Jewish people. On their way to Bethlehem, he, no doubt, would point out to Mary the historic places. He knew the site of the old battle-grounds of the kings. He knew about the places once so familiar to his great kinsman, David. Thus, he was able to teach the Holy Child who lived in his household and worked in his shop.

Then what secrets Joseph must have held. He had seen in vision that Mary should conceive a son by the Holy Ghost, and that he should be called Jesus. He was at the birth in Bethlehem. He heard the shepherd's story; had learned of the angel's song. He had heard Simeon's declaration of the fulfillment of prophecy. All through the subsequent years, the carpenter carried the mighty truth that the Son of Mary was the Son of God. He knew that the boy who walked and worked at his side was the divine Savior of the world.

Surely, he must have been no ordinary man. No common man would be entrusted with such a charge. No inferior man could carry such vast secrets. For my part, I think Joseph was a wonderful man.

Not as Joseph did, do we know Jesus. But we have not found the meaning of the incarnation if we do not find Him to be Emmanuel, God with us. He may be even more to us than Joseph found Him to be. We may hold mightier secrets. (1) The secret, which is not a secret, of forgiven sin. The blood of Jesus Christ

cleanseth us from all sin. (2) The secret of the new birth. "The wind bloweth where it listeth . . . so is every one that is born of the Spirit." Through faith in his name, each of us may discover and hold these profound secrets. Shall we not by faith let Jesus into our hearts? Let Him live there, even as He lived in the house of Joseph. Let Him stay with us in all our lives, and we with Him. So shall it be for us all, "Christ in you the hope of glory."

WHY AM I SAVED?

BY GEORGE E. REED, D.D. [METHODIST],
BROOKLYN, N. Y.

To make thee a minister and a witness of the things which thou hast seen, etc.

"They that be wise (or teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Acts xxvi: 16-18.

THE purpose God has in view in calling men into His kingdom—this is the theme this morning. Let us first look at a concrete exhibition of this purpose in the case of Paul. If we fully realize his experience, we shall better understand God's purpose in relation to each one of us, for He has a definite end in view as regards every man.

1. Notice the swiftness of the revelation of God's purpose as to the Apostle of the Gentiles. An ordinary call to the ministry usually involves long processes of self examination and observation of God's guiding providences. Besides introspection and the study of one's surroundings, counsel is ordinarily taken of Christian men and ministers as to whether one is called of God to be a preacher. But there were no such preliminaries in the case of Paul. Prostrated by a sudden brightness above that of the sun, and confused by a voice of loud expostulation, he asks: "Who art thou Lord?" Quick and imperative comes the Master's message: "Arise! stand upon thy feet! for to this end have I appeared unto thee to appoint thee a minister," etc. One hour a most malignant persecutor, and the next a commissioned ambassador of Christ, Paul receive his orders.

2. The distinctness with which Paul

comprehended his mission is notable. He continually declares his one, only aim in life to "apprehend (or lay hold of) Him" he says, "who has laid hold of me." Then, and ever after, he delayed not to "confer with flesh and blood," but straightway co-operated with God in the accomplishment of what was so distinctly before his eye.

3. This obedient spirit deserves distinct mention. "I was not disobedient to the heavenly vision." He never was. At the end of his life he wrote, "I have kept the faith." This means more than doctrine. Paul kept faith with God. He maintained his persistent, personal fidelity of heart. A conception of life like this gives breadth of vision and inspiration to effort. Without it, human lives fall short of their real, plenary and opulent measure.

But turning away from these and other lines of discussion, let us accentuate the proposition that God has a purpose in our salvation. We ought to know what that purpose is. Am I saved merely to have my name entered on a church roll? to keep up a form of godliness? No, I am saved for a two-fold purpose, viz., to glorify God's grace in my personal salvation and sanctification, as an individual, and also to advance the kingdom of God in the world, composed of loyal subjects, not of an earthly church, so much as of the Prince of Peace, Himself. I am, in short, to become an active propagator of the Gospel, the truth which is to spread and multiply as the mustard seed, till it fills the world. I am an integral part of the Redeemer's kingdom. I am a co-worker with Christ and all His illustrious saints of every age, confessors and martyrs of whom the world was not worthy. Therefore the characteristic work of the believer is clearly seen, when once this primary idea is grasped. Only they shine forever and ever who, as wise winners of souls, turn many to righteousness.

We infer, first of all, the need of the illuminating light from heaven to make us realize our high calling of God. Why is it that the chariots of God have been

dragging so slowly these centuries past? Why have not the millions of pagans heard "the old, old story"? We say too often that it is the business of the ministry. Is that scriptural? If one Christian brought his neighbor to Christ and each the next year brought two more, and so on, the world would be converted in half a century or sooner.

Again, we see our obligation to fulfil Christ's purpose in our salvation as Paul saw the purpose of his salvation and accomplished it. This was not by his discourses to great multitudes mainly, but by personal contact with men by the wayside, in his shop as tent maker, on shipboard, in a captive's prison cell. Early Christianity was a *religio illicita*, a prohibited worship, and not till A. D. 270 did Christian sanctuaries begin to be used. The Church labored "publicly and from house to house." Richard Baxter at Kidderminster, and Edward Payson at Portland, labored thus, and each could say truly with Paul at Miletus, that he was free from the blood of all men. What a field is given us in this, the grandest century the world ever saw! Steam and electricity have brought together the ends of the earth. I believe ere long that these and other agents of secular enterprise will all be consecrated to the service of Christ's kingdom and hasten the time when the song shall everywhere be heard, "Glory to God in the highest and on earth peace."

The Sabbath-school is a fruitful field. The domestic circle is another alluring place of labor. Every household should be a saved household and every child a Christian! The Gracchi, Augustine, Humboldt, John Quincy Adams, and other men of eminence, enlogize a mother's example and a father's prayers. Tasso, Schleiermacher and uncounted scholars and teachers tell of sister and wife who have by precept and example inspired and guided them to success. I am looking now into the faces of some who will be remembered through all eternity as wise and toilful teachers and winners of souls. Let me urge all of you to put this above every

other ambition, above the thought of worldly popularity, wealth and social influence. I may humbly say that this has been my ambition, not to be known as "a great preacher" so much as a successful winner of souls. May God help us all to make a cordial consecration of ourselves to Him for time and for eternity, saying without reservation "*Here am I, send me.*"

LIGHT AHEAD.

BY CLERICUS.

Until the day dawn.—2 Peter i: 19.

Life, under the law of sin, is a sort of twilight condition. Under the gospel it cannot be called darkness, nor is it light. The sun is in the heavens: but alas! thick clouds obscure his light and fogs cause us to lose our way. It is at best but twilight: error, sin, sorrow, discipline, suffering, conspire to shut out the light of Heaven and cause us to lose our way thither. But, thank God, to the Christian it is the twilight of the morning and not of the evening. Quickly will the "day dawn."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Taking Pains to be Lost. "He [Pharaoh] pursued after the children of Israel."—Exodus xiv: 8. Rev. J. G. Fraser, Madison, O.
2. The Perils of the Strong. "His strength went from him" [Samson].—Judges xvi: 19. Rev. Frederick Hastings, England.
3. Shaven and Shorn, but not Beyond Hope. "Howbeit the hair of his head began to grow again after he was shaven."—Judges xvi: 22. Rev. C. H. Spurgeon, London.
4. A Family's Glory, at Home and Abroad. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace."—Ps. cxliv: 12. C. F. Deems, D.D., New York.
5. Birds more sagacious than Men. "Surely in vain the net is spread in the sight of any bird."—Prov. i: 17. Arthur T. Pierson, D.D., Philadelphia.
6. Striking Back Forbidden. "Say not; I will do so to him as he hath done to me: I will render to the man according to his work."—Prov. xxiv: 29. J. L. Withrow, D.D., Chicago, Ill.
7. The First and the Last. "I am the first, and I am the last, and beside me there is no God."—Isa. xlv: 6. Eugene Bersier, D.D., Paris, France.
8. The Polished Shaft. "He hath made me a polished shaft; in his quiver hath he hid me."—Isa. xlix: 2. Charles Cuthbert Hall, D.D., Brooklyn.
9. The Absolute need of Jesus Christ in Life and in Death. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses," etc. | Jer xli: 5. T. De Witt Talmage, D.D., Brooklyn.
10. Put Yourself in His Place. "Judge not that ye be not judged."—Matt. vii: 2. Rev. H. Jordan, Taylorville, Ill.
11. Deficient Impulses. "And he answered and said, I go, sir, and went not."—Matt. xxi: 30. Charles Cuthbert Hall, D.D., Brooklyn.
12. Might have Been, or May Be. "And some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"—John xi: 37. Rev. C. H. Spurgeon, London.
13. The Church One Body. "Now ye are the body of Christ and members in particular."—1 Cor. xii: 27. Howard Crosby, D.D., New York.
14. The Love of Christ, its Proof and its Purpose. "Husbands love your wives, even as Christ also loved the church and gave himself for it."—Eph. v: 25. William Ormiston, D.D., New York.
15. Revealed Immortality. "If a man die, shall he live again?"—Job xiv: 14. "Who hath abolished death and hath brought life and immortality to light through the gospel."—2 Tim. i: 10. Geo. Dana Boardman, D.D., Philadelphia.
16. The Kingdom that Earthquakes Cannot Shake. "Wherefore we receiving a Kingdom which cannot be moved, let us have grace," etc.—Heb. xii: 28. T. W. Chambers, D. D., New York.

SUGGESTIVE THEMES.

1. A Perpetual Flame. ("The fire shall ever be burning upon the altar; it shall never go out."—Lev. vi: 13.)
2. Select Literature for the Home. ("Thou shalt not sow thy vineyard with divers seeds."—Deut. xxii: 9.)
3. The Lord's Release. ("It is called the Lord's Release."—Deut. xv: 8.)
4. A Silver Lining in the Cloud. ("But I am poor and needy; yet the Lord thinketh upon me."—Ps. xl: 17.)
5. The Insolence of the Sinner. ("Hath lifted up his heel against me."—Ps. xli: 9.)
6. Filling by Emptying. ("I pour out my soul."—Ps. xlii: 4.)
7. Obedience the Path to Liberty. ("I will walk at Liberty, for I seek thy precepts."—Ps. cxix: 45.)
8. Care for the Body. ("Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled and vomit it."—Prov. xxv: 16.)
9. The Fatal Power of a Doubt. ("If thou be the Son of God."—Matt. iv: 3.)
10. One May go a Long Way in Religion and yet be Lost. ("Many will say unto me in that day, Lord, lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you," etc.—Matt. vii: 22.)
11. The Gospel Brings about Strange Things. ("We have seen strange things to-day."—Luke v: 26.)
12. Character and Circumstance. ("I tell you in that night there shall be two men in one bed; the one shall be taken and the other left," etc.—Luke xvii: 34-36.)
13. An honest man. ("In whom is no guile."—John i: 47.)
14. The Secret of the Church. ("I have manifested thy name unto the men whom thou gavest me out of the world."—John xvii: 6.)
15. The Hindering Power of Satan. ("We would have come unto you, even I Paul, once and again; but Satan hindered us."—1 Thess. ii: 18.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHEERWOOD, D.D.

APRIL 6. — GOD'S WORD THE ONLY MEANS OF SANCTIFICATION.—John xvii:17.

The fact that these words form a part of Christ's Intercessory Prayer for His Church, lends additional interest and force to them.

We have a petition and a fact to consider and apply.

I. THE PETITION: "*Sanctify them through thy truth.*"

1. "*Sanctify them.*" Personal holiness is the supreme subjective end of Christ's coming into the world. He came to save men from their sins. "His blood cleanseth from all sin." He enjoins purity: "Be ye perfect," etc.; "Without holiness," etc. It is not enough to be converted and join the church and outwardly lead a Christian life. Holiness is a positive element—a personal, moral and spiritual trait. "*Sanctify them.*" "Ye must be born again"—not of water, not by a process of church ordinances, but of the Spirit of God. There is no salvation without this personal sanctification.

2. "*Sanctify them through thy truth.*" God sanctifies His people in a *rational* way—i. e., through the intelligence, by means, means adapted to the end to be attained, means chosen by His wisdom. He does not act on them as machines, by arbitrary force, but as moral and intelligent free agents—through motives. "*Truth,*" His own chosen means—*thy truth*—is the instrument, the vehicle. He honors the truth which He has made known to man, by giving it a purifying as well as enlightening effect on all who truly believe and obey it. *Nothing but the truth of God*—the revealed moral and spiritual facts and doctrines of the Bible—will make sinners holy and fit them for heaven. All the philosophies and teachings of men cannot do it.

This is a broad and practical truth, and of the utmost consequence. We cannot, as preachers, as lay-workers for Christ, as Christians, be too deeply impressed with it. Our only hope in

trying to save men is to get *God's truth* lodged in their hearts. That, and that only, "is the wisdom of God and the," etc. Ordinances, measures, methods, rituals, preaching—all are of no use, save as they contribute to give the simple truth of God abiding effect on sinners' hearts and minds and lives.

II. WE HAVE A FACT TO PONDER—a tremendous fact in its significance—"Thy Word is Truth." By "Word," Christ unquestionably means the Holy Scriptures—the mind and will of God as contained in the Jewish Scriptures and in his own teachings and that of his inspired apostles, as we now have them in the New Testament. And He asserts without qualification, "THY WORD IS TRUTH." We need and can have no higher authority. The Bible, as we have it, is the one God-ordained instrument of salvation. Only through and by means of that are men converted, sanctified and saved. The power is not in the *Word itself*, but in the *Word as quickened and made effectual by the Omnipotent Spirit of God.*

APPLICATION.

1. If God puts this supreme honor upon his own Word, let His ministers see to it that they do not sparge or belittle it.

2. The sanctification of believers will be perfected only so far and so fast as the Word of God has "free course and is glorified" in their minds and hearts.

3. The reason of the failure of so much preaching and so much effort is because so much philosophy and human device is mixed in with the Word, and so little real dependence is placed on the simple, unadulterated Scriptures.

April 13.—GOD'S SERVICE AS A CHOICE.—Joshua xxiv: 15.

The choice itself and when to make it are the two points for consideration.

I. THE CHOICE. "*Choose you this day whom ye will serve.*" The choice is between God's service and the Devil's; but that point we assume and will not

dwell upon. The other two points are quite sufficient for the present topic.

"Choose." God speaks this word to every man amid the thunders of Sinai and the pleadings of Calvary. The whole Bible may be compressed into a single word—*choose*. After all that God and man have done and can do, this one word, *choose*, must and will determine the infinite issue. The sinner himself may tremble, weep, confess, but at last he must *choose*. God has shut him up to it. He can't evade or lay the duty upon another.

1. Christianity is a religion of reason, intelligence, not of authority and force: it appeals to motives: it sets right and wrong, life and death, before every man's mind and calls upon him to choose between them.

2. The choice is *voluntary*. No deception is used, and no compulsion of any kind. The mind is left absolutely free to decide. God never coerced a creature's will, and He never will, even to save him!

3. The choice in all cases is a *personal* one, in view of motives. "Choose you," etc. Each soul will decide his course and destiny, and will be required to give account of himself at the judgment. This fact is one of momentous bearing.

4. Every one is at *liberty to decline God's service* just the same as he is to enter it; but to refuse is to choose. "He that is not for me, is against me." Not to serve Christ is to serve the Devil.

5. Hence the entire *responsibility of choosing rests on each individual's mind*. He has unlimited power of choice, and will exercise it. His will is able to defeat all God's merciful intentions, and all Christ's sufferings looking to his salvation. It is a fearful fact to dwell upon. God never bestowed on a creature a graver responsibility. We often feel it in relation to this life, and know that the whole future of it hangs on the decision of a moment. Well, *eternity* itself, heaven or hell, hangs on your choice! The choice must be made, each for himself, and it will be final.

II. WHEN WE ARE TO MAKE THIS CHOICE.

The Bible, from Genesis to Revelation,

recognizes but one time, and that is now: "Choose you *this day*," etc. And this is the uniform tenor of Scripture. It knows no to-morrow. There is not a promise in the Bible conditioned on to-morrow. It is ever and always "now," "to-day." And every day is the issue forced upon every gospel sinner, and he can and does meet it in only one way—*choice*. His will acts—it chooses—it chooses life or death eternal. And every choice he makes may be *final*. God *may* give him another chance to-morrow; I know nothing about that; but he has not promised to do so and he has no right to count on it. On the choice you *this day* make may depend your soul's eternal destiny! O choose wisely! choose with eternity in full view! choose with the fires of the judgment day flashing up before you!

April 20.—THE SECRET DESIRE OF THE RENEWED HEART.—Job xxiii: 3-10.

"Oh that I knew where I might find him! that I might come even to his seat! . . . Behold I go forward, but he is not there; and backward, and I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." So testifies Job in the day of extreme darkness and desolation; and he but voices the experience of multitudes in similar circumstances. God's hand was heavy upon him. His friends tried to comfort him by their presence and sympathy, and by every argument which human reason suggested. But they failed utterly. They only "darkened counsel," and increased his perplexity and distress. His heart, in his groaning, cried out for Him; he longed to "come even to His seat;" to put his cause into His hands and be judged by Him and know just what He would say.

Job thus appealed from man to God; from his fears to his faith; from his perturbed and darkened understanding to his heart or Christian consciousness. He did not distrust God, even in his most bitter experience; he was conscious of his own integrity: if he might

but find God amid the darkness of His providences, come to His very throne and lay his whole case before Him, as a child would come to an earthly father, he would find the relief and comfort he needed and longed for.

Not only is this the experience of the true child of God under the dark providences of life, but equally so in regard to matters purely spiritual.

1. The *natural* cry of the human heart is for God. God alone can satisfy and fill it. God alone can give it rest. It roams creation; it sighs, and aspires, and is lonely and desolate, till it finds God. So it is under all systems of belief, and in all conditions of life and experience. Give it of the creature even to satiety, and still the cry is, "Oh that I knew where I might find Him!"

2. The cry of the *renewed* heart is stronger, intenser still for God—for "the living God"—for the God "who gives songs in the night"—for the God who forgives sin and imparts life to the soul, and clothes the naked spirit with the robe of Christ's righteousness, and fills the heart, desolated and riven by sin, with the joy and peace of salvation.

It is not enough that the convert gives good evidence of conversion, and is approved by the Church, and enjoys the confidence and esteem of the world. His heart craves, aye demands, more than this. "Oh that I knew where I might find *Him*" whom my soul loves! I long for *His* presence, the covert of His wings, the light of His countenance!

It is not enough that the word and ordinances and privileges of the gospel are all his: these are desirable and necessary. But there is something better still. These are the means, he seeks the end; the letter, he craves the spirit; the vestibule, he longs to enter the Holy of Holies and "come even to His seat" in heaven, and look on the Ineffable Face and hold personal and intimate communion with God in Christ! And blessed be God, it is his privilege to do so.

April 27. — THE RADICAL DEMAND OF CHRIST.—John iii: 7.

We use "radical" in the sense of thorough, complete. And there is no religion on earth so radical in this sense as Christianity. It goes to the root of the matter. It embraces the whole man—the intellect and the heart, the will and the affections, the physical and the spiritual, body, soul, and spirit, for all time and for eternity. It spares no sin. It exempts no power or function. It marks no limits in love or service, save capacity and opportunity. And so reasonable and proper is this extreme requirement in itself—in the eternal fitness of things—that the Divine Teacher in expounding the law of Christian requirement to Nicodemus, says: "*Marvel not that I said unto thee, Ye must be born again.*"

Let us briefly consider this radical demand of the religion we profess; let us try and enter into the spirit and full significance of it.

1. My first remark is, that we *lamentably fail to take in and appreciate practically the full meaning of this law*. Nicodemus, though he heard it from the Master's own lips, and himself was "a master in Israel," failed to comprehend its true import and immense scope. And so do we. It is so radical in character—a "new birth"—so all embracing in its scope, that we fail to grasp the idea and feel the full force of it. How few Christians give evidence that they understand these words of Christ and strive to live up to their requirement!

2. Radical as the law is, it *does not go beyond the actual requirements of the case*. "Ye must" etc. There is no other way to be saved. There can be no compromise; human nature is corrupt and unclean to its core in every member, function and power, and the necessity of a thorough cleansing, a total moral change, is absolute. Education, culture, discipline, a correct outward life, will not do. The *fountain* must be purified, all the courses of nature must be changed, and all the elements and conditions of being transformed by the Spirit of holiness, or

salvation is impossible. O how little is this great truth comprehended! How formal, how outward, how ceremonial a matter, the religion of most men is, instead of being an experience of the inner life, transformed by God's renewing grace and working itself out naturally and Christlike in the outward man!

3. *The Pulpit fails in its duty and becomes a snare, if it fails to present and emphasize the radical character of the Gospel.* Compare much of the preaching of the day with Christ's positive, impera-

tive, authoritative words: "I say unto you, ye must be born again!" "Prophecy-ing smooth things;" preaching culture, ritualism, ceremonial cleansing, and the like—what a sham, what a deceit and snare they are, looked at in the clear light of the Master's teaching!

4. It becomes each one for himself to inquire, with anxious solicitude, have I been born again? Is my religion the work of the Spirit of God—inward, spiritual, radical, making me indeed a new man in Christ Jesus?

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

How may we use such a truth and class of truths as Christ's temptation in the wilderness, belonging to his supernatural nature, for instruction in the pulpit? Was He a subject for such temptation as assails men, or could He have yielded to temptation like others?

THESE questions are quite deep and it would take long to answer them. I can only assert the general principle that what our Lord was, while in this world, was meant for our instruction in righteousness, and that nothing is affirmed more clearly in the Scriptures. Nothing happened to or was allowed to be recorded of Him that was not designed for the imitation of the human soul, for the redemption of men from the power of evil, and for their culture in the spiritual life. His were the acts of the ideal man who gathered humanity into Himself, as a perfect example, and who came into the world to manifest God in humanity, and to enshrine Himself within the human spirit; the kingdom He founded was within man; and even in the unique events of His supernatural manifestation, in the baptism in which no man could be baptized, He never removed Himself entirely out of the sphere of that humanity which He took that He might be a high priest who could be touched with a feeling of our infirmities. The Lord's temptation though alone in the wilderness in conflict with the principle of evil does not take itself out of this category, and is one of the noblest and even most prac-

tical of truths for the Christian pulpit, though it cannot be treated in a common and hasty way, and with little thought. It peculiarly adapts itself to the profound meditation of young ministers about to enter upon their life-work, and is fitted to search the motives of ministerial character beyond almost any portion of the New Testament. It is history and likewise symbol. It is fact and also spirit. It occurred between the baptism and the entrance of Christ upon his public ministry, and it sets the moral standard for the trial and establishment of that ministry, and, indeed, for the kingdom of God in the world, without which neither of them can make headway or prove successful. While we should strive to be careful in our reverential respect for the divine nature of Christ, yet we may lose even the divine lesson of His life if we lose the great lesson of His humanity, as the emptying of Himself (*κεῖνωσας*) of divine power and riches, to prove the power of entire dependence of the human upon the divine will, such as every man may realize who follows Christ.

The decision of the second question whether Christ could have yielded to temptation, and if not, would it have been a real temptation such as comes to men, is predicated upon the truth that if Christ could not sin, He was free to sin, and though there was a necessity

for him not to sin, yet He had the freedom to do so. Our Lord, as a man, was temptable, or else the idea of His being the Redeemer of all men could not be true; and temptability is not sin; for what is temptation? It is that evil power which appeals to a free personality in such a way as to give it a direction from good toward evil, and when the evil presented becomes a real influence in the heart, though not necessarily so that the heart consents to it, it forms a temptation. Christ truly was tempted; but it is said of us that we are tempted when we are drawn away of our own lusts and enticed. Was Christ thus tempted? Or did Christ have a sinful nature? Did He have a fallen nature like that derived from Adam? Some go so far as to believe even this, and see in it a mighty truth that, in spite of this tremendous fact of His assumption of a sinful human nature, He did not sin, but so went down to the depths of our fallen nature to raise us up entirely, completely. But we are not called upon to believe this incredible thing, that Christ shared our sinful and depraved nature. The new Adam was the seed of a new spiritual race that rose from the estate of sin into newness of life in Christ Jesus, but He, the unfallen Son of God, stooped very low to raise us up. He put on the weakness of humanity. He was tempted like as we are, yet without sin.

Temptation came to Christ, as to every man, in two ways, from without and from within. He was tempted from without by the condition and circumstances of his earthly life. He was a true man and suffered trial by hunger, thirst, cold, poverty, bodily injuries and mental griefs, or (1) the bodily and mental trials belonging personally to himself. (2) The allurements of the world, and their appeal to human ambition, power, and pleasure. He was also capable of being tempted, as a man, from within, by spiritual appeals to evil, call them from the evil one, but these temptations which in ordinary men appeal to disorderly and ill-regulated desires, found nothing to lay hold of in His perfectly

pure nature. It was then from without, from the wants of the bodily nature and the allurements of the world, as in the actual temptation recorded in the New Testament, that the Son of Man seems to have been approached. Here he was tempted like unto us. His temptation, therefore, though unique, was a true and universal instance of human temptation. He was here also our brother and our example. He alone, however, exhibited divine virtue under human conditions. He showed that sin is not an essential condition of our human nature, but only an incident that springs from our own abnormal weakness and fault. Sin does not "have its ground in the organism of human nature, but is the rebellion of a created will against the divine law, as an act of free will not otherwise to be explained." Thus evil is not a human development but a human choice. While Christ, as a true man, endowed with free will, was temptable, yet he sinned not, and in a true man, like Christ, there need be no sin in his human nature. He overcame temptation as a man, through relying upon divine help, and, therefore, He can help those who are tempted, for all can find encouragement in trial and victory in temptation in Him who met in fair conflict the very power and principle of evil. And thus in the beginning of doing Christ's work, the temptation coming to his ministers to take up the work in their own strength say of reason, or scholarship, or character, or intellectual and moral power, or lower forces even than these, and not in the divine will and power. The temptation of Christ speaks to the ministry as with a voice from heaven. The Apostle Paul in Arabia, John in Patmos, Luther in Wartburg Castle, met the same temptation in the earlier stages of their public ministry and overcame it by looking to Christ and His victory. If there be anything in which I have noticed in others and myself as the ground of failure or of small success in the ministerial work, it has been this failure to bring the work into subordination to the divine conditions of power and suc-

cess—the total surrender to the will of God; and not only this, but the willingness to do His work in His way, and not in our own. The ministry is an intellectual profession, calling upon the fullest energies of a consecrated manhood; and ministers, as a class, are men of mind, else they would be engaged in some lower and less taxing work; but the exercise of mental power gives a sense of power, and this awakes a reliance upon self, and sometimes a feeling of independence of God. This selfishness in his work is a minister's shrewdest temptation. Power in himself tempts him to love power for power's sake. To be weak is to be miserable—this is human sentiment—and to be a powerful man, and preach powerful sermons, is commonly held to be the highest praise that could be bestowed; but the apostolic sentiment was "for when I am weak, then am I strong"—strong in a divine fulness of power that pours into a human mind which empties itself of self-confidence and self-seeking. Not that mental forces, such as stalwart reasoning and scholarly knowledge, are of no account—this would be fanaticism—but that they are not those divine qualities of power in the pulpit by which the greatest work man can do is done. A London paper commenting upon Henry Ward Beecher, says: "Mr. Beecher leaves no system of theology or church government, and his influence therefore ended with his life. He was a great preacher, but nothing else." If he were a great preacher, his influence is eternal, and will endure when systems of theology and church governments have faded into nothing; but to be this, and to do this greatest work, a man must learn somewhat of that true humility comprehended in Thomas à Kempis' wonderful words, "*ama nesciri*." In doing God's work, a man cannot grasp for that kingdom of the world which Satan ever promises him. The struggle surely will come to the best, and the choice will be seductively presented when he must decide whether he will work by his own power and in accord with his own

will, or in self-denial and submission to the will of God. He will choose between the kingdom of the world or the kingdom of God. The tendency that corrupted the apostolic church, and reared in its place a vast system of worldly power, was this departure from the original idea of the ministry as a pure instrument of the will of God. To preach the Word in the wisdom of men, and through learning, eloquence, logic, authority, riches and power of the world, was not for the building up of a spiritual, but of an external kingdom, false to the core, whether in the fourth or nineteenth century. If ministers show themselves as greedy for power, place, fame, honors, emoluments, as men of other professions and the world, they may gain their reward, but they bid adieu to the advancement of the gospel through their agency. Christ's work must be kept pure from the world. This was the teaching of Christ's temptation, and it revealed the divine foundation of His spiritual kingdom of faith, love and righteousness. "Not by might, nor power, but by my spirit, saith the Lord of hosts." Christ conquered evil by refusing to use any worldly weapon in a spiritual warfare. His children were not to strive. They were to lose their life. They were to give up the world. They were to overcome evil with good. They were to suffer persecution. They were not to halve power with Cæsar. They were not to be great in the mere worldly sense. They were not to seem, but be devout. They were to seek not the praise of men but of God. They were to bear reproach with meekness. They were to meet opposition with gentleness. They were to preach the gospel of repentance and reconciliation. They were to subdue the world with love. They were, like Christ, not to do their own will, but the will of Him who sent them; and then the tempter would no longer assail them, and angels would minister to them, and they would be nourished by the bread of God, and be able to feed others with that bread which came down from heaven.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE PASTOR IN HIS CLOSET.

DOUBTFUL perhaps—at any rate, almost a presumptuous topic—to broach importance, however, and a hope that, at least, is not wholly presumption, of which, if useful, lead us to broach it. But we must divide it for treatment, and attempt to consider only the point of the pastor's devotional reading. What books, or books, may the pastor most profitably read in his "still hour"? Hardly any question could be asked will bring forth a more "subjective" reply—that is, a reply necessarily more colored by the personal character and experience of the man replying. Consideration of this, we shall try, nevertheless, to be perfectly simple and frank in what we say.

Ask our readers kindly to assume we are so, in naming, first of all, and above all, the Bible, both the Old Testament and the New. We mean, of course, especially select portions of the Bible. We say "especially," though we sincerely believe that all Scripture, as given by God, is profitable for devotional purposes. But there are portions more directly profitable than others. These we refrain from enumerating—not because they are immediately obvious to anybody's choice; rather because the enumeration would necessarily be somewhat long and detailed.

That the Bible is the best of devotional books follows inevitably from its divine character. What is devotion? True devotion? It is self-surrender to God, it is conscious identification of your will with God's will. This is the ultimate idea of devotion. It is, in fact, or a process of devoting your-

The Apostle Paul very well describes it when he says: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect will of God." True devotion cannot, therefore, be wholly inward. A full hemisphere of it must be outward. The

globe entire is absolute conformity to the "perfect will of God."

Now no book originally reveals the will of God but the Bible. No other book reveals it so fully, so livingly, so life-givingly. Go, therefore, straight to the fountain-head. Read to learn for yourself the will of God, and to obey. Say "Amen!" consciously, perhaps even audibly, to every hint found of God's wish and will. Make your reading a continual process of bending your will, actively or passively, as each particular case may require, to the will of God. Pause at any point at which you feel conscious of remaining resistance—or even of dull apathy—pause and pray, until from the depths of your heart you can utter that formula of supreme devotion consecrated in Gethsemane, "Thy will be done." Devotional reading cannot be done genuinely except with interjaculated prayer.

The minister finds it especially difficult thus to use the Bible aright, as a manual of personal devotion. To him, the Bible tends naturally, almost necessarily, to become a book of texts to preach from, rather than a book of precepts to live by. This tendency, bred by his vocation, must be sedulously guarded against by the minister, or his reading of the Bible will insensibly become professional, instead of devotional.

There is no real and valuable devotional quality in any thought of the mind, or any feeling of the heart, that does not issue, or tend to issue in some corresponding direction of the will in the way of obedience to God. The difference between pietism and piety is, that pietism is subjective only, and piety is subjective and objective both; and at least as much objective as subjective. You wish to be, not a pietist, but a pious man. There is no way of feeding piety except in connection with practical obedience. Pietism is a fungus, an excrescence, that will thrive, and thrive luxuriantly, on mere meditation, misnamed devotion. As we

have said, we say again, in mere meditation on whatever subject, apart from practical *conformity in will* to God, there is no sound, no acceptable devotion. Nothing can be more idle than the idea of added degrees of sanctification in character to be obtained from listlessly reading so many verses, or so many chapters, each day, of Holy Writ, in much the same way as the Romanist counts the beads of his rosary. The thought of God in His Word must be received, judged, accepted, approved, agreed to; the will of God in His Word must be adopted for your own will, incorporated with your character, transformed into your life—we do not, of course, mean completely and perfectly, but at least incipiently and in a degree—or you will not have read the Bible effectively as a book of devotion.

We have already spoken of the minister's natural tendency to treat the Bible as a treasury of texts for sermons. There is another mode of Bible study to be carefully distinguished from devotional study of the Bible. We refer to the exegetical and critical scrutiny of Biblical text. Exegetical examination of the Bible will not, more than will the homiletical, answer the ends of personal devotion. Still you ought to know the meaning of what you read. The right devotional spirit will make you justly anxious not to misunderstand any revelation of God. Do not be a mystic. Do not foist a foreign sense, your own or others', upon a text of Scripture. There is much subtle and insidious self-pleasing, disguised to itself, and disguised to many observers, to be found in that bibliolatrous pietism which plays fast and loose with Scripture texts, texts chosen far more with a view to express its own ideas, than loyally to find and to set forth the ideas of the Divine inspiring Spirit. Healthy devotion will abhor violence put upon the sayings of God to make them express any sense save that which is properly their own. Conscientious exegesis may, therefore, properly, and properly it should, accompany and guide devotional reading of

Scripture. But you need to take vigilant care lest unawares you let the intellectual interest get the better of the spiritual. So, likewise, you may properly light upon a text for a sermon in the course of Scripture-reading pursued for devotional purposes. Here, too, as we have already intimated, you must be careful to keep the homilist from superseding the Christian.

We are fully persuaded that the Bible thus employed as a manual of devotion, will yield to the minister employing it, a harvest of results both for the exegete and for the preacher, that will be to him a perpetual surprise and delight. For in knowledge of the things of God, the docile and obedient heart is always deeper and wiser than the curious and inquisitive head. But every pastor is himself also a soul to be saved and to be sanctified; and what now we chiefly seek is to prompt our brethren in the ministry to become wise and faithful pastors to themselves.

We have got no farther than the Bible, and we have not got through with that, in suggesting a course of devotional reading for the pastor; but we must stop. We hope hereafter to carry our line of suggestion farther; for the Bible, though so much the best of books, is not the only good book. We know an excellent educated minister who, with a gentle, loving humor playing over a depth of solemn earnest in making the remark, would point to his shelf of Bibles, issued in various forms, and say, "There is my library!" But we do not believe God meant His book to displace all other books. Nay, we think that even for the purpose of promoting personal piety, other books than the Bible may profitably be used. This, when opportunity serves, we purpose, with some exemplification to show.

II.

HINTS TOWARD MAXIMS RELATING TO THE QUEST OF THE WORK.

1. Find out, as exactly as you can, with what degree of unanimity and heartiness the church have acted in calling you.

do not regard absolute unanimity in part as indispensable.

regard the decided opposition of prity, however inconsiderable, as an objection for deliberating seriously before accepting a call.

If your accepting promises to heal the church in the church, regard that as a reason for accepting; if it threatens to make a breach, regard that as a reason for declining.

If you are a young minister, seek where there is a chance of expansion for the church; if you are a minister of some experience, consider where you may therefore the more safely serve the church must necessarily be in numbers and strength.

Do not wait to find a church where there are no difficulties to be contended with.

Such a church will not need a pastor. But if they did, it would be a church without any faults, and that is no church.

Finally, be sure to make your first commitment over a church in the spirit of self-denying consecration to Christ. When you make all your subsequent settlements in the same spirit.

III.

QUESTIONS AND ANSWERS.

You have stirred up at least one to ask for an illustration or two, by example, of "whiteness" you complain of in the Moody hymns.

I cannot, perhaps, better respond to the request implied in the foregoing, than by pointing out a contrast between the true and the false that happens to exist in the case of two hymns lying next to each other in the *Popular Hymns Consolidated*, pp. 52, 53. Of these, the first is that well-known hymn by John Newton, beginning, "How sweet the name of Jesus is." That is a true hymn. The second is a jingle by somebody not named, beginning, "Take the name of Jesus with you." Ostensibly the text and motive of the two pieces are the same. But in fact a whole world divides the one from the other. The second is a spurious hymn, unfit to be sung. We do not refer to the rhyme, though that, too, is bad enough to

correspond—for example, "with you" and "give you," "ever" and "gather," "Jesus" and "receive us"—but to the sentiment and the expression. There is, however, no real sentiment, and there could not, therefore, be any good expression. The whole thing is a senseless jumble of jingling words, which would only be judged worthy to escape censure, for the reason, forsooth, that it purports to be about a sacred theme. But, for that very reason, it is the more censurable.

In the first place, there is no proper sense in which you can do what the hymn exhorts, namely, "Take the name of Jesus with you." "Child of sorrow and of woe," is self-evidently just a tautology of stereotyped phrases, without living thought in it, fresh-born either from the heart or from the brain of the verse-making machine that produced it. "It will joy and comfort give you," is like in character. "Take it, then, where'er you go," is a barren echo of the first line, thrown in to complete the stanza. The "chorus" is emptiness itself—unless, indeed, there be already present in the heart of the singer, quite independently of the hymn (there is nothing whatever in the hymn to excite it) a warm effusive affection for the Savior that will fill any form of words, be they ever so vacant of thought. The fundamental difference between Newton's lines, considered as literature, and the nameless jingle we condemn, is that Newton's lines have thought in them, while the jingle has no thought in it, but only words. The fundamental difference between the two productions, considered as Christian hymns, is twofold: First, the one is scriptural, the other not; second, the one tends to awaken loving emotion, the other, at most and at best, serves only to utter loving emotion supposed already existing.

The second stanza begins, "Take the name of Jesus ever." The address was to the "child of sorrow and of woe." There is no address now. You are to use the name of Jesus as a "shield." "Shield" against what? Fiery darts? Not at all. "Shield from every snare!"

And so forth, and so forth. "Oh! the precious name of Jesus; How it thrills our souls with joy, When His loving arms receive us, And His songs our tongues employ!" What a hodge-podge of sacred nonsense! "The name of Jesus," it seems, "thrills our souls with joy," at the particular moment "When His loving arms receive us!" One would suppose that at such a moment the Divine embrace itself ought to be the occasion of the joy experienced. But no, you have to think of the name of Jesus! "And His songs our tongues employ." A true and reverent imagination would surely not conceive of vocal singing, on our part,

as proceeding at that select instant when we were folded on the breast of Jesus, in His "loving arms." We should then, if ever, be silent in speechless awe.

It may be said, But of these faults in the hymn most of those who sing it never think. Probably. But there is not, therefore, no mischief done. The hymn teaches, and it teaches not to think, but to vapor and to rhapsodize. It feeds mawkish pietism, not sound piety. A generation of Christians brought up on such hymns would be like the conies, "a feeble folk," compared with a generation that sing Watts, Wesley, Newton, Doddridge.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

PULPIT ILLUSTRATIONS DRAWN FROM NATURE.

THERE is great power in illustrative preaching. Truths are reduced from the nebulous state into stars by an apt instance or analogy. Yet the habit of illustrating is liable to abuse. The discourses of some of our ablest men are "sicklied o'er" with rhetorical tropes, hiding from the hearer the really strong analytical and practical thoughts they contain. Many young preachers, aiming at popularity with the masses, divert the listener's attention from the solemnity or grandeur of the theme by the swash of commonplace stories, which tickle the otherwise listless ear. The sermons of the great divines of the olden time, which did so much to bring the faith home to the common heart, differed from the typical sermon of the recent school in a rarer use of illustration; rarer in respect both of frequency and of quality. The current newspaper reports of the sermons of a single Sabbath often contain more rhetorical analogies than you can find in a volume of the masterpieces of pulpit eloquence collected from many generations. The power of Chrysostom and Augustine, of Luther and Calvin, of Barrow and Baxter, of Bossuet and Massillon, of Edwards and Wesley, was in their keen

appreciation of the mind of the Spirit, their knowledge of the subtle movings of the human heart, their almost infallible logic, and their passionate sympathy for the men and women they addressed. Their eloquence poured through a deep and straight channel, and was seldom diverted, by even the most brilliant analogies. What few illustrations they used were in themselves dignified, drawn from the most ennobling scenes and events, exciting to earnestness and reverence even independently of the religious subject in connection with which they were used. If we are not mistaken, much of the so-called decadence of the modern pulpit is due to a rhetorical demoralization in this respect. An artist cannot paint sunsets and flowers with common dirt and water; he must refine his pigments. Nor can one paint a sacred theme with analogies drawn from the trifling commonplace or grossly secular. The preacher must have refinement of thought in his illustrations; a harmony of color, as it were, with the Divine and spiritual things of which he speaks.

In this respect no field supplies such excellent pulpit illustrations as nature. In the first place, because even the ordinary intellect is interested in the

laws of the natural world, the beauties which deck it, and the sublimities which overhang it. The preacher is always sure of appreciation when he paints nature correctly, the very kinship of man with his environment engaging the attention. Art allusions require a degree of artistic culture for their appreciation; references to historical scenes some historical study: illustrations from business or invention some knowledge of these things on the part of the hearer, of which the preacher can never be certain. But nature lies close to the heart of most people.

Besides, the use of nature in preaching is illustrating *one Book of God by another Book of God*. The Creator Spirit inspired the Word. The hand that directed the prophet's pen, also sculptured the mountains. "The heavens declare the glory of God: and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Bryant, gazing upon the river Arve, cutting its way between the Alpine peaks, pictured his religious impression in the words:

"Here, where with God's own majesty,
Are touched the features of the earth."

And again, in the Forest Hymn, he describes so accurately the spiritual suggestiveness that external nature has to the common mind:

"For his simple heart
Might not resist the sacred influences,
Which, from the stilly twilight of the place,
And from the gray old trunks that high in
heaven
Mingled their mossy boughs, and from the
sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. * * *
My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of Thy creation, finished, yet renewed
Forever. Written on Thy works I read
The lesson of Thine own eternity."

The preacher who uses most pertinently this Book of God, the unrolled volume of nature, will come closest to the hearts of his hearers, rustic or urban.

What an example *our Lord* set for those whom He commissioned to speak His truth to men! The entire record of what He said during His ministry is very brief—altogether occupying not more space than would be required to report three or four modern sermons. But into how many of the phenomena of the outer world he put the light of some spiritual analogy! The sun's brilliancy is made to suggest to us the glory of a redeemed soul (Matt. xiii: 43): The ruddy glow of the *sky* at night or morning, the western *cloud* and the *south wind*, as weather signs, teach us to look for the premonitions of God's providential and gracious dealings (Matt. xvi: 3 and xii: 54): The invisibility and power of the *wind* symbolize the mystery of the Spirit's operations (John iii: 8): The *light* heralds Him who is the spiritual light of the world (John i: 9), and also the beneficent influence of human character when touched by the Christ-ray (Matt. v: 14): The *mountain* barriers, which human enterprise cannot remove, suggest the mightier power of faith (Matt. xiii: 20): The *hills* swelling above vale and plain, the slightly location of so many Oriental towns, remind the Church of its prominence and publicity in the world (Matt. v: 14): The *trees* have their holy lessons; the mustard tree telling of the marvelous growth, through silent process, of Christ's kingdom (Matt. xiii: 32); the fig tree, pressing out its blossoms and new branches, the nearness of the great spiritual consummation (Luke xxi: 29); the varying fruits, the outcome of different characters (Matt. xii: 33); the dead tree, with the ax at its root, the destiny of worthless souls (Matt. iii: 10): The *vine* and its branches beautifully announce the closeness and unity of life which believers have with their Lord (John xv): The *reed* shaken by the wind is a picture of a time-serving man (Matt. xi: 7): The vitality of the *grass* and the beauty of the *lily* lift the thought gratefully to the preserving care and limitless interest which God has in all His creatures (Matt. vi: 28): Even the *thorn* and *thistle* shoot out

their sharp warnings (Matt. vii: 16): The marvels of *seed* development, the depth of *soil*, *stony ground*, the *beaten wayside*, the *feathered raiders*, the *manifold harvest*, all tell their story to the soul (Matt. xiii: 19): The *ravens* scream and the *sparrows* twitter their delighted confidence in the great hand that feeds them (Luke xii: 24-26); The *eagle* (Matt. xxiv: 28), the *wolf* (John x: 12), the *fox* (Matt. viii: 20), the *fishes* (Matt. iv: 19), bring their tribute of suggestion from the wild life of the air and woods and waters: The *sheep*, helpless (Matt. ix: 36), lost (Matt. xviii: 12), found (Matt. xviii: 13), folded (John x.), lure us by the very charm of Jesus' description toward Himself as the Shepherd of Our Souls: *Water* tells us, by its bubbling in the spring, of the wonderful refreshment Christ imparts to His people (John iv: 14): The chemical action of *salt* and of *leaven* (Matt. v: 13 and xiii: 33) opens a whole department of thought relative to the law of Christian influence: The physiological process of the *human body* (Matt. xv: 17), its disease (Matt. ix: 12), its mutilation (Matt. v: 29), its sustenance (John vi: 35), its birth (John iii: 3), its death (John viii: 51), are shadows of phenomena associated with the spiritual manhood. Indeed, the greatest of all preachers gathered illustrations out of all departments of the visible world, from the Oriental park, where art has supplemented nature in making a luxurious resting-place amid beauty and perfume (Luke xxiii: 43), to the wild storm bursting through the mountains, and spreading devastation with tempest and freshet (Matt. vii: 26).

The *Apostles* adopted to an extent this method of the master. Paul drew an analogy—which the development of natural science and theology may yet find to be far more than an analogy—between the evolution of the *seed into the grain* or plant and the evolution of the vital principle sown at death into the spiritual body which the earth shall yield at the resurrection (I Cor. xv: 36). The glory of *sun*, *moon* and *stars* flashed upon his mind sublime, but inexpress-

ible, conceptions of the glory of our renewed humanity (I Cor. xv: 41). He conceived also the unity in diversity of the church as that of the *human body* (Eph. iv: 16).

Peter used with immense force the comparison of certain men to "*walls without water*, *clouds* that are carried with a tempest, to whom the *mist* of darkness is reserved for ever" (II Pet. ii: 1).

James described the doubter as "*a wave of the sea driven with the wind and tossed*" (i: 6); the rich and the poor as *diverse flowers* withered by the same sunshine (i: 11); the inconsistent tongue as both a sweet and bitter *fountain* (iii: 11) and life as a *vapor* that vanisheth away (iv: 14).

Jude, in the brief space of a single page occupied by his epistle, used these tremendous tropes of unregenerate character: "*Clouds without water*, carried about of winds; *trees* whose fruit withereth, without fruit, twice dead, plucked up by the roots; *raging waves* of the sea, foaming out their own shame; wandering *stars*, to whom is reserved the blackness of darkness forever" (vs. 12, 13).

John in Revelation swept land and sea and sky, for his metaphors. His imagination rent the globe with earthquakes, tore asunder the veil of the heavens, tracked planets and meteors; filling the mind of the reader with the sublimity of the sensuous in order that he might more readily impress it with the spiritual.

Surely preachers cannot do better than adopt, so far as they are able, the literary excellences of the inspired Book. Next to the written Word is the Word of God that is stamped upon the outer world. God's handiwork shows much of Himself. The beauties and wonders of nature are the creases of the hand of the Creator, His veritable sign-manual impressed upon His works.

Facility and aptness in drawing illustrations from nature can come only from *familiarity with natural scenery and the habit of close observation*. One cannot, from the "bookish environment" of the study, send out at will

"Turning up the thin sod from over the damp cavity of a musk-rat's nest, I was surprised to see what I took to be beautiful frost crystals of a rare form, frost bodkins, which were from one to two or more inches long, reaching down into the dark, damp cavern. * * On examining them more closely, feeling and tasting them, I found that it was not frost, but a clear crystalline dew in almost invisible drops, concentrated from the dampness of the cavern. Looking again, I discovered extremely minute white threads or gossamer standing out on all sides from the main rootlet, and affording the core for these drops. * * A wonderful piece of chemistry, that the very grass we trample on and esteem so cheap should be thus wonderfully

nourished, that this spring greenness was not produced by coarse and cheap means, but that in the sod, out of sight, the most delicate and magical processes are going on." Etc.

If, to such keenness of observation and love of nature, we add a deeply reverent, spiritual disposition, we can almost say with John Henry Newman, "Every breath of air, and ray of light and heat; every beautiful prospect, is, as it were, the skirts of angels garments, the waving of the robes of those whose faces see God."

EASTER AND GOOD FRIDAY SERVICES.

Easter Sunday.

PAUL'S GRAND CONCLUSION.

If Christ hath not been raised, your faith is vain, ye are yet in your sins.—1 Cor. xv: 17.

Let us analyze the argument for a moment and see how just and irresistible the conclusion is which Paul here states.

I. Christ's advent, life, death, resurrection and ascension to glory and dominion on high, was all matter of prophecy hundreds of years before his incarnation. Now if Christ was not "raised according to the scriptures" the entire Old Testament was swept away, there was no prophetic "Messiah," no historical Christ, and hence no foundation for faith in Jesus of Nazareth.

II. Christ foretold His own death and resurrection in the most explicit manner, in private and in public, alike to His disciples and to His enemies. This prediction was matter of public notoriety: so that it was used by his enemies with Pilate to induce him to make the sepulchre sure. Now if the prediction failed and the grave held its victim, it would of course demonstrate to the nation that He was an impostor and His teachings and claims were all false and worthless.

III. Christianity as taught by His accredited disciples was based on the doctrine of a "risen Savior;" they not only taught it as a fundamental fact of the new faith, but claimed to be eye-witnesses and testified to its verity

before all the people, and made the glorious truth the foundation of the Christian Church, which they organized in the city of Jerusalem soon after His death, and in all the chief cities of the Roman Empire. Now if Christ had not risen, they were publicly convicted out of their own mouths as bearing false witness, as conspiring to palm off on the nation and the world a stupendous imposture and lie, and to be guilty of the extreme folly of sacrificing all worldly prospects and incurring ignominy and death itself in order to do so foolish and mad a thing.

IV. If Christ had not risen, not only was their faith in Him a vain and worthless thing, but *they were yet in their sins*. If the "Messiah" of the old dispensation, and the "Jesus" of the new, were seen and confessed to be an impostor—only one of the many "false Christs" which had risen in Judea—then the last Hope of the world had vanished: no Deliverer had arisen. Sin yet reigned with absolute sway: Death was not conquered: the Devil and Hell were still masters of the situation!

All these dismal and fearful consequences resulted, logically and necessarily, from the premises. On the Resurrection of the Sufferer of Calvary hinged the fate of the world, the destiny of the race of mankind.

Paul was fully alive to the magnitude of the interest at stake. He does not shrink from meeting the momentous issue squarely and bravely. He joins issue with the hosts of infidels and

scoffers on the very scene of the crucifixion and its attending marvels and while the facts were still fresh in men's minds. He sets forth the argument in his Epistle to the Corinthians with masterly skill and effectiveness and boldly challenges the enemies of the cross to assail it, if they can, and shows, with wondrous cogency and startling incisiveness what must follow if this key-stone of the Gospel structure is taken away.

Thus prophecy and history, fact and logical demonstration, unite to show that our Holy Religion rests on foundations more solid and stable than the everlasting hills.

Suggestive Themes for Easter Sunday.

THE LONELINESS OF JESUS IN HIS HUMANITY.

I have trodden the wine press alone; and of the people there was none with me.—Isa. lxiii: 3.

THE SUBSTANCE OF THE GOSPEL.

He preached unto them Jesus and the Resurrection.—Acts. xvii: 18.

The Resurrection of Christ answers the burdened cry of the Human Heart. If a man die, shall he live again?—Job. xiv: 14.

THE LORD OF LIFE.

I was dead, and behold, I am alive forever more.—Rev. i: 18.

Suggestive Thoughts.

... It was for the glory that was set before Him that Christ endured the humiliation and suffering of the cross. Let us keep our eyes fixed steadily on the crown immortal, and then our sacrifices, and services, and sufferings for Christ's cause, will seem light and trivial in comparison. . . . The seal of the Sanhedrim, a regiment of soldiers from the town of Antonio, floor of rock, roof of rock, wall of rock, niche of rock, cannot keep Christ in the crypt. Though you pile upon us all the boulders of the mountains, you cannot keep us down. The door of the tomb will be lifted off its hinges and flung flat in the dust.—*Talmage*.

... The understanding has its joys no less than the heart and a keen sense of intellectual joy is experienced when we perceive truth, or any part of it, resting on a secure basis. A man is happy

when he has attained to know the causes of things. The chemist, the historian, the mathematician, the anatomist, are examples. Christ's resurrection is such a fact to the Christian. It is the foundation on which the Christian creed rests. This was the reason it had such a prominent place in apostolic preaching. — *Canon Liddon*.

Good Friday.

THE SUFFERER OF CALVARY.

And they crucified Him.—Matt. xxxii: 26.

Man could do no more. The last act of the most terrible tragedy that Satanic malice ever conceived, or human wickedness ever achieved, was thus enacted. He came to His own nation and people and was rejected by them and cast forth as "a root out of dry ground." He "spake as never man spake" before, but His words were treated with scorn and vituperation. He wrought miracles of wonder and mercy in attestation of His divine mission, but His Divine power was ascribed to "Beelzebub, the prince of devils." He was a friend to the poor; he sympathized with the suffering; He mingled freely with all classes for their good; but was denounced as a "wine bibber and the friend of publicans and harlots." He was betrayed by one disciple, and denied by another, and forsaken by all, in the hour of danger. He was finally arrested and falsely charged and condemned, and then "crowned with thorns and spit upon," and finally "crucified," in the presence of a mocking, cursing rabble, between two thieves!

The malice of Hell and the depravity of Earth culminated in the tragedy on Calvary. Through all time, and through all eternity, that act of wickedness will stand forth to the gaze of the universe in all its appalling and unparalleled atrocity.

And this is the nature, the very law, of sin. It stops at nothing possible. It sets no bounds to its desires, its madness, its perversity. Its constitutional law is the law of progress — and on and on, to its dreadful culmination in a murdered soul, in a lost probation, and in the lowest depth of hell, it will

go, in spite of human and divine law ; in spite of Sinai and Calvary ; in spite of tears and pleadings and providential checks — *unless* Omnipotent grace, in sovereign mercy, interpose to prevent.

It is an awful fact. There stands a *Calvary* in the pathway of every gospel sinner, not simply to exhibit the mercy and suffering of the dying Lamb of God, but to show the height and bitterness and hellish wickedness of man when sin has conceived and brings forth death. "The wages of sin is death!"

Suggestive Themes.

THE MAD CRY OF IMPENITENT SIN.

Crucify him! crucify him!—Luke xxiii: 21.

THE WEAKNESS OF HUMAN NATURE UNDER TEMPTATION.

All the disciples forsook him and fled. — Matt. xxvi: 56.

NATURE IN SYMPATHY WITH A SUFFERING GOD.

And a darkness came over the whole land until the ninth hour.—Luke xxiii: 44.

Suggestive Thoughts.

To know nothing experimentally of the darkness and agony which conviction of sin produces in the penitent soul, is to know nothing of the spiritual meaning of the crucifixion, and to experience nothing of the surprise and joy of the resurrection morning.

... "Out of suffering have emerged the strongest souls ; the most massive characters are seamed with scars ; martyrs have put on their coronation robes, glittering with fire, and through their tears have the sorrowful first seen the gates of Heaven."

... What the Church needs to-day is a return to the simple, earnest and intense faith of the early disciples. The Crucifixion and the Resurrection were ever uppermost in their thoughts, living and all glorious realities, and they surrendered their whole being to their sway. We, in these modern days, do not follow their example, although these fundamental facts have the same significance for us that they had for them. We allow speculation, criticism, doubt, unbelief, and worldliness, to dull the edge of truth, to obscure the light, and thus diminish the powers of these essential truths on our faith and living.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

THE MORAVIANS AND THEIR MISSIONS.

HERNNHUT, about fifty miles from Dresden, is the centre from which radiate the noble missionary efforts of the United Brethren. It is a plain village, of Quaker simplicity and about 1,000 people, where all is neat, orderly, and pervaded by the religious element.

The "House of the Brethren" and the "House of the Sisters" are the homes of unmarried men and women, respectively; the former with thirty and the latter one hundred inmates. No celibate or monastic vows are taken, and the association is voluntary, in the interests of economy and industry, and Christian labor. On the slope of Hutberg Hill, lies the peaceful burial place of the community, with the tomb of Christian David, and slabs of stone, lying flat on the ground and looking eastward, bearing the simplest record of the dead.

The stone building at Berthelsdorf is

the residence of the Elders' Conference. They meet thrice a week around their table, examine the correspondence of the body, and talk over, and pray over all the affairs of the *Unitas Fratrum*. Here is the hub of the great wheel, from which extend to the utmost circumference of their work, the various spokes, financial, educational, evangelistic, disciplinary.

As the Moravian Brethren lead all Christendom in the high average of their missionary consecration and contribution, we may well ask, what is the cause? Their creed does not essentially differ from other creeds of Christendom's reformed churches. They especially emphasize the person and work of the Lord Jesus, as Redeemer, both by pulpit and press. In Him, as they say, they "have the grace of the Son, the love of the Father, and the communion of the Spirit." The Holy Scriptures they cordially accept as the inspired

and infallible Word of God; and the living word, the blessed Christ, is especially in His character as a *sacrifice for sin*, the model for their imitation. They lay stress not so much upon *doctrine as life*.

The body is governed by a General Synod, meeting every ten years, or so, at Herrnhut. Provincial Synods control the three Provinces—Continental, English, and American.

In constitution, their church combines the features of Presbyterianism and Episcopacy. But they are not jealous of "Episcopal ordination" or "apostolic succession." They prize, as of unspeakable worth, the baptism of the Holy Ghost, and the apostolic spirit of self-denial and loyalty to Christ.

Their morality is blameless. Capital crimes, divorce, etc., are unknown. Like the Waldenses, they seem to be appointed of God to keep alive the embers of the primitive faith and apostolic spirit, in the midst of the worldliness, extravagance and selfishness that would quench even the fires of God.

Their illustrious "father" in modern times was Count Zinzendorf. But their history in Moravia and Bohemia reaches back, perhaps, even into the ninth century. John Huss (born 1373) was their most famous reformer. In 1457 they organized as a religious society; after years of fierce persecution, in 1467, they held a Synod, and completely separated from the State, and obtained from the Waldenses the "Episcopal succession." Three bishops were consecrated. After a most remarkable history of alternating prosperity and persecution by the Anti-Reformation of Ferdinand II., Protestantism was totally overthrown in Bohemia and Moravia. Over 50,000 people were driven out as the Huguenots were from France, and for almost a hundred years the *Unitas Fratrum* was like treasure hid in a field.

Just fifty years after Comenius, their last bishop, died, two families of Moravian exiles reached Count Zinzendorf's estate in Saxony, *Berthelsdorf*, seeking refuge. There, under his sheltering care, they built *Herrnhut* ("Protection of

the Lord"), and revived their ancient church. Zinzendorf resigning worldly honors and riches, became their bishop, and the new "Father" of this apostolic Church. For over one hundred and thirty years they have been multiplying churches and missions at Gnadenhütten ("Tents of Grace"). In Ohio, one hundred Moravian Indians were massacred in 1782, by suspicious whites. In Lapland, among the Samoyeds; in Algeria, China, Persia, Ceylon, the East Indies, the Caucasus, Guiana, Guinea, among the Calmucks, in Abyssinia and Tranquebar, Greenland, Labrador, on the Mosquito Coast, in the Islands of St. Thomas, etc., in South Africa, Thibet, Australia, and now in Alaska, this feeble yet mighty band of disciples have carried the flag of the cross.

This work of foreign missions chiefly engages and almost absorbs the life of the Moravian Brotherhood. It was begun in 1732, one hundred and fifty-four years ago, when Herrnhut was the only church, and numbered only 600 souls. Within one hundred and thirty years this little band had sent out 2,100 missionaries, exclusive of native assistants. Zinzendorf, at ten years of age, had formed, with youths of like mind, the *Senfkorner Orden* (Order of the Grain of Mustard Seed), with its covenant of mutual love, loyalty to Christ, and direct aim and effort for the conversion of souls. The badge of the order was a shield with an "Ecce Homo" and the motto: "*His wounds, our healing*." Their rule of life: "None of us liveth to himself alone." "We will love the whole family of man." Thus while this young count was at school in Halle, he was preparing unconsciously to become the leader of the missionary church of our day. This consecrated count married a godly woman, who with him cast rank and riches to the winds, as inventions of human vanity; and these two took as their sole aim in life *the winning of souls*. They were ready, at a moment's call, to enter on any mission work, and counted that place as home where they could find the widest door open for Christian

And so the *Senfkorn Orden* of the lad at Halle grew into the *Diaspora* of the Brotherhood at Hernnhut.

history of this Brotherhood is a miracle. While during the eighteenth century, "England was," as Taylor said, "in virtual heathenism and as Samuel Blair declared, religion in America lay a-dying;" Voltaire and Frederick the Great Europe, and lasciviousness in and drama, and deism in the pulpit and press, threatened alike the foundations of morality and piety; when the whole Church seemed bowing to the influence of this world, and scarce the form of Christianity was left—even then the Moravian Church remained both evangelical and evangelistic! Probably up to the present time, not less than 3,000 brethren and ministers have been engaged in foreign work, beside all that have been engaged in the work of the *Diaspora*.

The Moravians have not been remarkable for rapid multiplication. Their radical separation from the world neither attracts worldly accessions nor allows of worldly conformities. Zinzendorf and his colleagues adopted, as the fundamental principle of the *Church at Home*, the idea of *ecclesiola in ecclesia*, small churches or households of faith, within the Church, retreats for the world. In the Moravian settlements church members could own real property, and rigid separation from the world was encouraged.

Within, the missionary spirit is so strong that the church abroad is more zealous than the church at home.

domestic and foreign missions carried on by this numerically small body, on a scale proportionally extensive than any other Christian mission. The work of *Home Evangelization*, or the *Diaspora*, (See 1st Peter 3:11, "Scattering of Seed") is extensive in Europe. It aims to evangelize state churches, without separating their members. Mission-household meetings for prayer and exhortation, visiting from house to house. 32, 120 missionaries were thus employed, male and female, and the enter-

prise reached from Saxony to France, Switzerland and Germany, north to Sweden and Norway, and east into Russia. At that time 80,000 persons were connected with this *Diaspora*, on the Continent. In this country, also, operations were commenced chiefly among German emigrants.

So near as we can ascertain, in the year 1884, this Brotherhood numbered, including all the baptized, over 50,000 at home, and over 110,000 abroad, making a total of about 160,000; and of these, 283 were foreign missionaries, and 1,600 were native ministers and helpers. In other words, one out of every sixty-eight adult home communicants is a foreign missionary; they have one-half more members in their mission churches than in the home churches, and actually raise an average of \$4.50 for each communicant, for foreign missions alone. At the same ratio, if the 30,000,000 Evangelical Protestant church members should contribute, we should have \$135,000,000 instead of barely \$10,000,000 as our missionary income, and if the whole Christian church would imitate such personal consecration, the evangelical churches would be sending into the field 440,000 missionaries instead of 5,000.

The Day of Large Gifts. "Not only is God opening the world to the Gospel as never before, but opening the hearts of His people in a wonderful manner to furnish the money needed. We give a table of gifts for Foreign Missions in 1878-9.

Legacy to the Foreign Mission work of the Free Church of Scotland, by Hugh Miller, M.D., who lived many years in India.....	\$100,000
From Mr. T. M. Harvey, a merchant of Natal, South Africa, to Wesleyan Foreign Missions.....	100,000
From Mr. Jones, an English gentleman, to the Church Missionary Society	175,000
From one of the Secretaries of the same Society.....	25,000
To the London Missionary Society from a friend, for Africa.....	25,000
From the Bishop of Newcastle, Australia, to theological and other schools in his diocese.....	1,250,000
From Mr. Arlington of England, to various societies.....	50,000

Mr. Sloane to the Presbyterian Board	30,000
Legacy of Mrs. Lapaley of Indiana to the Presbyterian Board, of which \$120,000 are to be paid soon.....	200,000
From the late Gardner Colby of Boston to Baptist Foreign Missions.	40,000
Moses P. Page, of Gilmanton Iron Works, N. H., to the American Missionary Association.....	10,000
Deacon Asa Otis of New London to the American Board.....	973,000

"Here is more than *three millions of dollars* from twelve persons for evangelizing the world; and it is by no means a complete report of the large gifts, to say nothing of the small ones. Who can doubt that He who inspired these large gifts will bring about great results thereby!

There is a choice painting in the Dusseldorf, an "Ecce Homo" with an inscription in Latin: "All this I did for thee, what doest thou for me?" Zinzendorf, the Moravian bishop, was so greatly affected at the sight of this picture that he was overcome. Feeling deeply that he could not make such response as he would and ought to this solemn question, he prayed his Savior to pull him forcibly into the fellowship of his sufferings should he be inclined to remain without.

Bishop Taylor's Missions. The "Missionary Review" states that the workers in Bishop Taylor's South American Missions are all self-supporting; that, notwithstanding the outlay in outfits, chapels, schools, and \$50,000 for the college, no money has been drawn from funds contributed for his African work, nor have any expenses been incident to the collecting, forwarding of funds, etc., but all administrative work has been a free-will offering.

The Price of Delay. When Miss Crawford went out to Shan-tung, in China, as she talked with the people one old lady began asking her some very intelligent questions. Said she: "How long have you known this word about the Lord Jesus?" "Oh, ever since I was a little girl." "Did your mother know it?" "Yes." "Your grandmother?" "Yes." "How long have your people known about it?" "About 1,800 years." "Then why didn't you

come before? My mother would have liked to know of it, and she is dead."

British Contributions to Missions in 1885. Rev. W. H. Scott Robertson has summarized and analyzed them as follows: Grand total, including dividends, interest and rents, \$7,936,870, an advance over 1884 of \$71,990. He includes Roman Catholic contributions, \$33,440. It appears from his tables that the Christian world raises over \$11,000,000 a year for Protestant missions, while Romish Foreign Missions receive but \$1,325,850, somewhat over one-eighth of that sum. [Miss. Review, Feb., 1887, p. 81]. While the Church of England in 25 years has spent on Foreign Missions \$50,000,000, seven times that amount has been spent on Home enlargements, improvements, etc. From a careful examination of statistics of Christian Missions, the "Quarterly Review" states that during eight years the ordained missionaries from Protestant Christendom have increased fifty per cent., and the total income seventy per cent.

MONTHLY BULLETIN.

AFRICA.—Rev. George Grenfell of the English Baptist Mission on the Congo, sailing in the "*Peace*," found the Kasai, the large southern tributary, navigable for 500 miles. Of the 5,000 miles of navigable waterway, accessible from Stanley Pool, this one mission steamer has now traversed 3,400. Mr. Grenfell has been made a fellow of the Royal Geographical Society of England, in tribute to his services as an explorer. Bishop Taylor reached Stanley Pool last July, having his eyes on Kimpoko at its northeast extremity, and on the junction of the Kasai and San Kurn rivers four hundred miles further on, as his first two stations. We bless God for the faith, courage and constancy of this modern apostle. His fourth reinforcement, which sailed in December last, embraced two carpenters, a physician, school teacher, farmer and miner and local preacher in one, a farmer and medical man in one, and a shoemaker. This is the true way to "colonize" Africa.

BRAZIL.—Rev. De Lacey Wardlaw, de-

ing to plant a mission at Mossoro, in the opposition of Romanists, he left the place at 4 o'clock, A. M., leaving both friends and foes, and proceeded in renting a place to preach in.

AL.—The Scottish U. P. Mission in Corea reports over 100 recent conversions, and the work rapidly going on. During a recent illness of the late Dr. Allen, of the Presbyterian Church, refused to prescribe for her un-qualified associate, Miss Ellers, should exhibit her symptoms and report to him. Being alarmed, discharged all the doctors about the palace. After the queen's recovery she gave a hand-organ and chair to Miss Ellers. Drs. Allen and Ellers will remain the permanent physicians to the royal family.

AL.—A Bengali paper, the "*Prabodh*" has been started in Calcutta in the interests of Christianity. The Christian community increases eight and a half per cent. a year, doubling every five years.—*Bapt. Miss. Mas.*

AL.—The remarkable reformation going on rapidly, in Japan, bids fair to bring to that country a great superiority over the Chinese, viz., the gradual substitution of the Roman letters in place of old ideographic characters. An ordinary student was obliged to load his memory with at least 4,000 characters, but, if he wished to graduate in a college, he had to learn at least 10,000 characters, which required six years of constant application. The "Society of Romanization" has a membership of more than 1,000, many of whom are princes and government officials; the government warmly supports the reform. This reform can scarcely fail to have a highly stimulating effect on Christian missions in the Sunrise Kingdom. The missionaries seldom learn more than 1,000 characters, and they frequently find themselves considerably retarded by their limited native vocabulary.—*Christian at Work.*

AKAL.—Father Damiens, the Roman Catholic priest, who became an expert in the lepers' sakes, is dead of leprosy, but two other priests and as many laymen take up his work.

NEW BRITAIN.—When Rev. George Brown left this island, off the New Guinea coast, some months since, 500 natives met to honor their departing friend. Five years before, when he landed, he was attacked by the natives who slew several of his Fijian helpers.

THE UNIVERSITY MOVEMENT. — The Queen's and Knox Universities in Canada, moved by a missionary spirit, set apart Dec. 4th for discussion and decision as to some practical and practicable scheme for extending missionary interest and effort. Mr. J. F. Smith, who presided, offered himself to the association as their representative to go to the foreign field, and amid subdued but enthusiastic emotion, the meeting unanimously resolved:

1. Recognizing the claim of Foreign Missions upon the Church of Christ, by reason of our Lord's command to preach the Gospel to every creature.

2. The greatness of the need at this present time—hundreds of millions being without the smallest ray of Gospel light.

3. The greatness of the opportunities at this present time for missionary enterprises, almost every nation and tribe being open to the missionary.

4. The fact that some of our own students are longing to serve Christ in the foreign field, but are kept from doing so by lack of funds in the Foreign Mission treasuries.

Therefore Resolved, that we, as the Queen's College Missionary Association, undertake to send to and support in the foreign field an additional missionary.

The association then appointed Mr. Smith its first missionary, presenting his name to the Missionary Committee of the Presbyterian Church in Canada, and pledging its members to his support; and asking that he and Mr. Gofforth, from Knox College be sent to China. It seems as though we were entering upon a new era, in which the College Y. M. C. Associations are about to take up Evangelistic work abroad and send forth their members as Foreign Missionaries.

PREACHERS EXCHANGING VIEWS.

Christ's Resurrected Body.

In Dr. Sherwood's "Prayer Meeting Service," for February (p. 153), occur the following sentences: "And yet the 'glorified' body of Christ is grander and more beautiful still (than the one he had before crucifixion). In rising from the tomb, all that was mortal, weak, imperfect—all that partook of the 'earth, earthy'—had been left behind, and the body of the God-man put on attributes more exalted and more glorious than matter ever before possessed."

Is this language warranted by the Scriptures? Was the body of Christ "imperfect," "mortal," in the sense we use the term "mortal"? Was not "death by sin, and so death (mortality) hath passed upon all men, for that all have sinned" (Romans v: 12). Were the seeds of sin sown in His body? If not, how was He then otherwise "mortal"? "No man taketh my life from me," said He. "I have power to lay it down, and I have power to take it again." Did Christ leave anything behind Him when He came out of the tomb? Swedenborg says He did; the Bible says, no. Was not the body that came out of the grave precisely the body that went into it? The disciples detected no difference, and testify to none. To my mind this difficulty arises by confounding the "glorified" body with the resurrected body. They are a very different thing. Christ's body was glorified at His ascension. So will be the bodies of His saints. "We shall all be changed," ("both the quick and the dead"—"those that sleep and those that are alive and remain,") "in a moment, in the twinkling of an eye," not because it is our resurrection, but because it is our ascension. *Then* shall He "change this vile body, that it may be fashioned like unto His glorious body."

S. G. BLANCHARD.

Santa Barbara, Cal.

REPLY TO CRITICISM.

We think our brother is "wise above what is written," as well as hyper-critical."

1. As to the living body of Christ, the

testimony of the Scriptures is explicit that it was "flesh and blood," like the body of any other man, born under all the conditions of our common humanity, and while sinless in conduct, subject to all the experiences and infirmities of a common lot. He was not exempt from hunger, thirst, fatigue, sorrow, pain, human friendships, etc., or even death itself, in order to accomplish the end of His mission. He was "*tempted in all points like as we are,*" etc., and how could this be, if, in His physical, as well as moral nature, there was no weakness, no element on which temptation could act? The Devil, in the wilderness, assailed Him through a *bodily* appetite, and if there was nothing in Him that could be responsive to such a temptation, then there could be no resistance offered, and there was no virtue in His victory.

Christ's body was of the "earth, earthy"—born of a woman, "grew" to manhood, ate, drank, enjoyed, suffered and died. His moral perfection did not exempt His physical being from the laws which govern every one born under the curse of the law. Hence,

2. His resurrection body differed from His living body in the same essential particulars as does the body of every saint. He is the "first fruit" of them that sleep.

Will the brother tell us where the "Bible says" that Christ's body underwent no change in the tomb of Joseph? Surely he cannot have read Paul's account of the resurrection in Corinthians, to which we particularly refer in the paper criticised. Here we have noted the chief points of the change which the body of the saint undergoes in the resurrection. To say that this is descriptive of our "ascension," and that Christ's body was glorified at His "ascension," and not when He came forth the Conqueror over Death and the Grave and all the powers of Hell, is ar-rant nonsense. There is not a word of Scripture to warrant it. It is contrary to reason and to fact.

J. M. SHERWOOD.

Our Midst"—A Criticism.

actionable phrase is very common parlance of the clergy. It is in both prayers and sermons. It is, if not positively incorrect, at least suggestively; hence it is in a man's "midst" is somewhere about his neck and loins. A person might properly say, "I have a pain in my stomach"—meaning in his stomach or in his breast. Resident Brown, of Hamilton, has just gone to dissuade his student from using it. *In the midst of us*, is far better. An eminent writer says: "The phrase seems to be the genius of the language applied to the practice of our most writers, and should therefore be retained."

N. J. RALPH W. BROOKAW.

Great Facts of Revelation.

Department of "Pastoral Theology," the Hon. Rev. for March, a student asks: "What are the two facts in the Bible that transcend all grandeur and importance?"

Wilkinson wisely answers by giving one event which, in his opinion, deserves that place, viz.: The Resurrection of Our Lord, and leaves the consideration of the other to his correspondent.

For the sake of the interest which attaches to such a question, and to give, in brief, the divisions of a general theology, may I be permitted to suggest that the apostles of Christ seem to give prominence to the Resurrection as the sum and substance of all preaching, all centering, as the substance of the question needs demands, in the person and work of Jesus Christ, viz.:

1. Christ, the eternal son of God incarnate in human flesh to be the Redeemer of the world. 2. Jesus Christ dying on the cross for the sins of His people. 3. Christ Jesus rising again from the dead for our justification and life. 4. Christ Jesus ascended and seated at the right hand of His Father as our great high priest and intercessor over all things to the church. 5. Christ Jesus Lord coming again to receive His people unto Himself, and to fill the world with the glory of His kingdom.

Four of these are facts of sacred history and therefore the objects of *faith*. One, the last, is still future, and therefore the object of *hope*, while all the five are strung on *love*, the golden cord, as the brightest jewels of God's grace "unto the praise of His glory."

The two that "transcend all others" it ought not to be difficult to determine with the Scriptures in our hands.

If I may be permitted to express an opinion, I would say, one is that which stands central amid the five—the resurrection of our Lord; the other, that which is the consummation of all—the coming again of our Lord Jesus Christ.

Any one holding these two will not be likely to misinterpret or undervalue the other three, nor fail in understanding the sublime trend of the whole Word of God, as it unfolds "the eternal purpose which He purposed in Christ Jesus our Lord."

Morristown, N. J. ALBERT ERDMAN.

"The Church in the Catacombs."

In the February number of the HOMILETIC REVIEW, (p. 125), in the interesting article on the subject at the head of this criticism, occurs the following: "Still existing baptisteries prove that the sacrament of baptism also was administered. The most remarkable is in the Catacomb of St. Pontianus. Ten steps lead down to a basin deep enough for immersion, and supplied by a spring. On the wall above is a fresco of the baptism of our Lord; who, however, is not immersed, but stands in the pool up to His waist, while water is being poured upon His head."

The "Catacombs of Rome," by the Rev. W. H. Withrow, M. A. (p. 537), describes this same basin as follows: "Other fonts have been found in several of the subterranean chapels, among which is one in the Catacomb of Pontianus, hewn out of the solid tufa and fed by a living stream. It is thirty-six inches long, thirty-two inches wide, and forty inches deep, but is seldom near full of water. It is obviously too small for immersion, and was evidently designed for administering the rite as

shown in the fresco which accompanies it." As Mr. Stanton says, the basin is "deep enough" for immersion, but the length is "obviously" insufficient for immersion. If immersion was the Apostolic mode of baptism, and exclusively practiced in the early church, is it not a little remarkable that only one such font, and that in which it seems impossible to have practiced immersion, should have been found in the Catacombs in which more than a million of Christians were entombed, and its streets, to the extent of more than nine hundred miles, have been explored? But why this basin should be characterized by Mr. Stanton as "the most remarkable" does not appear. This basin could easily be approached by a person and its pure spring water be dipped up and carried away for culinary purposes. Obviously this was the original design in the construction of this font. Had it been *designed* for immersion it would have been twice as long. Other fonts are more "remarkable," if we consider the beauty of their workmanship, and their adaptation to the primitive mode of baptism by affusion.

Meadville, Pa. A. J. MERCHANT.

Announcement of Subjects.

I have been greatly interested in the discussion of the question whether it is wise for ministers to announce a series of topics. Let me add my testimony to that of Rev. J. M. Frost in the *HOM. REVIEW* (Feb., p. 174).

During the past twenty years, I have frequently arranged a series of Sabbath evening talks, or lectures, or sermons,

and have had a small card printed, containing on one side an invitation to the various services of the church, and on the other the dates and topics of the sermons announced. Good results have always followed. The members of the church and Sabbath-school have been glad to take these cards for distribution as it helped them to invite people to church. A young man picked up one of these cards in the post-office, and came to church, and stopped after the service to talk with me, and came to my house the next day for the same purpose, before leaving town. A young man picked up one of them in a city thirty miles away, and it led him to come out to church. A series of Sabbath evening lectures for young people has recently filled the church with young men who had been conspicuously absent. The topics were as follows: Dec. 5—A Blackboard Sermon—"The Curious House." Dec. 12—"Success in Life." Dec. 19—An Object Lesson. Dec. 26—A Blackboard Sermon—"The Best Word in the Bible."

Large numbers of young men became interested, and have attended the meetings that have been held since. The first evening that an invitation was given for any to come forward as inquirers, thirty-five came, of whom *twenty-five* were boys and young men. The proportion still continues to be on that side, which, to say the least, is a little unusual.

There need be nothing sensational in this method. It has been to me a *very* great help in several places, and I heartily commend it to others.

Marshall, Mich. H. M. MOREY.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

So slow

The growth of what is excellent—so hard

To reach perfection in this nether world.—COWPER.

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g. "Salamander."*]—EDS.

Revival Service.

LOT'S CHOICE.

Then Lot chose him all the plain of Jor-

dan . . . And Lot dwell in the cities of the plain, and pitched his tent toward Sodom.—Gen. xiii: 10, 12.

I. HIS CHOICE.—The historical part.

II. HIS MOTIVE.—1. Not the expectation of better religious advantages. 2. Not the hope of benefitting others. 3.

y to advance his worldly interests was a grand opportunity to

He could be general purveyor of commerce, beside being on the direct travel between the East and the West.

WHAT HE GAINED.—A home in the East.

WHAT HE LOST.—1. The help of Christian fellowship. 2. His position in character—evidently on a high grade. 3. His happiness. 4. Among them, in seeing and hearing the Lord; he vexed his righteous soul to day. 5. His property; first destroyed by fire. 6. All of his adherents, a part of his own family, in the destruction of Sodom.

At Lot with Abraham, who was to let God choose for him and to suffer any loss rather than have a

we choose for ourselves, as did we bring worldly ideas to control God, or shall we let God choose as Abraham did, being assured He will give us a better portion than our worldly inheritance?

ABRAHAM.*

WHOSOEVER.

Whoever believeth.—John iii: 3, 16. The word *whosoever* is used over and over in the promises and invitations of the gospel—the most indefinite yet most definite of all words.

Whoever means THE WHOLE

of God's love embraced it.

His gift covered it.

His invitation included it.

Many gloried in being sent to the world.

Whoever means FREE TO ALL.

Universally accessible.

Universally free.

On equal terms.

Many gloried in being beyond the law given without price.

Whoever means ONE AT A TIME.

Personal responsibility—"let

(b) A personal privilege—"let him come."

(c) A personal right—"let him take."

IV. **Whoever means THE WILLING.**

(a) The gospel respects man's free agency.

(b) It subjects the will to God alone.

(c) Its acceptance is voluntary.

V. **Whoever means THE BELIEVING.**

(a) Believe in the Son.

(b) Trust in the Son.

(c) Accept the Son.

VI. **Whoever means THE SAVED.**

(a) "They shall not perish."

(b) "They shall have eternal life."

VII. **Whoever means A CHANGING NUMBER.**

1. A *contracting* number.

(a) The world. (b) The believing world. (c) The saved world.

2. An *expanding* number.

(a) The part saved. (b) The daily saved. (c) All the saved. *Como.**

PLEADING FOR A REVIVAL.

Will thou not revive us again?—Psalms cxxxv: 6.

I. A BACKSLIDDEN CHURCH.

1. Illustrated: Dead men manning a ship, so dead men man the church.

2. Church obligations secondary or entirely disregarded.

3. No delight in spiritual exercises.

4. No manifest sympathy for the unsaved.

5. Habitual absence from social services.

6. Private means of grace neglected.

7. Outward life not distinguishable from that of the worldling.

II. IMPORT OF THE TEXT.

1. An acknowledgement that the church is backslidden.

2. An evidence of faith in revivals.

3. An ardent desire for a revival.

4. A readiness to use the means honored of God.

5. An entire reliance upon divine power.

III. CONDITIONS PRECEDENT TO A REVIVAL.

1. Repentance, deep and sincere, on the part of the church.

2. Perfect faith in the power of the gospel.

3. Concerted effort following the leadership of the pastor.

4. Aiming directly at a revival in all work of the church.

5. Mighty, agonizing and ceaseless prayer.

6. The presence and power of the Holy Ghost.

IV. MOTIVES CONSIDERED.

1. Actual condition of the church.

2. The enemies of the Cross, number, activity, diabolical work.

3. Sinners going down to hell.

4. The exceeding great and precious promises of God.

A. J. TRENCH.*

Funeral Service.

RESURRECTION POWER.

Give place; for the maid is not dead, but sleepeth.—Matt. ix: 24.

The ruler's daughter was dead; nothing can keep death from our homes. "It is appointed unto men once to die."

Jesus came to see the ruler's daughter. "Precious in the sight of the Lord," etc.

I. THESE ARE WORDS OF COMFORT TO THE BEREAVED.

1. Bereaved friends need comfort.

2. Jesus only can give it.

3. He is willing to come, send for Him.

II. THE YOUNG DIE.

1. It seems sad to die in youth.

2. Death respects no age. "Leaves have their time to fall," etc.

3. Why are the young taken away?

(a) To impress the living.

(b) Perhaps to higher and nobler pursuits.

III. DEATH IS SLEEP: "The maid is not dead, but sleepeth."

1. If death be a sleep, then there is another life consequent upon this life; there will be an awaking time. "To die is gain." And you will meet your friends again.

2. Then we ought to live earnestly.

How blessed to sleep in Jesus! And we may say to our fears and tears, "Give place; for the maid is not dead, but sleepeth."

Why weep? we may soon sleep.

Are you ready?

APELLES.*

IMMORTALITY AND ETERNAL LIFE.

If a man die shall he live again?—Job xiv: 14.

INTRO.—Job had just denied that man would live again in this life (vs. 10-12); that the body, as well as the soul, should live in a different condition is referred to in vs. 13, 15.

I. ALL MANKIND WILL LIVE AGAIN AT THE RESURRECTION.

1. The doctrine of the resurrection is not a natural belief of man, as that of the future existence of the soul. Acts xv: 32. The Bible teaches us this.

2. Passages, with distinctive comments: John v: 28, 29, "Marvel . . . forth": Isa. xxvi: 19; Acts xxiv: 15.

3. These will not always live in the same conditions.—John v, 29.

II. THE RIGHTEOUS SHALL LIVE, PECULIARLY, IN ETERNITY.

1. There is a difference between "immortality" and "eternal life." Immortality (incorruptibility) is common to all; not so eternal life.—Rom. ii: 7; 2 Tim. i: 10.

2. This life begins on earth.—John v: 24 (see R. V.); vi: 47, present tense; viii: 51.

3. This life signifies a union with God. Christ, as Divine and human, has accomplished this.—Col. i: 21, 22; 2 Cor. v: 18; 1 Peter iii: 18. Union—a coming together.

4. This brings eternal happiness.—Rom. ii: 7; "immortality," plus "glory and honor," constitute eternal life.—Matt. xxv: 34 (see Gal. v: 21, 22); Thess. iv: 18; this because of vs. 16, 17; Rev. xxi: 3, 4.

As true as you die, so true will you live again; but will it be this life of happiness? M. FOUCHÉ.*

THE GROUP ABOUT THE BABE OF BETHLEHEM.

When they saw the star they rejoiced with exceeding great joy.—Matt. ii: 61.

This is the central group of the world, a truly representative picture. In a public gallery at Brussels is a picture of the crucifixion. Its peculiarity is, that all the light which falls upon the upturned faces and on the thieves, comes

on the central cross. So with . The light from the manger these figures stand out with effect.

star" voices Nature, and the babe as the Christ. Nands a Christ, and this is the

"three wise men from the esents true wisdom, which rist and finds it in Jesus.

erod," the Christ hater, seek- , represents sin, which fears ates him ; its very profanity t it believes in, while it de-

represents true piety, which to her heart and is satisfied. ture is a portrait of all times. of men find their representa-

"THEOPHILUS."

AT MAKES GREATNESS?

ye out into the wilderness to see?

c.—Matt. xi: 7—11.

ie greatest of beings, here

analyses the character of John the Baptist. What reason has Jesus for saying: "Among them that are born of women there hath not arisen a greater than John the Baptist"? It was no mistaken estimate. Christ knew. He tells us that every great man has :

I. THE MASTERY OVER HIS CIRCUMSTANCES. John was no reed shaken by the wind (v: 7).

II. THE MASTERY OVER HIMSELF. John was not clothed in soft raiment. He did not yield to the desires of the flesh (v: 8).

III. GOD'S MASTERY OVER HIM. He was a prophet and more.

These three things make a *man*, independence, self-control and service to God. There is a climax in the order of thought here. It is easier to master things about us than ourselves, and hardest of all for men in conscious lordship over surroundings and self to become slaves of Christ. Serving God is the greatest of all conquests over self.

COLEMAN.*

LIVING ISSUES FOR PULPIT TREATMENT.

ie of Money at Elections.

January number of this Review a brief article on "Cor-

Politics," showing the char-

extent of this corruption as

the City of New York. We

ed now to supplement the

statements then made from a

only entitled to the fullest

out from one who has taken

pains to ascertain the truth

ments, and has enjoyed ex-

opportunities to learn the ex-

the case.

s and statements we repro-

ntained in a speech by Mr.

office are the winners." The speech of Mr. Ivins furnishes the reason why so few men of intelligence and character enter upon political life—they cannot afford to pay the cost of office.

The facts and figures furnished by Mr. Ivins are interesting, and ought to be known and pondered by every citizen. The law requires the appointment of Supervisors and Marshals in every election district. In the City of New York there are 812 election districts, which, with four inspectors and two poll clerks to each district, gives an aggregate of 4,872 election officers, paid out of the City Treasury; 2,436 of which are Democrats, and 2,436 Republicans. A fund of \$291,000 is necessary for this purpose, which is practically used, "if not to buy, yet to assure and guarantee the votes of at least ten persons in every district, so that about three per cent. of the voters are employed in or about the elections as officers of the law."

The City paid the Assembly district

leaders last year about \$330,000, or an average of \$4,750 for each of the 72 leaders. The amount received at present is \$242,000, of which Tammany gets about \$119,000, the County Democracy \$90,000, and the Republicans \$32,000. This is the permanent investment in the leadership of the machines, while not less than \$750,000 more is invested in "political captains, leeches, and hangers-on." When the County Clerk and the Register were both feed offices, \$15,000 to \$40,000 was not regarded as too high a price to pay for them, and there were three or four persons who received from \$3,000 to \$5,000 each from these offices, who do no service whatever. According to Mr. Ivins' statement, the late John Kelly made each of these offices pay him \$10,000 a year for State election purposes.

Assessments are distinct from the moneys paid voluntarily by candidates, or that furnished through the machine. The Aldermanic office of late has been much sought after. The candidates in good years are assessed from \$15 to \$25 per election district. Assembly candidates, are assessed from \$5 to \$15. State Senators, from \$20 to \$30. Some years the cost of a Senatorial election is enormous. Thus, when Bradley and O'Brien ran, it is believed that each spent \$50,000.

"When Morrissey and Shell were running, Morrissey paid an assessment of \$10 per election district, while Shell paid one of \$50 per election district, and on the night before election paid \$2,500 to each of the Assembly district leaders in his Senatorial district, to guarantee the result. We all know how well he succeeded in guaranteeing it. In the last election at which Senators were elected, the Democratic candidates paid \$15 for each election district to Tammany Hall, and \$15 for each election to the County Democracy, and \$10 for each election district to Irving Hall. Their average assessment was \$500 apiece per Assembly district for the County Democracy and Tammany Hall, and \$10 per election district for Irving Hall. The Democratic candidates for the Senate alone thus paid over \$30,000 in assessments."

"Candidates for Congress are called upon to pay from \$15 to \$20 per election district, and when they are nominated by two or all of the organizations, to make the same contribution to each organization. When there is no union of the Democratic factions for election of members of Congress, each faction taxes its candidate from \$25 to \$30 in an election district. Can-

didates for judicial offices have paid as high as \$20,000. From \$10,000 to \$15,000 is the average assessment for the Superior and Common Pleas bench, while the assessment for the Supreme Court bench has frequently been higher than this. The assessment paid by the Comptroller at his election was \$10,000. Mayor Hewitt paid \$12,000 apiece to the County Democracy and to Tammany Hall, or \$24,000. Mr. Edson paid, or there was paid for his account, \$10,000 apiece to the County Democracy and Tammany Hall, and \$5,000 to Irving Hall, or \$25,000. Mayor Grace paid \$10,000 to the County Democracy when he last ran, and the Citizens' Committee of that year expended about \$10,000 of voluntary contributions. In 1880 Mayor Grace paid \$12,500 to Irving Hall and \$7,500 to Tammany Hall. In 1878 Mayor Cooper practically created a party, at what cost to himself he only knows. In 1876 Mayor Ely is reported not to have paid over \$5,000. John Reilly is said to have paid Tammany an assessment of \$40,000 for the nomination of Register in 1883.

"An average year would show the following assessments on the basis of two candidates only running in each district, and on the basis of the minimum assessment:

Two Aldermanic candidates at \$15 per district for 812 districts.....	\$24,360
Two Assembly candidates at \$10 per district for 812 districts.....	16,240
Two candidates for Senate or Congress at \$25 per election districts.....	40,600
Four candidates for Judgeship at \$10,000 each.....	40,000
Two candidates for Mayor at \$20,000 each	40,000
Two candidates for a county office such as Sheriff, County Clerk, or Register at \$10,000.....	20,000
Two candidates for Comptroller at \$10,000.....	20,000
Two candidates for District Attorney at \$5,000.....	10,000
Or, say a total of.....	\$211,200

At the last election 219,992 votes were polled, and more than 20 per cent. of the voters received money for their election day services.

The moral of all this is evident. State and municipal authorities should provide for the necessary expenses of elections. But candidates should be prohibited from giving money for election purposes. It is a source of corruption. It fills our offices with bad men, men without conscience or character, simply because they have plenty of money to spend. The English law, limiting the amount to be spent and requiring a rigid accounting as to how it was spent, is one that we ought to strive to have enacted here.

Adulteration of Food.

Although the patient public has heard much about the adulteration of food, it would amaze them, did they know the full extent to which this nefarious business is carried on at present. Take an illustration or two.

Mr. Armour, of Chicago, and his associates, own the largest establishment in the world, it is said, for the manufacture and sale of lard and other hog products. In a recent interview with a correspondent of the press, Mr. A. made some frank admissions in connection with their business, which are of decided interest to the consumers of lard, and go to show how great an evil the adulteration of food in this country has become. Rumor said the object of his recent visit to the South was to form a company with \$10,000,000 capital for the manufacture of cotton-seed oil.

"Mr. Armour stated that the use of cotton-seed oil in manufactures of lard and hog products had grown to such an extent, in late years, that his establishments alone consumed one-fifth of the total cotton oil product of the United States. Hence the cotton-seed oil was an important item to his firm."

He also said that the American Cotton Oil Trust, which now controls almost the entire business of making oil from cotton-seed, had purchased a large packing house in Chicago, in order to become a lard producer, and thus a formidable competitor in the product of sham lard.

Armour & Co. do not sell cotton-seed oil; O, no, they make and sell lard, and by their own showing use as an adulterant one-fifth of the oil made from cotton-seed in this country. And how much is that? It is said that a ton of the seed yields from thirty-five to forty gallons of oil. Persons familiar with the business affirm that 500,000 tons of seed were crushed in the mills in 1886. The oil product from this would, therefore, be from 17,500,000 to 20,000,000 gallons. If Mr. Armour's statement is true, he used in his lard factory one-fifth of this, or from 3,500,000 to 4,000,000 gallons.

The newspapers inform us that a new syndicate has just been formed with an immense capital, which proposes to build and operate a hundred new mills to produce cotton-seed oil, so that the produce in the immediate future will be much larger than in the past. Only one-sixth of the seed crop of 1886 was crushed in the factories.

But this is only one of a thousand forms of adulteration. A single glucose company has a capital of over \$13,000,000. It was testified, in Washington, some years ago, that \$20,000,000 capital was invested, and 50,000 persons were engaged, in the work of making this product. But is it not a fraud equally with the other adulterants?

This sham lard is very much cheaper than the genuine article, and goes twenty-five per cent. further. In 1886, there was exported 6,572,000 gallons of this oil, valued at about forty cents a gallon. A large part of this exported oil comes back, labeled and sold as olive oil. It is also affirmed that this cotton-seed oil is largely used at present in the manufacture of cheese, and merchants in the cheese trade declare that this adulteration is injuriously affecting our export cheese trade, which had grown to be very large. The export in 1881 amounted to 147,995,614 pounds, and in 1886 had fallen to 86,363,685 pounds.

We do not know as lard or cheese thus adulterated is injurious to health. But it is as much a swindle to sell cotton-seed oil for lard or cheese as to sell oleomargarine for butter.

"Glucose serves as an adulterant in sugar, syrups, candies, preserved fruits, honey, and many other articles of food. It is sold for honey to persons who believe they are buying real honey. It is sold for sugar to consumers who pay for cane sugar. It is exported for purposes of adulteration at the rate of more than 3,000,000 pounds a year. And so it is with oleomargarine, as everybody knows. Enormous quantities are still palmed off on swindled consumers in this country, and the exports of oleo oil have risen to 35,279,363 pounds, while the quantity of butter exported has fallen from 39,236,000 pounds in 1880 to only 14,404,000 in 1886. Does the gain in the foreign sales of shams compensate for the loss in the sales of honest products?"

EDITORIAL NOTES.

Henry Ward Beecher.

AN English writer, speaking of the death of Mirabeau, said, "He sank as an island sinks." The death of Henry Ward Beecher leaves a mighty chasm in the world. For more than a generation he has been one of the foremost men of the age. His sayings have been more quoted, his name more frequently upon the lips of his fellows, than those of any contemporary. His speeches before the war struck like thunderbolts. During the war his words were inspiration to our soldiers at the front, and to the men and women who stood behind the soldiers. By his famous half-dozen speeches, in 1862, in England, he turned the current of English sympathy and compelled the British Government to change its policy. More than "half-battles," more effective than a score of battles won, were these speeches. Never has the world witnessed a greater triumph of oratory.

Take him all in all, measure him brain and heart, Henry Ward Beecher was the greatest man of his day. This we are sure will be the verdict of history. We are too near for a perspective. It will take the perspective of a half-century or more to see him in his true proportions. Too near, we cannot see the mountain; as it recedes, it grows larger and larger to our vision. Fifty years hence the world will count Beecher a greater man than it reckons him to-day.

He had his faults. Many of us differed widely from him on a thousand points. He was original, brave, manly, always magnanimous. He lived near the people. He felt their heart-throbs. Never had the common people a truer friend.

His was a marvellously productive mind—ever ready on any subject, and he always spoke well; sometimes better than others, but never poorly.

Henry Ward Beecher dead? How impossible to realize that! Some brightness has gone out of the day; the

nights are darker. Yet a great man never dies. The mighty dead are ever the mightier living.

Creation seems to be prodigal in everything save in truly great men. Still, when there is urgent need nature is not slack. The great men of the last great crisis of our nation have passed into the invisible. Where are the Lincolns, the Beechers, the Grants, for the coming great crisis? The grave is swallowing up the mighty ones of the past; what is the cradle yielding us for the future? We look upward to the ascending chariots of fire that bear aloft our Lincolns and Beechers, and wait to see upon whose shoulders will fall the mantles of leadership in the world's never ending battles for progress. Honors to the mighty dead! welcomes to the mighty living!

Roswell D. Hitchcock, President of the Union Theological Seminary, speaking of Henry Ward Beecher the day after his death, to the students, aptly pronounced Beecher "the apostle of the humanities."

Dr. Talmage, on the day of the funeral speaking of Mr. Beecher's rare gift in handling illustrations in the pulpit, said:

Of all the metaphysical discourses you ever heard Mr. Beecher make, you remember nothing; but his illustrations live and will live with you as long as your memory continues. His audiences waited for them. The similitude was what most impressed you at the time. That was what you carried away with you. Much of his discourse was employed in telling what things were like. And so Christ moved His hearers. His Sermon on the Mount and all His sermons were filled with similitudes. Like a man who built his house on the rock. Like a candle on a candlestick. Like a hen gathering her chickens under her wing. Like a net. Like salt. Like a city on a hill. Like treasures that moth and rust cannot corrupt. Like pearls before swine. Like wolves in sheep's clothing. And you hear the song birds as He says: "Behold the fowls of the air," and you smell the flowers as He says: "Consider the lilies of the field." The grandest effects produced by Mr. Beecher were wrought by his illustrations, and he ransacked the universe for

them, and he poured them forth in floods. He began the war which I hope will be carried on until everything like humdrum shall be driven from all the pulpits of Christendom. It is complained that the Sunday newspapers keep people away from church. Then we must make our church services more interesting and more helpful than anything the people can get outside the church. We all need in our pulpits a holy vivacity, a consecrated alertness and illustrative facilities that shall be irresistible. From the day that Mr. Beecher came from Indianapolis until his last sermon in Plymouth pulpit it was a victory of similitude. Let all ministers of religion, especially all young ministers, learn the lesson.

The Dr. McGlynn Puzzle.

PROTESTANT clergymen find themselves in a strait in reference to Dr. McGlynn: they would commend him gladly and highly for his courage and independence in refusing obedience, for conscience sake, to the Roman Propaganda and to the Pope himself, were it not that by commending him they would seem to endorse what they believe to be socialistic heresies. On the other hand, if they condemn these

heresies they would be thought to be condemning that brave man, Dr. McGlynn. Just how, in this matter, to judge, making a difference which the people will understand, is a puzzle. Mr. Beecher, with that insight and tact for which he was so noted, on Sunday evening, February 13th, addressed himself to this task. Said he:

A man of inner sweetness of life; a man of large imagination; a man of active sympathies with humanity, has taken on himself to declare certain doctrines in New York—the doctrines I don't agree with. They are quite aside, I believe, from the truth. But I love the man that he was ready to extend them, supposing them to be necessary for the welfare of the common, the poor and needy. It is not so much that he is to be admired as having found out a system—a new system—but that, even being mistaken in the thing that he supposed would be good for the world, he was ready to sacrifice himself for the people; and there is more moral heroism in that than to be accounted chief priest in any organization on the earth. It is the fidelity of a man to himself when he believes the way of God among the common people will be advanced by his testimony. Looking at it in a narrower way he has got to be cast out. But, for God's sake, I hope he won't creep out.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

UNION AGAINST ROME.

THE Kulturkampf is ended and the Catholics in Germany are stronger and more defiant than when it began. Their attitude is that of victors who dictate the terms of peace. The compactness and determination of the Centre, under the leadership of Windhorst, make that party so powerful in politics that Bismarck and the government are inclined to make concession on concession to the papacy in order to gain the support of the Catholics. As there seems to be no hope of winning Windhorst, efforts are being made to induce the Pope to use his authority to lead the Centre to vote for the measures of the government. The problem now seems to be how the Pope can be used against the leader of the Centre. How far Leo will mix in the inner politics of the country remains to be seen; but the disposition of the Protestant government to parley with the Pope and to give new prestige and power to Catholicism for the sake of political advantages, arouses many in Luther's land to seriously consider the injunction of Scripture: "Hold that fast which thou hast, that no man take thy crown."

While the favorable disposition of the government has exalted the Catholic Church, the Catholic theologians, no doubt the ablest de-

fenders of the papacy in any land, are flooding the country with literature which aims to degrade the Reformation and its results, and to exalt Catholicism as the only hope in view of present infidel and anarchical tendencies. Protestant Germany is so unfavorably contrasted with Germany while still Catholic that the appeal to return to Rome is made in the name of patriotism as well as of religion.

This state of things, in the very birthplace and stronghold of Protestantism, would be less humiliating and less dangerous if the Evangelical Church were prepared to meet these attacks and maintain its rights. Unfortunately, there are many in the State Church whose relation to the government is such that they fear to oppose its policy toward Rome. But a still more serious difficulty is found in the distractions and contentions within the State Church. Such is the animosity of the parties that co-operation against a common foe even has become impossible. As in the days when Jesuitism fomented strifes among Protestants and won back princes, provinces and countries, so now Rome's power is augmented by the divisions in the Protestant Church.

This fact has again been demonstrated in an effort to form a union of all Evangelical Christians to preserve to Germany the treasures of

mons taken from others are not the product of our experience; often they lack the seal of truthfulness and personality. He reminded his hearers that many sermons by Gerok, Brueckner, and himself were preached by others, and once while on a journey he heard one of his own sermons from a stranger. Even a poor sermon that is original is preferable to the memorized sermon of another. He also opposed the repetition of old sermons, common in the rationalistic period. Frequently then ministers had two courses of sermons on the Gospels and two on the Epistles, which they would repeat, some indeed taking the trouble to prepare new introductions to them. These sermons were then handed down from father to son. When he entered the ministry his father, a carpenter, expressed regret that his son could inherit from him no sermons. The very best rule in homiletics is found in the words of Paul: "I believed, and therefore have I spoken; we also believe, and therefore speak." This testimony does not dispense with most careful preparation. Ahlfeld himself wrote every word and memorized it, and he urged students to do the same. He advised them to begin the sermon for the next Sunday immediately after preaching, the mind then taking especial delight in the work. The text should be studied, paper should be placed at hand for noting thoughts as they occur during the week, and particularly is prayer commended as a means of preparation, without which holy things are touched with impure hands. Essential for the preparation and delivery is the right state of the preacher's own soul. The context should be carefully considered, together with the historic, dogmatic, and ethical significance of the passage. Often minor matters are found to be of importance, which he illustrated by referring to Acts vi. 11, where the Jews mention Moses first, then God. All the fine points in the text should be brought out, parallel passages should be weighed, and practical exegetical commentaries consulted. But there may be too much reading, so that originality is interfered with. Every year, at least, a number of sermons should be prepared wholly without foreign aid. Above all, the preacher must guard against an ingenious mosaic made by stringing together beautiful thoughts selected promiscuously. The congregation must always be kept in mind, and this rule should be adopted: Away with all fine thoughts which transcend the comprehension of the audience. The disposition should be simple, taken from the text itself, if possible in the very language of the text, taking care to make the division such as may easily be remembered. But it is more important for the hearer to retain the leading thought of the sermon than the division. He himself formerly put the division in rhyme in order to aid the memory, but afterwards abandoned that. Besides, the division of the introduction merits particular care and should lead directly to the sermon. It should contain facts

and truths unconditionally admitted by the hearer, so that the process of construction may win their approval. Hints may be taken from the context, former sermon, the season of the year, personal or congregational experiences; all must, however, be brief and living. Two considerations should control the entire preparation: the Lord and the congregation. God's glory is supreme; and the preacher should not drag mere personal affairs into his sermons, as his birthday, his children, his home, his illness, and his grievances. "If, perchance, the minister was robbed during the week, no mention should be made of it in his sermon." Neither personal honor nor fear is to be the motive. "All faithful preachers have been subject to persecution." If the souls of the hearers are to be benefitted their lives must be known, and the preaching must be from the life to the life. "Diligent pastoral work is the best aid to the pulpit. The more we are in the congregation, the more can we be in the pulpit." Much benefit may be derived from the biography of godly persons; but great care must be taken to make the impression of truthfulness. Suitable and familiar hymns and the catechism may also be used to great advantage in the sermon. The substance of the sermon is thus to be taken from Scripture, from the life of the Church, from literature, hymnology, and the catechism. At the close the substance of the sermon should, if possible, be compressed into a brief sentence. As to style, the periods should not be long, short ones being more easily comprehended. Scripture is written in brief sentences. Respecting the length of sermons various practices have prevailed. Those of Chrysostom were very long; short ones were common in the Middle Ages, those of Tauler, for instance, though Berthold, of Ratisbon, preached both short and long ones; and the same is true of Luther, though the most of his were long. The law limits sermons in the garrison churches of Prussia to twenty minutes. "Claus Harms was no doubt right when he said of the quantity or quality of a sermon: There are three classes of sermons; the first consists of such as are short and good, which are the best; the second, of such as are long and good, and they are passable; the third class consists of those long and bad, which are the worst of all." Speaking of delivery, Ahlfeld said that the preacher should not ascend the pulpit as a dancing-master, but leaning upon the Lord. God deliver us from a pulpit tone, from frequent emphatic exclamations, and from excessive stress on passages even insignificant. The gestures should neither be learned from an actor nor practiced before a mirror, but should be natural and spontaneous, the outward expression of the inner man. "He who aims at the truth, which consists in a correspondence of the outer with the inner man, will give correct expression to his thoughts in the tone of his voice and in his gesticulation."

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REVIEW SECTION.

I.—THE MIRACULOUS ELEMENT IN THE EGYPTIAN PLAGUES.

BY REV. A. J. LYMAN, BROOKLYN, N. Y.

THE popular interest aroused by Mr. Henry Drummond's recent volume "Natural Law in the Spiritual World," illustrates the strength of the instinctive human demand that some sort of real harmony should be made out between the world of Nature and the world above Nature. And the question that arises in regard to Mr. Drummond's suggestive and brilliant argument, whether, after all, that argument does not itself involve a subtle and latent materialism—a suspicion which there seems to be some ground for affirming—this question, we say, puts us still more upon the guarded search for the real truth behind Mr. Drummond's theory. And if we must still put the old name of Bishop Butler above that of Drummond, and still assert that Butler's word "*analogy*" is a truer word than Drummond's word "*identity*," by which to designate the relation between the laws of the natural and those of the supernatural realms, we must yet also obey the further demand of our age, and seek to show that this analogy includes the notions of vital co-operation and harmony.

The present paper may be perhaps regarded as in the nature of an exegesis upon the 23d verse of the tenth chapter of Exodus, which reads as follows: "All the children of Israel had light in their dwellings." We single out this passage, partly on account of the beauty and splendor of the miraculous incident it so tersely describes, but especially because this ninth of the ten Miracles of Egypt—the wonderful daylight in the dwellings of Goshen—while all the land was as if drowned in an horror of darkness, is the natural culmination of the chain of events, which we propose to examine.

This chain of events, we shall contend, is distinctly miraculous, but miraculous, not as against natural order and law but rather in har-

mony with natural order and law. What was evident in Egypt is not in subversion or suspension of Natural forces, but rather a supernatural sublimation of those very forces. The drift and purpose of our argument is therefore apologetic, not rationalistic. It is not to destroy or dilute the faith, but to defend the faith.

I.

WHAT THEN IS A MIRACLE?

As everybody knows, the question of miracles is an ancient and still thickly-trodden battle-field, and no doubt here upon this field we discover the exact line where the sharp knife-edge of scientific observation and assumption meets the unyielding claim of Scriptural testimony and Christian faith. We say scientific *assumption*, for something of assumption certainly often intrudes into scientific conclusions. Neither assumption nor presumption are confined to the theologians. There is an invisible gnome in the laboratory of our scientific friends, who manages to slip in to the midst of their careful deductions, a quite incalculable amount of *guessing*. This little supra-scientific wizard we may name by various names. In happy cases we may call him imagination or intuition, or inspiration; in unhappy cases, we must give to him the name of Prejudice, Bias, Fantasy, but in either instance whether he suggests a truth or induces error, he is non-scientific; he is outside of the retort, not in it; he hovers above the crucible and behind the lens, and adds his potent magic drop, unseen, to the scientific residuum, and does it so deftly and so infallibly, that despite the protests of our scientific brethren, we must really often insist upon our word, "assumption" in defining their methods and determining the intellectual value of their conclusions.

Calling attention then in passing to this slight alloy in the aforesaid scientific blade, there is no doubt that where it strikes and cuts upon us, is at the point of alleged miraculous historic events.

But the force of its stroke is mainly due to our own lack of skill. It is due to two things; first to the fact that we have foolishly abandoned a Theistic ground as the basis of argument about miracles; and secondly to the fact that we have defined miracle itself so abominably.

The question of miracles for us as Theists is not, as we often put it, how to reconcile miracles with Natural Law, for God is ruled out of an issue so stated at the start, and we are at the mercy of our adversaries. Stating the question in this way is half or wholly to abandon the theistic ground, and hand our shield to our enemy. The real question is, and we should insist on putting it so, how to reconcile *God in miracle with God in nature*.

A man wastes his breath in reasoning about miracles with an Atheist or an Agnostic. Some real and valid Theism must be admitted on both sides, before the issue of miracles can even be set up on a *fair intellectual field*. Nor is it just to say in reply on the other side,

that such an admitted Theism begs the question of miracles on the side of faith. Not at all, for certainly we can conceive of a God as acting so invariably according to what we call Laws of Nature as that no exception shall ever occur.

This, then, is the real question. Can a God, who works in the occasional outburst of miracle, be identified as the *same God as He who at the same instant and in the same place*, is also working according to the invariable power and sequence of Natural Law? This is the real question, and it rules out at once that antique (would that we could say obsolete) definition of a miracle, which seems formed expressly for easy manipulation by our scientific opponents; viz.: that a miracle is "an event contrary to or in suspension of the laws of Nature." That definition is about the worst boomerang that ever became mixed up with the true weapons of faith. It hurts nobody except the person who throws it. Because, if God be in Nature in any strong and steady way, as we insist that He is, why, then, it is not *Nature* that is "suspended," contravened and set aside when a miracle occurs, according to this definition, but it is *God in Nature* that is so contravened and set aside, and this is a very serious thing to say, for how can God set aside God? And the more honor we put upon God as actually living in His own world, immanent and operative, the sharper becomes the back stroke of the boomerang, when we define a miracle as calling for a stoppage of that invariable and immanent energy.

Is there not then some different notion of a miracle which may be defended and justified—a notion which will include all the facts both of Nature and Revelation, and so be in the line of a broader and more vital Theism? May there not be a conception of a miracle according to which the God in Nature whom science celebrates and the God above Nature whom Christians adore, may be shown to be one God, unified in a coincident and co-operative energy, *at once natural and supernatural*?

It has seemed to us that a careful study of a single great series of miracles, will tend to throw light upon this question, and perhaps we shall be led toward the surmise if not the conviction, that so far from involving a suspension of the ordinary laws of Nature, a real miracle calls for the most vigorous action of those very laws, and then adds to them so acting a certain higher and supernatural quality or energy, often modifying or even transforming the results obtained, yet never so as to suspend the operation of the natural law; so that a miracle always honors God in Nature *and also* testifies to a God above Nature. In other words, it seems admissible to suppose that a miracle discloses the intensest degree of natural energy, *plus* something more which is supernatural and divine, that both nature and the supernatural co-work and coalesce in a genuine miracle, and that here precisely is the

noble and infallible test of a genuine miracle, and the distinction between a real and a spurious or pretended miracle.

In the pretended miracle Nature is ignored, its presence disavowed, its powers contravened, its proprieties violated, its reasonableness set at naught; whereas, in the real miracle, the case and situation plainly disclose natural law and force, not only present, but active and acting at their highest pitch of open energy, neither hidden, suppressed nor suspended, but *supplemented* at the very acme of their free and unhindered might, by the different and still mightier push and pressure of a supernatural Hand. The result in an extreme case might be a transformation, but never a real reversal of natural law.

II.

We propose then to illustrate this hypothesis by recalling briefly the grand and familiar story and scenery of the Egyptian Miracles.

The purport of the argument will not be misunderstood. It is not at all to diminish the evidence of the supernatural; it is to establish that evidence free from cavil; it is to show that, while nature and miracle are two, the God of Nature and the God of Miracle is one, and that He uses nature so far as it will go on the way up toward His miraculous acts. It is not to lessen by a fraction the sense of that solemn and splendid and divine majesty by which God, Jehovah Himself, delivered Israel by His stretched-out arm, but it is to show, if we may use the metaphor, that He did it with *both* arms—the one arm of natural forces and laws, the other arm of supernatural—we will not say *intervention*, but the nobler word *supervention*.

The Miracles of Egypt were a series of Ten Plagues, which descended upon the land in connection with that wonderful method of divine surgery by which a nation of slaves were to be cut out from a nation of slave-holders, separated not only physically, but mentally and morally, and made a nation of freemen.

To accomplish this—to disengage and develop so many thousand bondmen, ignorant, superstitious and timid, without organization or discipline—was a task of superhuman difficulty and demanded superhuman measures, and here, let us say, although it is a very trite thing to say, that in this fact of the exceptional greatness of the end to be secured is the first beam of light on the subject. A real miracle always possesses and usually discloses an end sufficient to justify it. A part of the reason of the case is that in the instance of a genuine miracle, there must exist an imperative necessity that something should be done for which ordinary natural means are insufficient.

Now here it seemed to be necessary to withdraw and isolate one nation among the corrupt nations of the earth in order to educate the sense of righteousness and the knowledge and fear of God. Complete isolation was necessary. The moral salvation of the world demanded it.

It was necessary also that this withdrawal should be effected and

accompanied by the most imposing signs and wonders, in order properly to affect the dull minds of the people chosen. The epoch of separation from the idolatrous world must be burned into every individual memory.

Here, then, was a warrant, a justification, a necessity for the employment of the most extraordinary measures. The end to be secured matched with the miracle, which was to secure it.

This, of course, is a very old and familiar point in the discussion of the subject, but it seemed best to touch upon it in passing, lest whoever reads this paper might suppose that some new fangled theory of miracles was broached in it, discarding all the sound and established doctrine on the subject. No approximation to such a folly is intended. We wish simply to direct attention to what is certainly a series of the most extraordinary coincidences between the order of natural law and the order of the Egyptian miracles, and thus ask whether these coincidences do not point to a broader and more truly and deeply Theistic statement of the doctrine of miracles, than the statement popularly received.

III.

Now turning directly to the Ten Plagues, we find that the entire ten fall naturally into three groups or classes. The first group comprises the first six of the plagues. The second group comprises three plagues, the seventh, eighth and ninth, the third group or class includes only one plague, the last and greatest of the ten.

Now confining our attention to the first group, the first six plagues, we find five of them, viz.: the second, third, fourth, fifth and sixth naturally and necessarily dependent upon the first.

The first plague was that of the turning water into "blood."

Then followed in their order the second plague—that of the frogs, third the lice, fourth the flies, fifth the murrain upon the cattle, sixth the boils upon the human body. Three pests and then two pestilences.

Now if you wished by natural means and under natural law to produce three pests and two pestilences; if you wished that these three pests should be in the form of an inroad of vermin and foul creatures and that the two following pestilences should descend one upon beasts and cattle, and the other upon men, what would be your device to produce this result? There is but one possible method which would produce the double result of the pest and the pestilence, and that is to touch the water of the land, to render the water of the land impure. To deteriorate the water and fill it with decaying organic material, would be the one sure way to produce in the first place vermin, the spawn of corruption, and after that pestilence, and this pestilence might, as with us, take the form of fever, or, under other conditions, would take the form, as in Egypt, of cutaneous and suppurative disease.

While we do not question, then, that in the coming and course of these

great curses, there is distinct and emphatic evidence of supernatural and miraculous energy, we cannot but notice, also, how *law-abiding* is the miraculous energy. Once the force in operation, it follows exactly the channels and sequences of natural law.

In Egypt, not only is the water the life, but of the water there is only one source of supply—the river Nile. Disturbance far in the interior, even in the mountains of Abyssinia, would fill every sluiceway, every pond, every canal in Egypt with the precise equivalent of that disturbance. What natural means may have been called in to aid the supernatural power in order to produce that first reddening, thickening, poisoning of the water, which in the narrative is called “blood,” we do not know, but the proof is clear that the supernatural energy, which we do not question, availed itself, in its very initial stroke, of precisely that agent and channel, by which all Egypt could be reached in the most telling and simultaneous way.

To this extent, then, even in the first burst of the miraculous power, natural propriety was complied with. In the first movement of that divine dealing, by which a nation was to be excised and educated, natural conditions were not antagonized, but utilized, and made the most of. We not only admit, but maintain, a miraculous element and energy at every step of the process. We believe that the great engine of retribution about to roll over Egypt was set in motion and pushed forward by the Divine hand; but we see, that even in that first stir of the great drama, ordinary law and condition were used just so far as possible.

Now, let us observe carefully what followed. Seven days elapsed—the only indicated instance of any long lapse of time between the successive plagues. The ensanguined poisoned waters brought death, to the fish. The fish died, the river became turbid, rank, laden with decaying organic material. What would be the result? Evidently, the creation, *not instantly*, but within the few days of interval specified, of immense swarms of those foul or small organisms which carrion and putrid waters always breed. The frogs, the lice, the flies, are not arbitrary selections; they are simply the successive battalions in that loathsome army whose coming was natural as well as supernatural. Miraculous energy was added; we do not question that. It intensified the process; but it also went along with the natural law. If the order had been reversed—if, for example, the flies had bred and brought forth the rotting fish, and the fish had produced the bloody water, the difficulty would have been much greater. This would have been an inversion, a contradiction of nature, and would have constituted a good miracle for the Apocrypha or mediæval legend, but the actual fact, viz: that the fishy corruption bred and brought forth the flies, was precisely the supernatural pushing forward of the natural process applicable to the case.

Then what followed the pests? Pestilence, just as it should. Murrain upon the cattle, boils and blains upon the men—the exact thing to be expected. These plagues were the reverberation of the first plague, according to the way in which such thunder ordinarily rolls through the world of natural law.

These six are what may be called the first chapter in this dispensation of retribution.

IV.

But the same singular correspondence between the miraculous energy and natural law, is even more striking when we turn to the second group of the Egyptian Plagues, the group of three, the seventh, eighth and ninth.

We have already referred to the water of the Nile as the one universal factor, to touch which was to touch all Egypt at once. There was still one other such factor, and that was the atmosphere itself. Storms are rare in Egypt. Violent and general disturbance of atmospheric equilibrium is almost unknown. All the more, then, would such a disturbance be startling and fatal if it should take place. It did take place. And this, we admit and contend, was God's miraculous work, who "hath his way in the whirlwind." But now observe again how strangely the supernatural energy, once loosened, conformed its method and results to what the natural law of such disturbance would demand.

The seventh plague, then, was that of the storm and hail. This storm was of unparalleled violence. The miraculous energy intensified the natural forces. It did not suspend them.

Now what would follow? Plainly, such a storm would naturally produce great and somewhat prolonged agitation in the atmosphere. Violent and shifting currents of wind would be excited; sharp contrasts and changes of temperature would occur. That ordinarily equable ocean of mellow air which spreads its cloudless depths above the land of Egypt, would be by this storm broken up into tumultuous and warring waves. Now what are the two following plagues—the eighth and ninth? Are they not plagues brought about by just such violent waves of air, namely: *by two great winds*—one from the east, the other from the west? After the storm of hail and breaking up of tranquility, first came the strong east wind, bringing the eighth plague, the locusts, from the vicinity of the Red Sea. This is expressly asserted. We read: "The Lord brought an East wind upon the land, all that day and all that night, and when it was morning the East wind brought the locusts." Surely, no antagonism of nature is indicated here! And how were the locusts gotten rid of? God did not send angels to pick them up in baskets, as an Oriental or mediæval fancy in regard to miracles might assert! The true miracle exhibits nothing of this fanciful or fantastic quality. Everything is appropriate and dignified. No little dexterities are paraded. No gymnastic

display of superhuman powers. A miracle includes the special, powerful pushing up of natural agencies, and of other agencies together with and beyond them, which are not unnatural, but supernatural.

So the locusts were not picked up, nor did they hear the command of the Lord, and march back of their own free will, but there came a wind to carry them back. What wind? Precisely the wind which, according to the law of winds, might follow, namely: the reaction from that east wind, or, in other words, a wind from the ~~west~~—the second great rock of the air after the thunderstorm—and it drove the locusts back to their hot home by the Red Sea. It is said: "The Lord turned a mighty strong West wind, which took away the locusts and cast them into the Red Sea."

But what else did that west wind bring? Did it not bring the ninth plague, that of the darkness? What does the west wind bring in Egypt now? Ride out from Cairo, west of the pyramids, and see! Beyond those pyramids stretch westward two thousand miles of sand, and sand in Egypt is the most pitiless and terrible ally of the wind. It hisses like an adder as it runs before the blast. It rises, wreathing itself into tall columns, shutting out the sun. Not only the larger particles are swept along like fine hail, but the finer particles also are disengaged and whirled aloft, an impalpable dust, which penetrates one's garments, and which the handkerchief at the face cannot entirely shut out from the nostrils. This fills the air. One cannot see the separate particles, but the whole air becomes thick and murky. The sun grows scarlet, then livid, then dull like blood, and finally is buried at midday without a cloud. Twilight overspreads the landscape. A slight specimen of such a storm I myself experienced on the Nile. For two days the palm trees on the bank of the river, two hundred yards distant, were blotted out. Dreary and ghastly beyond expression was that cloudless gloom at midday.* Intensify such a wind, and the result of it would be actual darkness. Literally, it would be a "darkness that might be *felt*." And was it not precisely this "darkness that might be felt" that became the ninth plague? It lasted, we are informed, three days, just as it would be likely to do. Certainly, it is not expressly stated in the narrative that the darkness was due to the fierce western wind, that swept back the locusts, but a wind strong enough to carry back bodily an army of locusts would be certain to raise the whole shifting coverlet of the Sahara, and bring it in its grey and deathly horror over all the land.

All? Yes, all *except Goshen*! "The children of Israel had light in their dwellings." Now, where was Goshen? Just where it ought to be in order that the sand cloud should not reach it. "The children of Israel had light in their dwellings." Not by a fantastic favoritism of

* I may, perhaps, say here that it was in connection with some months spent in Egypt and upon the Nile that the force of the present argument seemed to develop itself in my own mind.

some demigod, but by the miraculous intensification of a natural law; was this exclusion secured. The land of Goshen occupied the extreme northeastern rim of Egypt. It was a strip of land running along the eastern border of the Delta possibly pushing a slender tongue south to within a few miles of old Memphis, near the modern Cairo at the apex of the Delta. Goshen then in its main part lying far east, would be comparatively free from the darkness of that western whirlwind. "All the children of Israel had light in their dwelling."

The marks of natural correspondence, in all this miraculous story, culminate here. That daylight in the slave cabins of Goshen shines back upon the whole course of this miraculous story. We would not of course maintain, that every literal detail of correspondence can, in the rapid and picturesque narrative of the Book of Exodus, be made out. But enough has been noted to show that certain broad lines and masses of correspondence can be made out, similar to those which Mr Gladstone cites in his late articles upon "Genesis and Geology" in reply to Mr. Huxley. They are at any rate sufficient to meet and silence in reference to the Egyptian Miracles the cavil that objects to miracles as dishonoring nature and the God of nature. On the contrary the true miracles of God stand in the double dignity and majesty of nature intensified and a supernatural added. The last plague of the ten stands alone, as it should; it is more inscrutable than the rest, and ought to be, just as death, its instrument, is more inscrutable.

V.

For in this course and line of argument, we have not the smallest intention of attempting either to explain miracles or explain them away, but simply to secure a better, more natural and more Theistic statement of them.

Our argument, then, does not call upon us to trace the details of natural conformity in connection with the Tenth Plague. Something of this kind might perhaps be made out, but we shall not now attempt to make it out. Not only in connection with the Tenth, but with every one of the Ten, there is something, and there is much, mysterious and inscrutable, outrunning the stretch and reach of natural law. What we are concerned to show is, that the outrunning is *in the line of law, and not against law*, that God in miracles does not antagonize, but supplements, God in Nature.

The Tenth Plague, therefore, we not only admit, but hasten and are glad to admit, transcends more completely than any of the rest, the ordinary sweep of law, but yet the same natural propriety and dignity of method can be observed in this miracle as in all the others.

But we see from this examination of the narrative, how far reason can go up towards the mystery of miracle. We have two series of plagues, one of six plagues, another of three. The first series has to do with the water, and the result of its impurity. The second series

has do with the air, and the results of its disturbance by storm. But the water and the air are the two uniform facts of Egypt, more uniform than in any other land on earth. These are each in turn moved by direct, divine intervention into unusual and retributive energy. Out of the turbid and bloody waters of the first plague came five plagues more, just as according to natural law they must come. Out of the whirling and darkened air of the seventh plague came two plagues more, just as according to natural law they might come. The tenth and last plague wraps around itself the lonely and awful mystery in which death always clothes and conceals his power.

Now look at all this narrative! What could be at once more natural in its method, and yet supernatural in its genesis, degree, and effect, on the one hand to terrify and subdue the tyrant Egyptians, and on the other to invigorate and inspire the crushed and timid slaves? The "light in their dwellings" was a fire in their souls. Such events, if any, would make them freemen indeed, not amusing them by the fanciful prodigies of some demigod who possessed a certain power over nature, but awing them into a reverent and thrilling confidence in that One and the same Supreme Being, who worked evermore in nature, and yet could make nature herself tower into a supernatural majesty of deliverance and destruction.

May we not then come back with a more justified confidence and a freshened faith to the question with which we started? Does God in miracle oppose God in nature? We may answer, No. No real miracle drives us upon such an alternative. We come into a deeper and truer understanding of what a true miracle is, that it is the special active coincidence of *God in nature* and *God above nature*, that it discloses the highest forms of both Energies operating in the same phenomena. All real miracles are thus in a sense natural and reasonable and also supernatural. Only false miracles seem far-fetched and fantastic. We see that those sublime and terrible events, which quarried the Jewish nation out of the Egyptian sand, were arranged on a plan of natural propriety and justice. Miraculous power is present and evident at every step. But its stroke is not contradictory to natural law, does not dispense with it, does not suspend it, but never uses it, and supplements it, so far as there is need.

Here, then, is the death-blow to spiritual pretense, jugglery and quackery. A true miracle will honor God in nature so far as nature goes. Thus while the evidence for the merely marvelous recedes, under the sifting of science, the evidence for the truly miraculous advances.

As reasonable and yet believing men we hug the shore of God's eternal and natural law; then from thence let our faith fly out over the deep. God is always in harmony with Himself, and His occasional great light-house of Miracle, with its far-flashing light, soars up only from and upon the granite ledges of His Laws.

lungs, where there are large muscles fitted to do this work, and from which place all the air in the lungs can be made to pass into sound, while the bronchial tubes of the upper chest are left in a passive condition in which they are free to vibrate and render the tones resonant; many, especially those of sedentary habits, expel the breath from the upper chest, overtaxing the weak muscles there, utilizing only a part of the air in the lungs and rigidly contracting the bronchial tubes. The same persons or others misuse also the muscles at the back of the nostrils, tongue and palate. Like the bronchial tubes, these, during the process of speaking, should be left in a passive condition so as to act as a sort of vibratory sounding-board to reinforce the tone and throw it forward. But often with every effort at articulation they are contracted, producing, as a result, the smothered or harsh nasal tone so common among us, if not, as frequently happens, on account of the irritating effects of a wrong use of the organs, chronic catarrh or laryngitis—the latter so characteristic of our clergy as actually to go by the name of “Clergyman’s Sore Throat.” In aggravated cases, the sympathetic connection maintained between these muscles and those of the lips and front of the tongue where the work of articulation belongs, causes stuttering; and it was undoubtedly in order to break up this connection that Demosthenes, as every schoolboy knows, practiced with his mouth filled with pebbles. While thus curing his stammering, he necessarily developed also that strength and sweetness of tone, which are heard only where the organs of resonance and articulation are used properly.

Instead of filling the mouth with pebbles, there are other methods employed in our own day, which are the results of the experiments of physicians and teachers continued through many years. They consist of exercises very simple in themselves, but which differ according to the different requirements of different voices, or of different stages in the development of the same voices. Hence, the necessity of having some one who understands his business to take charge of elocutionary training, which, as Mr. Beecher is careful to say, “ought to be done under the best instructors.” I have frequently found students coming from schools or colleges where there was some tradition of elocutionary training but no instructor, who were practicing with the utmost scrupulousness and persistency, exercises whose only effects could be to confirm them in faults which it was of prime importance for them to overcome. They needed a teacher to show them both what to practice, and how to practice; for, at first, it is, for most, a physical impossibility to produce properly the combinations of sounds that they require. They needed a teacher, too, to keep them from practicing advanced exercises. Indeed, to effect this, is often the most difficult part of his task, inasmuch as elementary exercises are always monotonous, never otherwise than indirectly benefi-

cial, and seldom productive of results which the student is prepared to appreciate.

Voice-building, of which I have been speaking, constitutes the most important part of the elocutionist's work. But, in addition to this, he must give instruction in gesture and emphasis. The meanings and methods of gesture can be taught in a few lessons to any diligent pupil who is not positively deformed. To teach emphasis is more difficult. But no one, I think, can teach either this or gesture who has not made a special study of the principles underlying each subject, and of what is required in putting them into practice. I have known of a theological professor who, for twenty years, had been asking all his friends who were not elocutionists, what was wrong in his delivery, and had never obtained a correct answer. An ordinarily intelligent elocutionist could have given him a true diagnosis in three minutes, and possibly cured him in three weeks. Faults of emphasis may result from a wrong use of the elements either of time, pitch, volume or force, and that too in very subtle matters, like the habitual application of the most force at the beginning, the middle, or the end of a syllable. How can a man of inexperience be supposed to be able to perceive the source of a fault like the latter, or to know what kind of exercises can overcome it? The same question may be asked with reference to faults less difficult to analyze. A very common one among those who are called natural speakers and who, too, when schoolboys, usually carry off the prizes for declamation, consists merely in ending every sentence of a speech in a manner appropriate for its concluding sentence. Where the fault is manifested, an audience can listen for five or ten minutes, perhaps, without becoming wearied, but generally not longer than this. The manner, irrespective of the matter, begins, after that, to make them feel disappointed, because the speech does not end. I have never heard of an uninstructed critic who could even detect, much less who could correct a fault like this. I speak from an experience of many years, in which I have watched the effects of the training of some of the very brightest of students upon each other, when I say that what this kind of a critic often does is to make a mistake in his diagnosis, and to cause those whom he criticises to cultivate unduly, often by way of imitating himself, certain elements of emphasis to which their attention should never have been directed. The effect produced is artificiality, which, in speaking, invariably results from paying attention, and therefore giving importance to something that is of little or no importance.

Just here, I am aware that I am treading upon disputed ground. The one reason why some object to elocutionary training is that they suppose that elocutionists, rather than those of whom I am now speaking, cause artificiality. Might it not be more sensible to attribute

this result to a lack of judgment on the part of any, whether elocutionists or not, who direct the training; and, other things being equal, will not a man who has made a special study of the subject be apt to direct this training the most wisely? Some decry all physicians on the ground that they kill off their patients. But this is true, as a rule, only of quacks. There are certainly physicians who benefit their patients; and the same is true of some elocutionists. If those called upon to select the latter would only exercise a little common sense, it might be true of almost all of them. A man's credentials for such a position should be examined. Has he studied the art, and with whom? Has he had experience in teaching, and with what results? More than this, what kind of a man is he in himself? Has he good judgment and insight? Has he modesty, so that he will give his pupils merely what they need, not what he thinks that he himself needs in order to increase their regard for him? Above all, has he the artistic temperament?—that supremacy of instinct over reflection and that flexibility, mental and physical, which enable a man to remain master of himself and of his material, notwithstanding any amount of the latter with which instruction and information may have surrounded him? How does he himself, in his own reading and speaking, manifest the results of the system that he purposes to teach? Occasionally one meets candidates for such positions who articulate with such pedantic precision that he feels like shaking them to see if teeth and tongue, which appear to have cut connection with head and heart, will not actually drop out. There are others who emphasize with so much artificiality that the chief impression conveyed comes from the dexterity with which subordinate words and clauses are kept dancing up and down, in order to assume an importance that the sense never intended to give them. It seems needless to say that the pupils for whom instruction is desired, as well as the cause of elocution in general, will be best served by giving such as these a cold shoulder, or, if necessary, a decided elbowing. This may turn their thoughts toward some course of life where they will be less likely to do harm. But there are plenty of teachers who are not of this sort; and to the instructions of some one of them, all the fully equipped orators with whom I have ever talked on the subject, have attributed a part of their success. I say fully equipped orators, because I have, indeed, known a few partially equipped, with harsh voices that could penetrate the ear but never touch the feelings, or peculiar antics that could attract the eye but certainly not charm the soul, who prided themselves on not having studied that of which it was their first duty to become masters. Not unfrequently, however, I have found that these same men had tried one elocutionist, at least once, and I have concluded that he probably told them the truth, for they have assured me that they had never gone to him a second time.

Were my space not exhausted, I should like to dwell upon the fact, that the reading, whether of the Scriptures, the liturgy, or the sermon, is something in which even good speakers often require special instruction. I should like to show, too, the indirect influence which a study of elocution has upon many related forms of expression, by bringing a man into connection with principles and experiences common to all the arts. But I have time to mention only its effects upon rhetoric. When I read a letter written by Wendell Phillips, stating that, when in Harvard College, he and Motley, the historian, had together gone through a special and thorough drill in elocution, I could account for some of the charms of the latter's written style. A man who knows just where to pause and emphasize in order to produce the best elocutionary effects, will know also how to arrange his words the most effectively, when writing. Still greater will be the influence of the same fact upon his oratorical rhetoric. He will instinctively come to present his thoughts not only rhythmically but pointedly and dramatically. His good elocution will secure him an audience when he speaks, and often too when what he speaks is put into print.

III.—A SCHEME OF CHRISTIAN ETHICS.

PART I.

BY J. B. HEARD, D.D., ENGLAND, AUTHOR OF "OLD AND NEW THEOLOGY," "TRIPARTITE NATURE OF MAN," ETC.

ETHICS or morals, terms borrowed, the one from the Greek, the other from the Latin, both point to the same source of the idea of duty. It sprang from the age of unwritten law, when custom was the test of conduct. There is this customary standard of right, running side by side with statute law, in every age and country, and as this varies everywhere, the same actions, tested by the code of honor become right in one stage of society, and wrong in another. Hume and his school, have denied *in toto* any immutable standard of morality. This effacement of conscience, this reduction of all morals to the *mos pro lege*, is the lowest point to which the ethical standard can sink. It is needless to add that when we take custom for law, and are honest only from policy, we have reached the point in which men are naked and not ashamed.

The first step then towards a scheme of Christian ethics is to rescue the term from this degradation, and to point out that right conduct is something higher than what is customary. We must set out with an immutable morality, not resting on custom or convention, but which in Cicero's words, is that *vera lex recta ratio naturæ congruens constans sempiterna*, which in his *De Republica*, he points out is "not one law at Rome, another at Athens, but is one eternal, immutable law, and of which there is one common, as it were, master and ruler of

all, God, who is "*inventor, disceptator lator hujus legis.*" Here at last we have a base for ethics, and to Cicero's credit we should add, it is found in a writer who is non-Christian, but whose Theistic base for duty is a rebuke to many modern Utilitarians.

Not then in Epicurean Endœmonism, not in Stoical self-assertion are we to seek for a standard of ethics. All duty consists in a conduct agreeable to law, but that law is above and antecedent to statute law which is only its pale reflection. It is the inner law of conscience, of which God is, as Cicero has well said, "*inventor, disceptator lator.*" He is its author; it is He who promulgates it, and He who enforces it. In this sense we see the position of ethics; it is midway between statute law and custom on the one hand, and religion on the other. All duty springs from a divine sanction, and finds its last expression in a legislative enactment.

Positive or statute law rests, as we have seen, on the unwritten law of conscience as its ultimate sanction. In the same way duty, or the unwritten law of conscience must rest on some other sanction than itself, which is the will of God, revealed either from without or within. God's revelation of himself must thus be the ultimate sanction of all duty, in the same way as duty, or the *Jus Gentium* of jurists, is the sanction of positive or statute law. It may be open to question whether God has ever revealed himself in any other way than through the interior court of conscience, but to those who admit a historical religion in any sense of the term, there can be no sound scheme of ethics which does not rest on revelation for its sanction, in the same way as statute law relies on the unwritten law of conscience for its sanction and support.

In the same way as a law which is opposed to the unwritten law of conscience becomes a mere tyranny, it is might without right at its back, and is met first with resistance and then with open rebellion—so with all ethics which want a spiritual sanction outside the bare sense of right. The Stoic sets up a tyranny of one kind, and the Epicurean of another, and the common conscience of mankind has always revolted against the bare and bald Deontology of the one and the no less misleading Endœmonism of the other. Ethics, in a word, must be suffused with a religious sentiment in the same way as statute law is with a moral sentiment. The more legislation is moral the more cheerfully it is obeyed, and the same holds good of ethics, for "what does Jehovah, our God, require of us but to do justice, love mercy, and walk humbly with our God."

It is thus that the germ of all ethics is latent in the Old Testament, as we begin to see its bud and blossom in the New. Thus the germ of Christian ethics is summed up in justice, mercy and humility, and this is its tripartite division, the body, soul and spirit as we may so describe it of duty in the interior man. Justice is the body or the

principle of external fair dealing between man and man. It is distributive, rendering to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. Mercy we may go on to compare to the soul of duty, of which justice is the body. Love wishing well to his neighbor is justice elevated by an interior principle and animating our conduct much as the soul animates the body. Humility again, or faith, is the centre of all, the very pulse of the machine and is to mercy what the spirit is to the soul.

Thus Christian ethics and Christian psychology correspond each to each. To each there is an outer court of the people, a court of the priests, and a most holy place of all. The body is the shrine of the soul, and the soul the shrine of the spirit. In the same way justice, which is our duty to our neighbor; must be animated by love, which is the soul of justice, while behind both there must be an inner sanctuary of all which we may call indifferently, humility or faith. It is that posture of the soul which casts it in adoring wonder at the feet of God, of Him who, as light unapproachable dwells in thick darkness in the same way as the lightning slumbers in the cloud. No ethics deserving the name of Christian can be based on any other generalization than the threefold one we have indicated.

Seeing then that the end of ethics is the good or the duty for its own sake, and that the only standard of right is the sanction of conscience, as the expression or mouthpiece of the will of the invisible God, we are at once brought face to face with the question, What is the ultimate standard of right? Is the conscience to be considered a law unto itself, or is there behind that law of duty or doing right for its own sake, another law which to us must be the final end of all right, and which we at once describe as the will of God? This is after all the problem of ethics, and at once decides all our after inquiries on the subject.

All schools of non-Christian ethics are involved in this dilemma, from which there is no escape. Either the good in itself is the ultimate standard of duty or not. If it is not, then we must set up some test of duty, either the *utile*, or the *dulce*, or the two combined, and then ethics loses itself in the sands of Utilitarianism; it becomes a mere calculation of consequences. If, on the other hand, the right in itself, is the absolute standard, then all doing when done earnestly becomes duty, the old stoical standard *quiquid vult valde vult* becomes the only guide of action, and man on the heights of the absolute Ego is lost, like the Alpine climber on the height where the mountain goes up into the cloud, and the cloud descends on the mountain.

Kant's Categorical Imperative, like the Stoical duty (*το καθήκον*) labors under the same defect. In all language which is here only the reflection of thought, to command and to obey are never quite identi-

cal. If I command, you obey, or *vice versa*; but for a being at the same time to command himself and also obey himself is somewhat of a paralogism. The intention of good can never be quite the same as the good in itself; for if so, man becomes his own end and being's aim, and we are shut in within brazen walls of Egoity, out of which there is no escape. The imperative of duty then is categorical only in a relative, not an absolute sense. Duty commands and desire obeys. "Go, and he goeth; come, and he cometh; do this, and he doeth it." This is the whole duty of man on the animal side of his nature; but beyond the law of conscience there lies another law which is alone final, and we never can rest till we say there is none good but one, that is God. *Cor inquietum semper donec requiescat in te.*

From this contradiction of ethics, there is but one escape, which is to call in a new attraction to the soul as superior to duty, as duty is superior to pleasure or self-interest. The moon revolves round the earth, but the earth in its turn round the sun. The old astronomy made this mistake, that because the moon was a satellite of the earth, that consequently the sun must also be the same. Thus, a half truth became a whole error, and the Ptolomæan astronomy based on a geocentric theory, true in one case, but false in another, only made confusion more confounded. It is the same in ethics, when the half truth of the subjection of desire to duty is turned into a whole truth. Duty in its turn, waits on a superior attraction, which is summed up in the Psalmists' words: "There be many that say, who will show us any good, Lord, lift thou up the light of thy countenance upon us."

This brings out the vital defects of all non-Christian systems of ethics. As they make duty or living right an end in itself, so they set up perfection as the standard of virtue. The perfect man is the full-orbed character, whose culture, physical, intellectual and moral is all complete, in whom the good, the beautiful and the true meet in just proportion. This is the harmony of a Grecian god, the symmetry of a statue, but it is not human nature as we have to deal with it in real life. This cold, classical theory of culture overlooks the more truly human account of human nature of our own poet, "most men are moulded out of faults," which is only the French saying turned inside out, that each man has the faults of his qualities.

Since perfection, then as virtue, in the old classic sense of the phrase, is not the ultimate standard of ethics, we have to seek it in the direction of pleasing God, and of trying to do the will of God from the heart. This at once brings in a new standard of conduct, in which the will of another than self becomes the ultimate rule of right. It is this which throws the soul off its old geocentric notion of duty as an end in itself, or to the new attraction, which is God. "Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee."

CONDUCT AND CHARACTER.

One more preliminary must be settled before we can go on to the heart of the question, which is this: What is the relation of character to conduct? Does character mould conduct, or conduct form character? Are we good by doing good actions, or, in the other order, being good do we bring forth good actions even as a good tree brings forth good fruit? To this difficulty, Aristotelean ethics had no answer save the truism that virtue was a kind of habit, the result of many little acts of well-doing. But there the moralist breaks off. He has no remedial system, no medicine for the sick soul, no place of repentance here or hereafter. There are two charmed circles of good and evil, conduct and character, all are good in the one, all evil in the other, and between the two there is a gulf fixed which ancient ethics never could pass.

The answer to this difficulty of the reciprocal action and reaction of conduct and character on each other, lies alone in the Christian doctrine of redemption. Of all evil, there is this terrible Nemesis that one wrong deed leads us to another, till the character is caught and taken captive in the net of retributive justice. Out of this there is only one escape, which is in the power of a new life, and the fresh start given to the soul by the possibilities of repentance. This is the vital defect of all non-Christian systems of ethics. They know nothing either of repentance or faith, whereas repentance, or a new life towards God and faith, in the Lord Jesus Christ as the source of this new life, are the true key-notes of Christian ethics.

Hence, the antinomy of all ethics is solved in the Christian system, and by that alone. That antinomy is this—The law of duty calls for perfection, *i. e.*, a character complete, and of conduct faultless. But how can a character be complete which is self-centred? “There’s the rub.” The better a man is, the more he desires to escape from self to lose himself in others. This self-consciousness, which is the height of virtue in the old classical standard, thus leads to the discovery of a defect in the character, which of ourselves we never can get over. The better a man’s outward conduct is, the more painful his sense of an inward defect of character. There is a worm gnawing at the root of his self-satisfaction, till, like Jonah’s gourd, it withers in the night, and he makes the great discovery, which kills self-esteem.

That discovery is the sense of indwelling sin. The phrase sounds too theological to find its place readily in our usual ethical systems, but there is a fault on both sides, and theologians especially, err by failing to give a definite meaning to sin. By sin we mean selfhood—the Ego painfully present and drawing as in two contrary directions. The evil that I would not that I do, and the good that I would that I do not. Whoever has been brought to this pass of moral impotence, has opened up to him a new vista of being. He never

can be the same as before. His self-satisfaction is at an end. Culture, or moral progress of a calm, equable kind, good conduct leading to the building up of a good character—this is seen to be an impossible ideal, and he sinks back under a conviction of sin into the state in which he exclaims: "O wretched man, who shall deliver me from the body of this death."

Such, then, is the first of these contrasts between the Christian and all non-Christian systems of ethics. In the latter, there is no place for a doctrine of sin: in the former, no place for a theory of virtue, based on moral perfection. The two theories are incompatible. We cannot hold both: the one is the logical contradiction of the other, and the defects of the ordinary text-books on Christian ethics, is that they do not go at once to the root of this difficulty, and point out how irreconcilable the two are. The one is based on self-perfection, and the other on the discovery of an inner disharmony between the ideal and the actual, between what we are and what we ought to be, which never can be bridged over by any discipline of our own, or any theory of culture, based on the *indulge genio* and the *ne quid nimis* principle, which, together, summed up Goethe's philosophy of life.

There are just men who "need no repentance," and for such the old school ethics, with its perfectibility of human nature, and its virtues set each in a golden mean between the opposite and contrasted extremes, is all that they need. Not so with those whose minds, though set on righteousness, discover that strange contradiction between willing and doing right, which lies at the root of our sense of sin. To such there is no rest till the soul has found a remedy for this inner disturbance and disharmony. Repentance and faith are the two turning points of the new life—repentance toward God and faith in the Lord Jesus Christ, and these two are in essence one, since before a change of mind occurs as to the fatherly and pitying character of God, how can we put faith in Christ the Savior? So, on the other hand, without faith in that Savior's redemption, what power is there to bring the soul into a repentant mood?

The contradiction between Christian and non-Christian schemes of ethics is not got over by saying, as too many do, that the defect of fallen human nature lay in the will, not in the understanding. As far as theories of virtue go, we are told that we have nothing to teach the ancients. They knew what was right as well as we do, but how to perform they knew not. Thus, the defect of the non-Christian world is laid on the disability of the will, and there is a measure of truth in this, but only a certain measure. After all, human nature is more than a machine, wanting only the motive power to work. It is not a Pygmalion form waiting to be breathed into life by the magic of the single word Grace. Mistakes as to the nature of Grace lie at the root of this shallow theory of the old ethics patched on to the new garment of the gospel.

This mistake as to Grace being an improvement on nature, explains the other error, that Christian Ethics is only the old ship of the old school morality with a new propeller fitted to it, and driven by the redeeming power of Christ's cross. This is akin to the error which accounts for the strange conclusions reached by Jonathan Edwards on the will. It is assumed that the will is acted on by motives, as a ship is propelled by sails or steam, whereas the motives are the will. The metaphor of a bird is more near the mark. The wings and the bird are not separable, and as each bird has wings adapted to the nature of its flight, so the will evolves to itself motives noble or sordid, according to its character. Hence Grace is not nature improved, but a new nature, one that is renewed in its root principles.

Grace is thus something more than nature over again under a new name. This account of Grace is defective since it fails to see that there is only one bridge across the chasm, between fallen and unfallen natures, and that is through death. There must be the death of the old selfhood, and the birth of a new selfhood. The one Ego must die under a sense of sin or hopeless defect, and the new Ego spring up in its room as the result of Christ's death and resurrection. We must be planted together in the likeness of his death, and so in the likeness of his resurrection. As soon as we have assimilated this truth, so humbling to the pride of the natural man, then there is the foundation on which we can rear up a Christian psychology, and a Christian ethics, the one based on the contrast of soul and spirit, the other on the contrast between the old and evil Ego of selfhood, and the new Ego which lives, "and yet not I, but Christ liveth in me."

At this point, then, of the death of the psychical or selfish nature and the new birth of the pneumatical or Christ-like nature, we have reached the true basis of a Christian system of ethics. Discarding all dreams of reaching perfection in our old and evil selfhood, dismissing all theories of the formation of character as a golden mean between two leaden extremes, such as Aristotle has based his ethics on, or of four cardinal virtues in which Cicero, after the Stoics, traced the perfection of the wise man in, we set out from this point of departure, that in Christ we learn to die to our old selfhood, and rise again to a new selfhood in which we live no longer to ourselves, but to Him who loved us, and gave Himself for us. Christian ethics thus grows out of Christian theology, as a shoot out of its root. Hence a high standard of conduct becomes attainable only when we are rooted and grounded in love, that love by which Christ first gave Himself for us, and we in return give ourselves entirely to Him.

In the old school ethics there can be no room for a doctrine of the death of an old and the birth of a new selfhood. Indeed, it is foolishness to any moralist the key-note to whose teaching is self-help. Much of the teaching and preaching of the last century struck this note, that

we were to do our best, and that Christ would make up the rest. What was known as the "merits of Christ," a mere theological figment, based on the immoral theory of the transfer of quantitative merit from one account to another in the Divine Treasury, was brought in to supplement our own shortcomings on the score of merit, and the result was a strange jumble of bad ethics and worse theology. That which is crooked could not be made straight in this way. But the true method is first to root up these misleading notions of salvation by merit, as if God required a *quantum suff.* of good deeds, which if not done by us would be done by another and put to our account. Till theology and ethics have alike purged themselves of this "merit" theory, the true doctrine of Grace can never spring up in its stead.

All non-Christian systems of ethics are egoistical, and, therefore, as they set out on a wrong track, never can reach a right conclusion. The "Egoity of the Ego," about which modern metaphysics bombinate so much, and all in vain, like a bee in a bottle "buzzing of second intentions," is at best only a poor and shriveled form of self-assertion by which we try and stuff our little manhood out as the distracted Lady Constance did the form of her dead Arthur. This boasted self-assertion is at best a child's philosophy of life. Graceless human nature is at best but a conceited child that will do this and will not do that; it will strut on the stage of life, brandish a sword, or drive a quill, and thus grow into a captain of men, or aspire to a monument in the market place, or a niche in the Walhalla of Fame. "Oh, hollow wraith of mortal fame." This is pride's first purge, the physic that we give ourselves when sick as children are, and charged with the sweets of the world's cup of sorcery, which is success. Happy, thrice happy, those who at Gethsemane learn, "not my will, but thine be done," as the key to a divine philosophy.

IV.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO II.—REV. HENRY WARD BEECHER.

"THE most myriad-minded man since Shakespeare," was, twenty years or more ago, the tribute generously paid by the youthful Spurgeon to the genius of Beecher, then himself in the midst of his long and glorious prime. If Mr. Spurgeon now, sobered with years, with experience, and with sense of responsibility, would hesitate to pay the same tribute again, his hesitation, we may be sure, would be due to other considerations much more than to any change in his estimate of the intellectual powers of the mighty departed. Departed! The present paper is in no sense to be a threnody or a eulogy on Mr. Beecher; but to the writer—and the like must be true of the reader

—it was, with the death of this world-famous man, as if a sun had gone suddenly out in the darkening sky. It would require a strange insensibility, either to write or to read of Henry Ward Beecher departed, without some sense of a darkness from the shadow that his withdrawal has thrown. The shadow does not seem so deep as it would have seemed had it fallen twenty years earlier; for the brightness was greater, that it then would have followed. But “the cloud that cometh betwixt” cannot wholly extinguish the sun still above the horizon, and sombre change is perceived when even a clouded sun has finally abandoned the firmament. Farewell, O sun! Glorious, indeed, wert thou in the zenith of thy sphere! Some of us can remember when thou wast as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. What fair, fresh splendor then was thine! How the heavens rejoiced, how the earth was glad, with thy shining! Almost it seemed for a season that God through thee was going to renew the face of the earth. That was thy morning. Alas, that there should have been an evening and a morning to thy day! At least, why did not God make such a day cloudless, if it could not be endless?

We have here to study Mr. Beecher simply as preacher. *What*, in this capacity, was he? *How* was he such? These are our two questions. We seek to analyze, first, his power, and then the secret of his power.

We need be at no loss. Mr. Beecher was very open with the public. He took the whole world into his confidence, when, in his Yale lectures on preaching, he told everything that he knew himself concerning himself as preacher. Never before was genius more communicative as to its own mystery. It was a revelation, then to be informed that the mighty madness of Mr. Beecher’s pulpit oratory had so self-conscious and so intelligent a method of its own. Genius actually seemed to be reducing itself to the terms of common sense.

“What is preaching?” Mr. Beecher began by asking. The very question had in it the reaction and stimulus of originality and of power. The answer showed that Mr. Beecher understood perfectly well what he himself sought to do in the pulpit; whether or not what he sought there to do was proper preaching, according to any standard deducible from Scripture. Mr. Beecher defined preaching by its object. Its object, he said, was “reconstructed manhood.” This formula, at any rate, truly states Mr. Beecher’s own object in his pulpit discourse.

The lecturer’s way of arriving at the idea of what he affirmed thus to be the distinctive object of preaching, was characteristic, instructively characteristic, of the man. His path of approach to the point was ostensibly Scriptural; really, it was “subjective,” to use a philos-

opher's word, that is, individual, personal, independent. Peter, Mr. Beecher said, aimed at "reconstructed manhood,"—when, on the day of Pentecost, he opened the Christian dispensation of preaching with that great inaugural sermon of his. There could scarcely have been made an assertion more audaciously independent of fact. The fact is, that what Peter then aimed at, he himself unmistakably stated to be—what? "Reconstructed manhood?" No. Anything like that? No. The conception was something totally different. Peter's object he himself says, was to make everybody take Jesus Christ for "Lord"—that is, for *master*, to be obeyed. These are the words in which he reaches the conclusion, and states the purpose of his argument: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both *Lord* and Christ." "Reconstructed manhood" might indeed result; but what Peter *aimed at* was obedience to Christ from men, not "reconstructed manhood." The difference of aim and aim is enormous; and all this gulf of difference yawns between Peter as preacher and Mr. Beecher as preacher. Peter's aim, namely, obedience to Christ, was Paul's aim, too; for Paul expressly says: "We preach Christ Jesus as *Lord*." Paul's aim, and Peter's, was—not Mr. Beecher's.

But did Mr. Beecher's preaching in fact conform to the idea of his own definition? I have already implied my own opinion that it did. Mr. Beecher's pulpit discourse is singularly destitute, more destitute than probably Mr. Beecher himself, with all his extraordinary self-knowledge, was aware, of the idea of absolute submission on the part of the human will to authority outside itself. Mr. Beecher, in the very act of deducing his definition of preaching, unconsciously illustrated the insubordinate instinct and habit of his own mind. He treated Scripture in the manner of a man who never had dreamed of anything but having his own way with the word of God, and making it mean whatever he chose. The master idea of *obedience* accordingly he missed. He did not find it, because he did not bring it. There is conspicuously, glaringly absent, and that not only in this Yale lecture, but throughout the body of Mr. Beecher's pulpit discourses, the one idea fundamental and paramount in New Testament teaching, namely, the idea of obedience to Christ. Strange, too, it seems that this should be so; for Mr. Beecher held on, in singular inconsistency with himself, to the belief of the divinity of Christ.

Of course, I am perfectly aware that I make a serious criticism on Mr. Beecher in saying that he failed to teach obedience to Christ. But I make my criticism deliberately, and I have even hitherto guarded myself needlessly in making it. For in fact the fault in Mr. Beecher was worse than a negative, it was a positive fault. He not only failed to teach obedience; he taught insubordination instead of obedience.

Let me not be misunderstood. Mr. Beecher taught a great many things that Christ taught. But Christ taught obedience to himself, and this article of Christ's teaching, the capital thing in it, the distinctive thing, Mr. Beecher managed to miss. Mr. Beecher's morality—I mean the morality he preached—was a good morality in the main, except for the lack in it of the saving principle of *obedience due to Christ as Master*. This lacking, it was not a true gospel morality.

"What is Christ to Me?" is the title of a sermon of Mr. Beecher's, preached in 1873. I have just looked this over—to find that in answering the question of his title, Mr. Beecher has made exactly nothing whatever of that relation of Christ to the human soul which Christ himself, and Christ's apostles, made the central one of all relations, namely, that of *Lord*. And in Mr. Beecher's text, "Christ" is not even named at all, *except* as "Lord."

Another sermon of Mr. Beecher's, preached in 1874, is entitled "St. Paul's Creed." Now Paul wrote himself down "servant" of Jesus Christ. He said his mission was to bring men to "obedience" among all the nations. He taught the bringing of "every *thought* into captivity to the obedience of Christ." He described his way of preaching Christ to be the preaching of him as *Lord*. He described a saved man to be one who confessed Jesus as *Lord*. The idea of personal obedience to Christ is the regnant thought of this man's life. His "creed" is obedience to Christ. Virtue was nothing, if virtue was not obedience. For whatever we do, Paul teaches, we are to do it to the Lord; that is, as obedience.

But what does Mr. Beecher teach, nominally discussing "St. Paul's creed"? Does he make "St. Paul's creed" consist comprehensively of the article of obedience to Christ? No. Does he make "St. Paul's creed" *contain* the article of obedience to Christ? No. Does he at least carefully abstain from anything to conflict with this idea? Read and judge. Mr. Beecher says:

"All society, all *religion*, all *churches*, all institutions, come as servants to him [man], who is the master of them . . . and who is independent of them—or can be, or ought to be, if he is not."

Again:

"Paul . . . cared for nothing so much as for that ennobled manhood which is the result of the divine influence upon the human soul. . . . Paul was the apostle of manhood—manhood in Christ Jesus—he being both the model and the inspiration."

"Apostle of manhood"—Paul! That is Mr. Beecher's conception of Paul; but it is not Paul's conception of himself. Paul's conception of his own apostleship was that of "apostleship unto obedience." Christ to him was, indeed, as to Mr. Beecher, "model" and "inspiration,"—but more, far more, he was *Lord*.

"If," Mr. Beecher asks, "a man becomes a Christian outside of a

church, must he not come into it?" His answer is: "If he wishes to—not otherwise." In short, Obey yourself—no matter about obeying Christ. And this in a sermon on "St. Paul's creed"!

But Mr. Beecher is "very bold." He says:

"In regard to ordinances, those from which you can abstract benefit, those which do you good, observe. If ordinances come to you and say, 'What can we do for you?' and you see nothing that they can do for you, they retire. They are not obligatory on you."

Christ says: "Do this in remembrance of me." Mr. Beecher says: That is "not obligatory on you"!

Readers might well doubt—did Mr. Beecher ever really teach thus? I therefore explain that all the citations made in this paper are from authorized editions, in volume, of Mr. Beecher's sermons, with the single exception of the one next to follow, which is from a report in the columns of the *New York Tribune*, a journal, at the time of the report, recognized as, for matters pertaining to his interests, a kind of organ of Mr. Beecher.

The spirit exemplified in the foregoing quoted expressions, does not by exception belong to that sermon alone from which the expressions were drawn. It runs through the whole course of Mr. Beecher's preaching, from the beginning to the end. It naturally grew more and more pronounced, as the years went by; and it took, perhaps, a sudden start into violence toward the last; but it was present from the first, and it never for a moment was absent. Mr. Beecher never preached, he would seem never to have known, Christ Jesus *as Lord*.

You may say: "Mr. Beecher's idea of love to Christ superseded with him the idea of obedience, was, indeed, the Moses' rod to all other ideas whatever of human relation to Christ and swallowed them up. I will not dispute or question the greatness of the idea of love to Christ, in Mr. Beecher's conception. The same idea was great also with Peter, with Paul, and with John; but with no one of these did it swallow up the idea of obedience; or, indeed, make that idea anything less than the master idea of their teaching. Nay, it was the "apostle of love," so-called, himself, it was John, who said: "This is the love of God that we keep his commandments:" and, "Hereby we know that we love the children of God, when we love God *and do his commandments*." Love as a sentiment is good; but love as obedience is the gospel idea. Mere effusive affection, Christ seemed even to check, when he taught: "*He that hath my commandments and keepeth them, he it is that loveth me.*" It was as if Christ had said: "Do not protest your affection. Convert your affection into obedience."

But Mr. Beecher had great faith in protestations of affection. How great, let this one following example of utterance, on his part, suffice to show. The passage to be quoted is, I doubt not, as sublime a thing in the passionate eloquence of mere sentiment, as the oratory of all the

enough to gather, in any strongest gale of inspiration, so much breath as to make the gait of the vessel through the sea one moment unsteady. The ballast of common sense was always sufficient to counterweigh what were else the over-buoyant headiness of genius.

This steadying effect from preternatural common sense was seen, not simply on any particular occasion, however unexpectedly trying the occasion might be, of Mr. Beecher's speaking. It was equally marked in the choice of a continuous oratoric line to be pursued, and indeed in the general conduct of affairs. His common sense enabled him both to guess instantaneously and infallibly the present temper of an audience, but also to read the signs of the times and know in season what course on his part would put him into the true current of popular tendency. He never wasted much time or strength in beating up against wind and tide. He felt for the current and found it. The stream of "evolution" had him for a conscious, not an unconscious, swimmer on its breast.

It was the union and equality of genius and common sense in Mr. Beecher, which made him the popular leader that he was—or that he seemed. His genius alone might have separated him from the people and prevented his leading them, or at least prevented his seeming to lead them. But his common sense harnessed him to them. In what other man ever was the superiority of genius so effaced by the universal fellowship and equality of common sense?

Was Mr. Beecher's taste a trait of his genius or of his common sense? For taste in Mr. Beecher was only less remarkable than his other intellectual gifts. It was not an unerring taste, it was not a supremely controlling taste. But the teeming luxuriance of Mr. Beecher's mind being considered, and the tropical heat of his temperament, with the fact besides of his uttering himself so profusely, and on occasions often so exciting and so preclusive of ripe premeditation—all this, I say, being considered, the freedom of Mr. Beecher from sins against good taste must be reckoned remarkable. There was a strain of infinite delicacy in the poetic element of his genius, which guarded him at this point; and his common sense too had a fineness that was almost equivalent to good taste. It was generally his humor that sinned, when the sin was æsthetic. But I have no doubt that his virtue of repression here was greater than most men's, by as much as his humorous temptation was greater.

It was an instinct of taste, an innate sense of propriety, far more than it was any strict educational culture, which kept Mr. Beecher's diction, on the whole so pure and so correct. His felicity of diction was another matter. That was a gift of his genius. I have lately been reading his volume of sermons on "Evolution and Religion"—with the utmost repudiation for its teaching and with the utmost admiration for the intellectual power displayed. I do not hesitate to

say that Goethe, for example, at an equal age, showed incomparably less breadth of mental grasp, incomparably less splendor of poetic imagination. Amid the opulence of language at the speaker's command, how rarely a note of verbal infelicity is struck! "Sectaries" for "sects," in one place, "cure," as if the word meant "minister," instead of the "minister's office," were exceptional, almost solitary, slips observed. "Teleologic," misused as if it meant chronologically final, occurs in another volume of sermons.

Of course, one always describes somewhat ideally in describing a man of genius. Mr Beecher was by no means invariably at his best. He also had to fall back on habit, or even occasionally on trick, when his inspiration failed him. He privately told a young preacher once, who told the present writer, "If you can't think of anything to say, bawl." There were times when Mr. Beecher himself practiced on his own precept. But it was seldom indeed that he failed of something to say which did not need to be "bawled." It was no bawling, but real detonation of thunder carrying thunderbolt, when, upon occasion, after running along for a time on a slender line of vocal sound—and then, perhaps, with finally an ominous pause interposed—he would deliver a sudden, hard, loud clap of voice that startled you like a blow. I remember witnessing in Plymouth Church nigh thirty years ago a remarkable effect of this sort. A woman sat near me eyeing the speaker in fixed and eager attention. Mr Beecher reached a point of climax to be emphasized, when he paused and stood silent, visibly gathering the eloquent blood into his throat, his cheeks, his temples, until it seemed as if they must burst with the pressure. Then he exploded his voice, with a moral, not a physical, effect so terrific, that the woman to whom I have referred, involuntarily, with an audible exclamation, hid her face in her hands as if from a blinding flash of lightning. If *that* had been a "bawl," the effect would have been physical, not moral, and the woman would then have clapped her hands to her ears instead of to her eyes.

My subject is endless, but my paper must not be, and I shall have to crowd one thing upon another in some confusion. Every habitual public speaker must have, consciously or unconsciously, some system of truth or of theory to serve him as a sort of framework to his habitual thought; and Mr. Beecher had his. Theology, as a system to serve for such framework, he despised and spurned. In place of theology he took up—phrenology. No one can wisely read Mr. Beecher without distinct knowledge of this fact as a clue for his guidance through the maze. Mr. Beecher's sermons might, many of them, be regarded as popular lectures in applied phrenology, that is, phrenology applied to the conduct of life, or rather to the "reconstruction" of "manhood." He was constantly talking, in the phrenological sense, of the "higher" and the "lower" "ranges" of feeling. If he had occasion to speak

of pride, it would very likely be by simply naming its phrenological location at "the top of the head."

I trust that I shall seem to have rendered to Mr. Beecher's magnificent gifts a not grudging ascription of praise. I have limited myself, as, from self-evident propriety of place and of purpose, was desirable, to considering Mr. Beecher as preacher. He did a great deal of orator's work outside of the pulpit, as miscellaneous and political lecturer. The standing-place was then different, but the man and the teaching, were essentially the same. If he did not use the platform as a pulpit, he practiced the converse of this, and made of the pulpit a platform. Except for certain accessories of the sermon, the sermon was not widely different from the lecture or the speech.

Mr. Beecher's historic place and opportunity were much, very much, to his career. He appeared at the very moment when a voice proclaiming freedom, freedom of every sort, a jubilee of "unrestrained will"—I quote his own remarkable phrase used by him to describe a leading characteristic of his ideal man—at the very moment, I say, when a voice proclaiming this was the sweetest music that the uneasy ear of a restless and rebellious generation could possibly hear. It happened, too, to be a moment when freedom of a certain sort was the thing most of all *needed*, as well as desired. But freedom that we did *not* need, however much we desired it, freedom from the binding force of obligation to obey God, as God speaks authoritatively in His holy word, this insurrection of "unrestrained will," was unhappily also involved in that audacious scheme of human independence, of which nearly every lecture or sermon of Mr. Beecher's was a more or less open manifesto. He told men to be good and noble—according to their own higher feelings. Above all things else, do as you please—still, please to be noble. Nothing is "obligatory," but goodness is a great privilege. Love and you need not obey.

A delightful gospel, and Mr. Beecher preached it delightfully. It is not indeed the gospel of Christ; but it pleased men, for it taught men to please themselves.

Mr. Beecher's work may be summed up in the one statement that he powerfully reinforced a human tendency, already overwhelmingly strong, moving in the direction of "unrestrained will." What the age needed was a MASTER. What the age wanted, was "unrestrained will." Mr. Beecher offered it what it wanted, and not what it needed. The work of any man who does that, splendid howsoever in seeming it be, must be "burned up" before the time of the consummation foretold, when "to HIM every knee shall bow, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father."

V.—WHERE WAS THE CREATOR BEFORE THE CREATION?

BY CHARLES S. ROBINSON, D.D., NEW YORK.

"In the beginning God created the heaven and the earth." Put with this a New Testament passage, in which the same form of expression occurs concerning that mysterious period, "the beginning": "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Thus John repeats Moses: the gospel starts where the history started. Suddenly this vast picture of a time before time began confronts us in the opening of a fresh book of study. What was "the beginning" to the mysteries of which our eyes are turned? Where was God before the Creation? Where was Christ previous to the Incarnation? The words of an inspired man reply promptly: "The same was in the beginning with God."

But this needs patient and careful investigation. We enter upon our task in some sort of order of procedure; for our questions are apt to come in tumultuously, and so we become disadvantageously excited.

I. Where was God before Creation? This is not mere curious urging of ourselves forward into unauthorized speculation; our souls continually cry out after God. We must group together all our details of information, and then we can reach some kind of satisfaction as to the things we know now, and the things we can never learn. "The beginning of an acquaintance, whether with persons or things, is to get a definite outline for our ignorance:" that is put as one of those suggestive chapter-headings, which, in "Daniel Deronda," have attracted attention.

1. Let it be observed, in the outset, that the Scriptures frankly challenge our inquiries on this head. In that matchless address to Job, after his bewildering conversations with his mistaken friends, it is noticeable that the Almighty God in person summons him to an immediate investigation of this very period of mysterious duration in time:

"The Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?"

He is bidden to learn all he can and tell all he knows about the solemn epoch or era, in which the Eternal lived and acted in creation. This was what Eliphaz the Temanite had been saying to him already in the elaborate discussions they had been holding together. Even this unjust disputant had sense enough to insist that he ought to understand God a great deal more before he should continue to criticise him so much. He was under an awful necessity to be on speaking terms with his Creator: "Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can He judge through the dark cloud? Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

2. Human reason, however, is at first baffled in all its endeavors to secure an extensive knowledge of the Supreme Being. Some forms of logic do finally suggest themselves as reliefs to our helplessness, if these could only be trusted. There is what is called the "Argument from Design:" even the great philosopher Cole-

ridge deemed this worth a statement and an illustration. "The least of the animalculæ to which the drop is an ocean," said he, "contains an infinite problem of which God Omnipotent is the only solution." Then there is also what is called the "Argument from Providence:" the universe is inexplicable unless we recognize a divine hand in its management. It was the skeptic Niebuhr who once said: "There are occasional points of time, at which the entire course of history and the fate of nations is decided by some event which does not grow out of any previous events, and which a reasonable man can explain alone by referring to the manifest intervention of God's providence." Then, too, there is what is suggested as the "Argument from Conscience:" it is claimed that our whole nature cries out after a Maker, a Ruler, a Benefactor. The celebrated surgeon Morgagni is quoted as having once let fall his scalpel, in the middle of a dissection, exclaiming: "Oh, if I could simply love God as well as I know him!" These so-called arguments will help according to one's fitness, according to one's temperament, and according to one's education.

3. Revelation alone furnishes full answer to the question. Some say that this is all any one needs; for the souls of men rest under an impression better than under a mere intellectual pressure. And it has always been wonderful to note the supreme indifference to logic in the Bible, and the serene dogmatism of assumption with which the Scripture asserts the being and attributes of God. Then come the pictures which tell us all we know about Him before the world was in existence. When we turn to our Bibles, we discover that this is the way in which every one of the inspired writers presents the notion of God to our minds; a series of graphic panoramas is brought before our imaginations; so by visions for our eyes, rather than by language for our intellects, have been given us all the ideas we possess of the Creator before Creation. Four classes of texts disclose four simple particulars in turn.

For one thing, there is shown to us the majesty he displayed. A grand picture of an oriental sovereign is brilliantly flashed before a mirror into which we seem to look: and there is the real glory of God! "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind: who maketh His angels spirits; His ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever."

Then, next to this, there is a whole class of passages, given to show the occupation which the Divine Being pursued. He was creating a world, a race, a star, an angel, as it pleased Him. He is pictured as looking far down the future ages to see the results of His energy, and the fruits of His power. The New Testament relates the same things as the Old. Paul preaches that "known unto God are all His works from the beginning of the world." And David in his turn sings that "the glory of the Lord shall endure forever: the Lord shall rejoice in His works."

Furthermore, there, is shown to us the residence which this Creator occupied. One verse there is in the Bible, perhaps the most truly and solemnly suggestive of all the verses between Genesis and the Revelation. For it contains the word which is used only once in our English Bible, and lays before us in a single utterance the dwelling, the supremacy, the attributes, the ineffable purity, and the indescribable tenderness, of that august Being who brought the world into existence: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." God inhabiteth eternity: what is eternity? The habitation of God: and we can no further go. What do we know of eternal years flowing on?

And then, besides these, there is shown to us the felicity which the Creator felt. Solitariness is not loneliness; nor are we to imagine yet that God the Father was altogether companionless. Heaven contained a brilliant population at the time when "the morning stars sang together, and all the sons of God shouted for joy." And there were even dearer associations than the angels, as we shall know before long.

[I pause for a moment, as we turn from the picture of the Creator as he was before the Creation, to ask you to try to appreciate the entire conception. God's thoughts were great, and great thinkers are in some instances deemed to be reserved. Wordsworth wrote of Milton, the old blind poet: "His soul was like a star, and dwelt apart." But this thought which is given us from God's Word represents Him as positively social and loving, seeking his creatures as their Father and affectionate friend. Think just now of the portrait Lord Byron draws as he shows us Manfred in his poem, and puts scornful words on his lips:

"Who would become
A mighty thing among the mean—and such
The mass are? I disdained to mingle with
A herd, though to be leader—and of wolves!
The lion is alone, and so am I!"

But God is not reserved, nor melancholy; nor does He wish to be alone. The Athenian fable that Buddha lies along the ground, doing nothing for inexhaustible years, sleeping, sleeping, an immortal sluggard. Not so do the Scriptures present our God in the halls of eternity; always doing good and giving kindness; always awake and alert; joying and rejoicing, and taking pleasure in His own works from the beginning of the universe. All the pictures we get of Him are beautiful, grand, gentle, and amiable. Just recollect what He is said to think concerning the Church; how much He loves her, because she is His Son's Bride. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

[II. Thus now, we reach our second question: Where was Christ before the Incarnation? We shall have to admit that there is much unexplained mystery in this matter. There is truth in the remark of Archbishop Trench: "The Bible's silence oftentimes more expressive than other books' speech." And if any one challenges with credulity, it may be wisest to quote Thomas Carlyle: "The credulity of unbelief is a faith; it is a faith in mere inert dead masses, with a blank denial or a blind ignorance of the spiritual lightning that alone can set things on fire." We believe in Christ "the true Light which lighteth every man." And it is not a mere idle curiosity, but the sincere gratefulness of a real affection, that makes us ask where He was before His incarnation.

[I. The sources of our information are just two great passages of divine revelation; one is in the Book of Proverbs, the other is in the Gospel of John; these we all have to compare wisely with each other. The last of them has been quoted: the three opening verses at the beginning of the earliest chapter: it needs only to be read over once more: (i: 1). The other of these passages is one of the most remarkable in the whole Bible. It does not mention the name of Jesus the son of Mary, nor has any direct reference to it been made in any of the Gospels. Yet by the instinct of common consent has it always been applied to our Redeemer; for the personified Wisdom, represented here as speaking, is identical with the personified Word of whom the evangelist writes in the Gospel.

"I wisdom dwell with prudence, and find out knowledge of witty inventions. I have loved them that love me: and those that seek me early shall find me. The Lord possessed me in the beginning of his way, before his works of old. I was set up

from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men."

Observe that this phrase, "in the beginning," is used twice in each of these passages, and so fixes the general period and date. The life of the Father and the Son together was before the worlds came into being.

2. The details of our information receive much corroboration and illustration from other detached verses of the Bible. Mainly, we have just two thoughts upon which our admonition will most safely turn.

Before the incarnation, Jesus Christ was enjoying the companionship of His Father. He was "by Him, as one brought up with Him;" thus He was "daily His delight, rejoicing always before Him." He was "with God." The picture is wonderful as it rises upon our reverent imagination. We find God's "only begotten Son" actually "in the bosom of the Father." How supremely beloved! How honored! How happy! He thought it at that time "not robbery to be equal with God," for He "was God."

Before the incarnation, Jesus Christ was sharing in the purposes of His Father. And now the inquiry becomes wide-reaching and grand as a theme of patient study. What were God's purposes in the Creation?

One of them was His own felicity. God is always happy; but, of course, we are to understand that something makes Him happy. He found His enjoyment in the exercise of His power in bringing the universe of intelligent creatures into life. This is what the song of heaven says: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." It was God's "dear Son" by whom the work of creation was done: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist." And this is what the apostle Paul calls "the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." And here comes to our thought a wonderful vision of Jesus, as yet untouched by grief or pain. There is no sound of sin in the air; no signs of woe are yet in the world below.

But another of God's purposes was the redemption of men. We all know by heart the one great proclamation of the gospel of God's grace: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." That was the divine purpose; He made the world that He might redeem it from the sin into which He knew the race would fall. At last we begin to understand the love of God which could yield up such a Son as that! And we begin also to appreciate the grace of such a death as Christ's: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Now we see why the Father kept such watch of His Son on

the earth. On two public occasions He gave open testimony to his approbation of everything Jesus was doing; at the Baptism, then at the Transfiguration: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon Him, and He shall show judgment to the Gentiles." And then that Son never forgot His beloved Father either. Over and over again He told those by Him how tender were the ties between them: "For the Father loveth the Son, and sheweth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel. And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." The sonship of Jesus was eternal; the love in it was eternal also.

Then the remaining purpose of God in which Christ shared was supremacy. Over the pardoned and subdued world there was to be a kingly sovereignty established, full of glory and peace. Hitherto no one had ever seen the Father; now the Son was to "declare" Him unto men. Then those who loved God should come into the same relations with Him as even this Son shared. So now we appreciate the apostle's glowing words: "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." And thus we have a fresh interpretation of Jesus' intercessory prayer: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Some few common truths fairly blaze with new light under such an illustration as this theme brings to our minds. Take the whole conception at once; lift up your eyes and behold the vision where God is always enthroned, the Father in the serene companionship of his Son. See this matchless picture! Then catch these thoughts as you look upon it.

1. We must all enter this holy habitation of God by and by—Eternity!
2. The moment we pass through the veil, we shall certainly see—God!
3. Jesus Christ, the Son of God, is the God we shall behold earliest.
4. The saved will be glad to see Him, glad! "they shall see His face!"
5. The wicked—alas! "they shall look on Him whom they have pierced!"

VI.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. V.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

69. *Right and Might.* "Let us hold that right makes might, and firm in that faith so long as life lasts, let us to the end dare to do our duty as we understand it!"—*Lincoln.*

70. *Bible Societies.* A poor Welsh girl, about the commencement of this most wonderful nineteenth century, discovered a few stray leaves of a mutilated Bible, which had benefitted her so much that she grieved because she had not the whole of it, while the tears ran down her cheeks as she read the blessed fragments before her, in the sight of one who felt he must heed this event as a call from God to work; and the result was the formation of a Bible Society in London. Auxiliaries were formed after this, and a most wonderful work has been done by printing the

Bible in nearly three hundred tongues and dialects, and it has been given and sold by the millions over the globe.

71. *Victor Hugo on Punishment.* At Victor Hugo's house one evening the question was discussed as to the commutation of the sentence of Bazaine to perpetual imprisonment. Several politicians present maintained that no one had ever better deserved death than Bazaine. Said Hugo: "Had I been President of the Council of War, I should have convoked to the Champ de Mars the National Assembly; all the troops of Paris; all the people; and there in the presence of that crowd, in presence of that army, in presence of the representatives of the nation, I should have had Bazaine brought forward, dressed in all the insignia of a Marshal of France. Then the President of the Assembly would have read aloud the judgment declaring Bazaine a traitor to his country, and condemning him to degradation. Then the senior subaltern officer would have *torn off his crosses, broken his sword, trampled his epaulettes under foot*, and, the ceremony over, would have said to the degraded man, 'Now, Monsieur Bazaine, go! you are free!'" No one can deny the grandeur of this conception of moral and exemplary chastisement.

72. *Hodge on Salvation.* Professor A. A. Hodge, in reply to an inquiry as to the salvability of Sir Moses Montefiore, said in *The Independent* that: "Whenever a human being is found, as a matter of fact, to be reconciled to God, and by a holy life gives evidence of possessing a holy nature, we, with perfect confidence, attribute the result to the application to the person in question of the expiating virtue of Christ's sacrifice, and of the regenerating power of his Spirit.

73. *Charity to the Poor.* Mr. Punshon said the four great principles of the theocratical government were—worship and sacrifice, the institution of the family in all its various relations, the consecration of time, and the consecration of substance. It seemed as if it were a Divine ordinance that the four should be ever present with us as a check on the rich man's selfishness, and an outlet for the rich man's bounty.

74. *Christ's Miracles.* When Jesus, by an instantaneous process, and without approaching the pots, changed water into grape juice, doing in a moment what nature does only in months, and doing it without her apparatus for distillation, He showed to those present that He knew nature's secrets, and could, without her aid, work the same results; and so He showed Himself the God of nature, and "manifested forth His glory." If you mark closely you will see in His recorded miracles a *progressive character*, and a gradual unfolding of His real self. The second miracle was one of healing and showed power over disease; the third, the miraculous draught, showed control over the animate creation; the fourth, the casting out of the devil, showed His power over demons; and so His miracles grow in importance, till the raising of the dead proves His control over death and decay.

75. *A Sermon from the Face.* The nose, as central, may stand for *God's holiness*, implying hatred of sin and love of righteousness. The mouth, for *man's total corruption*. The eyes for the work of an atoning Christ and of a Regenerating Spirit. The ears, for justification through faith and sanctification through obedience. This may be made very helpful in addressing children, enabling them to remember the leading truths of religious systems.

76. *The Forced Equality of Despotism.* Illustrated by the crafty old Roman walking in his garden, and with his staff striking off the head of every flower that lifted itself above the common level of the bed of poppies. So would socialism level human society.

77. *Relics of Absurd Legislation.* In the time of Blackstone, the legal commentator, one hundred and sixty offences were felonies punishable with death.

78. *The outward man perisheth*, etc. Dr. Jessup tells of a yew tree on Lebanon, itself decayed at the roots, but actually so embraced by another and greater tree,

into which it has so intimately grown as to be nourished by its life. When his father, vice-president of the A. B. C. F. M., had been twice paralyzed and memory was gone; when he did not even know his own house, he recognized his church, remembered the Board, wrote perfectly rational letters concerning missions, and conducted family worship as well as ever. It was like disintegrated quartz falling away from the solid gold it had enveloped in its crystals.

79. *Courtesy is politeness in little things.* Richelieu, the great French statesman, could say "no" so gracefully, and even winningly, that a man once actually became an applicant for a position he knew he could not get, simply for the pleasure of hearing the cardinal graciously refuse.

80. *The Levitical Prohibition against Leaven and Honey* seems to be based on the fact that honey was prone to fermentation, soon turning sour and forming vinegar. Things so dissimilar may have thus a similar tendency to corruption. There is an excessive amiability that is quite as unregenerate as irritability, and lies at the bottom of false notions of benevolence. Parents are too "good" to punish their children, and God is too "good" to punish sinners.

81. *The Word "burn" in Leviticus i: 5*, is a translation of two words, one of which, applied to sweet savor offerings, means to *ascend* in the flame as incense; the other carries the idea of consumption and *turning to ashes*. There is a beautiful suggestion in the contrast. Sweet savor offerings were regarded as not consumed on the altar, but ascending as a sweet savor to God. The contrast becomes the key to some five hundred references in other passages of the Word of God.

82. *Style is important even in its details.* Grammatical construction and punctuation are often revolutionary as to meaning. The author had occasion to correct proof in which occurred this sentence: "In India a man, eating tiger, getting a taste of blood, becomes furious." A *hyphen* instead of *comma* after "man," will change the meaning very essentially! A minister designed to pay a great compliment to a poor, humble couple in his parish, and after their decease he wrote: "This simple couple lived in this village seventy years together *without quarreling all that time*"! It is to be hoped so. He meant, "and all that time without quarreling."

83. *Communis Consensus Christianorum* is often almost as decisive as the Word of God on certain questions. We can scarcely imagine the common sentiment of the most spiritual minded, to be untrue to the inward teaching of the Spirit. Canning used to say that "the house as a body had better taste than the man of best taste in it."

84. *The Hanging Gardens of Babylon*, constructed to imitate the terraces of a hill, covered with luxuriant verdure and a celestial wealth of flowers, are believed to have been only the outer enclosure of the Den of Lions, concealed within their pyramidal pile.—See Myers' "Lost Empires."

85. *Not unto us, not unto us, O Lord*, etc. At the battle of Agincourt, Oct. 25th, 1415, that bloody encounter between the English and French, the French, with 50,000 troops, were confident of annihilating the English army, which numbered only one-fifth as many. The English posting themselves between two woods, at the first onset drove back the French into disorder. The victory for the English was very decided, and in celebrating it, it is said that the chaplain read or recited the cxv Psalm, and as he began, "Not unto us," the whole army fell prostrate, even cavalry dismounting, and officers kneeling and falling on their faces.

86. *The Service of Song.* The Psalms, as scriptural songs with their parallelisms, probably gave rise to *antiphonal*, or responsive singing between minister and congregation; the songs of praise, or *hymns*, as ecclesiastical songs to *hypophonal* singing, in which the congregation repeated the last line of the stanza sung by the choir; and the spiritual songs, as Christians, to *symphonal* singing. Compare Lange on Ephes. v: 19.

87. *Genuineness is evidenced by unselfishness.* Comp. John vii: 18. The highest manhood is that which is lifted above the level of self-seeking; nay, that is the divine sign in Jesus, the only perfect man. Self-abnegation is the seal of the godlike character.

88. *The mysteries of Faith.* The Epistle to the Romans reaches a climax in the lofty summits of *Justification* and *Predestination*. Such doctrines are among the high things of God; it seems equally hard to bring them down to our level, or to climb up to their level. They remind us of the Domes of the Yo Semite: a few daring adventurers scale their precipitous sides, but most of us only look up with awe of their sublime loftiness. There is, however, a *practical side*, from which the ascent is gradual and easy; and from which it will appear that these grand doctrines are but corresponding halves of one greater, original truth, as those domes themselves appear to have been once united, but cleft asunder. These great truths present the two main forms of difficulty which face us in the Bible: First, what it is *hard for the mind to grasp*; and, secondly, what it is *hard for the heart to receive*. Of the first, Justification is an example; of the second, Predestination. To understand our acceptance with God, on the basis of an Imputed Righteousness, is not easy, because the great things of God exceed the narrow limits of a human mind: but to reconcile God's election decrees with human freedom of choice and action is hard, not only on account of the feebleness of the understanding, but the perverse pride of the heart.

89. *Isaiah liii is a central chapter* in that messianic poem. It contains four sections, each of three verses: 1, A Rejected Servant of God. 2, A Vicarious Sufferer. 3, A Submissive Victim. 4, A Vindicated Victor.

90. *Christ in you; you in Christ.* These and similar paradoxes involve no real contradiction. (Comp. Gal. v: 25; Jude 20; Rom. viii: 26, 27.) A vessel dipped in the sea, has the sea also in the vessel. Man moves in an atmosphere, yet has the atmosphere in him. We are to live, move and walk in God, while He lives in us.

91. *The Pride of the Greeks.* They still "seek after wisdom." Dr. Jonas King says that, even to-day, they say that when Christ heard that the Greeks were desirous to see Him, He felt complimented and honored, and said, "Now is the Son of Man glorified."

92. *Charity* must not only be reckoned a distinctively Christian virtue and grace, but the *foremost* of them all, though the *last* often in actual attainment. We are all by nature selfish. We are like the snail: we carry in the shell on our back the little world in which we live, and out of which we do not venture except to pick up delicious morsels here and there. It takes us a long time practically to learn how much bigger the world of humanity is than the world of self, and how much grander it is to live for others. Even when we form unselfish resolves under the moving influence of some melting appeal, we are so prone to lapse into coldness and indifference that, unless the *act* quickly follows the *will*, there is no practical result reached.

93. *We involuntarily bow before a true philanthropy.* We follow with fascinating interest the career of John Howard, leaving luxury's lap to inquire into the condition of English prisoners in France; then, in what Burke called his "circumnavigation of charity," visiting in person nearly all the county jails in England; then passing two years in France, Flanders, Holland, Switzerland, Germany, Scotland and Ireland; and at last dying as a martyr to the infection of disease caught in this holy ministry to sorrow and suffering, refusing the honor of the statue which English friends desired to erect to his memory.

94. *Tradition* was first on a *vassal*, employed to serve the purpose of Scripture interpretation; then it became a *consort*, admitted to equality, and last a *sovereign*, actually making Scripture of none effect.

SERMONIC SECTION.

REV. HENRY WARD BEECHER.

ADDRESS AT HIS FUNERAL

BY CHARLES H. HALL, D.D. [EPISCOPAL], BROOKLYN, N. Y.

THE hand that rests so still yonder, laid aside the pen over a page of the unfinished "Life of Christ." Possibly the last flash of thought, as the conviction grew upon him of the probable end of life was that his work was to be left unfinished—that he had not told men all that he would have them know of that precious revelation. Possibly, as the spirit fled away to be with Christ, whom he had been serving, the full knowledge came to him of that shoreless ocean of eternal life, which is to know God and Jesus Christ whom He hath sent. That is the beatific vision, the love of Christ which passeth knowledge.

We dwell on one tiny ray of it here and dream about it. The departed saints of God have already put out on its immeasurable spaces, and learned that the Life of Christ is never finished. It is the one Word of God which is ever being spoken—echoing again and again, on and on with the ceaseless reverberations, down the centuries. If there was one thing that stirred the heart that now rests from its labors more than any other, that has marked his life and makes his memory precious to us now, it was his many sided utterances of a Christ living, as going about among men, a Master who first and last asks us to believe in Him rather than to believe what others say about Him. The radical question of this age has been, "Is there a faculty of illuminated reason to recognize a living Christ, who can talk to us, and by the great communication of His Mind and Spirit, directly lead us into all truth?" As monarchies and hereditary institutions and at last African slavery have fallen to the dust, the question gathers voice and

insists upon an answer. It will not be put off by any compromises with past orders and institutions, but renews itself at every turn, echoes in every advance in science or art, comes up in every development of literature and social progress. "Is there a faith in a Christ behind the consciousness of the individual, that can be to him the very Word of God, the illuminated, mandatory conscience?" In a country that dreams as yet of a government of the people, by the people and for the people, that question is inevitable, and even if it should send the sword among us for a while in the effort for peace, it must be answered. It is not an accident then altogether, that the man, whose life has been moulded by that question and its possible answers, should have paused on the unfinished volume of "The Life of Christ." He has been a man of the people, Christ-wards. We remind you, that though the English speaking race to-day mourns his fall and recognizes his loss, though Americans feel that he has been a great leader or adviser in the guidance of all manner of substantial interests, though the Legislature of the State has paid him an unusual honor—of adjourning—as his right, though the presses and divines and orators of all degrees are trying to compass the mighty theme in glowing words, in words of exulting grief that we have had him with us so long—and have lost him—yet that as he lies there so quiet, we may look at him as one who has been through all and in all things, an apostle of one supreme thought, a teacher of the everlasting gospel of the ever-living Christ.

You who knew him best—you who have listened to him here in this church, know well that first, last and always, in no barren or dreaming sense,

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

his life has been absorbed in this work, and hid with Christ in God. In the prayers which he breathed out here for forty years so simply, you have been hearing an inner echo as if it had come out of the heart of Jesus. In his ordinary teaching, in lectures and sermons, the one thought in them has been to lead you to believe—not something about Christ, but to believe himself. In his intellect—his heart, his common life—wherever we, his neighbors, have felt him—he has been a witness to the presence of a Word of God, the ideal man, the light that lightens every man that cometh into this American world, that cometh into this Brooklyn life—that cometh within reach of the testimonies of this platform. Perhaps some would have wished him to have shown more tender care of the withes that bound him, as with nine bark, but God has sent on him the fire that burned them and it was not for him to stay its power. His word to us has been:

"Not mine to look where Cherubim
And Seraphs may not see,
But nothing can be good in Him,
Which evil is in me."

Men talk occasionally of his lack of a theological system, of quotations and learned references and courtesies to the authoritative erudition of past ages. But the living Christ is always greater than divinities or creeds. The cry is as old as Christianity: "If we let this man thus alone, the Romans will come and destroy our city." Jesus to the Pharisees, had never learned letters, and yet the common people heard Him gladly. As in his war on slavery, there were few persuasive authorities, individual or ecclesiastical, to go back to, and set in array, and he could only fall back on a living Christ, as Seward did on a "higher law," so the undertone of this life here has been, a faith in Christ, a faith filled with New England sap and silicates, a faith freed by the tonic airs of wild prairies and vigorously set to work here on every department of human life in which the Creator may be imagined to take an interest. Please note that we are here "to bury him, not to praise

him." My opinion may be indulged that the one fact about him, which endures in that life into which he has now gone, was his fidelity to the great law of faith, which, in its last analysis, means that he has taken his part in making the life of Christ a reality. He would be the first to allow that in this work there is a law that reverses to the eye all worldly modes of comparison, "The last shall be first and the first last." The poorest serving girl that has caught the meaning of his preaching and hid her hard, troubled life in Christ's wondrous love, and now meets her spiritual teacher in Paradise, finds him gladly confessing his wonder at their surroundings—as being, like her, "a sinner saved by grace."

If the Life of Christ is never finished then we may consent to go to all manner of teachers for instruction about it and wade through all manner of learned wisdom, and accept for trial all manner of hereditary experiments so as to know all that we may about Him, but then to cast them all aside in His presence, when that light that shone on Saul of Tarsus comes blinding down on us and to ask, "Lord, what wilt Thou have me to do?" This is my thought of him to-day. This single chaplet I would put upon his coffin. He lived, moved and had his being in the Word of God, on its cis-atlantic side and spoken in its American accent. The children of the poor, the oppressed and the afflicted, the slaves, the publicans and sinners, have had a gospel preached unto them here by a preacher who had little apparent anxiety about the serried files of systematic divinities in imitation of. One who somehow seemed to value more a voice that came to him at times out of a blue sky, "This is my beloved Son," or again saying when his soul was troubled, "I have glorified and will glorify again." The poor, weary souls who have accepted this gospel at his hands have rejoiced with the peace which the world does not give—and thank God! cannot take away.

Is the Life of Christ ever finished?

Is not always the last volume lying in sheets, wanting the last touch—always receiving the newest revelations of its oldest meanings? Give a glance at his history. St. Luke, the most scholarly of the Evangelists, supposed that he had finished it once—but how we hear from him, “The former treatise, O, Theophilus! of all that Jesus began (*ἡεζαρο*) both to do and teach” began, not finished. There was a new power in the world coming to the surface. There was a mystical Christ, entering into the weary heart of humanity and continuing both to do and to teach. St. Luke tells us of an eloquent Hellenistic youth who pleaded with radiant face against the blindness of hereditary traditions, and saw “the glory of God and Jesus standing at the right hand of God.” At his word the scholar of Gamaliel rides forth to crush the new heresy that threatens to break down the old traditions and is smitten to the earth with the splendors of the new Shechinah in the temple of the individual heart and starts on a new career. Or again, Paul goes back to the old temple of his fathers and Jesus confronts him there, and bids him depart and go far hence to the Gentiles. Men became possessed with an inspiration that changed all things with a royal regeneration, and it was Jesus always who continued to do and to teach. Miracle passed into law, and the Evangelist had only begun again the story of the unending life and left its final volume unwritten.

St. John the Divine once thought that a gospel of his had told the wondrous story of that Sacred Life—but again, on a holy evening as he mused, lo! the High Priest stood before him in the great temple of the Universe, and gathered the splendors of the sunset clouds as his garments and took on the sound of “many waters” as his voice, and royally served the little churches of Asia, in what men now call the “progress of events.” His message was: “I am He that liveth and was dead; and, behold I am alive forevermore, Amen! and have the keys of

death and hades.” So John tried to give utterance to the grander side of Jesus. Before in his Gospel he had posed Him as meek and lowly, sitting languid with the summer heat and dusty with the way; as he wrote it “sitting thus on the well.” Now he shows him as still on the earth, the High Priest making intercession—the knightly Rider—the throned Lamb of God—the King of kings and Lord of lords. Did his life end with the Apocalypse? Let the sufferings and triumphs of the Christ that remained answer.

So again when northern barbarians crushed the fair and seemly defenses of Roman civilization in which the Church was tempted to rest—then the great Bishop of Hippo revealed to his age the City of God—the spiritual organization of the mystical Christ and his kingly reign began.

So again, when the brutal ages ensued of fierce contests with iron-mailed Kings and savage Lords, the great Hildebrand roused the faithful to a new obedience to organized spiritual forces as supreme, and founded the Papal throne as the visible sacrament of an invisible monarch. The crosier testified again to a higher conception of the great High Priest, who went forth with every poor missionary, monk or hermit, and thrilled all Europe with new life. When that rule became in time corrupt and tyrannical, other men of renown arose to recall their ages to the Christ who bade every soul find its justification in faith and accept from him directly its election as the everlasting decree of the ageless Creator.

But to come at once to our American soil, every advance that the world has made has been toward the rights of all men, to a free conscience, to equality of privilege, man with man, and to the solemn duty of faith in Christ, who comes to all directly in the might of the Spirit and Mind of Jesus. Forty years ago that question of a living Christ, in whom to live and believe, was knocking at the doors of men's consciences, on the side of orthodox traditions. On its intellectual side it

was bound to disturb the whole Christian life of this country.

That question was predestined to produce some man or some men who would be driven to re-investigate the platforms, which had sufficed for a humbler past. Whether this man has done it well or ill we leave to the verdict of the future. He has certainly compelled all men to think of it and recognize it. He has left a broad mark upon the Christian life of his age—rather a stimulus in its heart to earnest and devout effort to make the Christ a true presence, to honor daily life as capable of a genuine transubstantiation, so that a plain man may say now as an earnest man once said: "I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Making no pretense to being a theologian or a scholar, my faith rests in the possibility of an illuminated conscience. My gratitude goes forth to him who lies here, that he has enunciated that creed with body, soul and spirit. He loved all things, and his eloquence has adorned and beautified all in subservience to that belief. If the Christ indeed now feeds the oil to the golden lamps of special churches and lives on as truly *God-with-us* as ever he was, our brother comprehends that his last symbol of earthly work was properly the unfinished volume of his "Life of Christ." Let us follow him as he followed Christ.

Let us turn away to another thought. Abraham was to the Israelite, in some things, what Jesus is to us—the type of a covenant system. We now refer to him in a single point. The Lord came to the old Hebrew of his own divine will, as he saw him somewhat resting in earthly happiness, and tried him to the quick—deliberately shocked him into those days of awful agony—with his very faith on the totter. Then as the angelic vision held back his hand, the patriarch found in his trial the ideal of the cross. He "saw the day of Christ and was glad." Paul, in

the same line, tells us of a desire in his heart "to know the power of the resurrection and the fellowship of His sufferings, being made conformable to His death; if by any means he might attain unto the resurrection of the dead." Jesus also means much the same when he bids us take up our crosses and follow him. Whenever he sees us too full of earthly wishes or cares or success, and in danger from prosperity, He does for us what He did for Abraham and Job and Paul, and what He did for our brother. He sends a cloud over prosperity to win us by wholesome discipline, "if by any means we can attain unto the mysteries of the resurrection." A brave and weary heart is here at rest—brave of old to dare brutal force and defy the violence of mobs and ruffians in speaking for the slave; brave to accept the murmurs and doubts of his political friends, when conscience prompted to part from them; bravest to wrestle alone with a great sorrow, when he could find no earthly help. We honor him for the courage of his former acts. We love him and wonder at him for the calm, sweet, gentle resignation of these last years. God, I believe, has led him step by step to spend his last days among us with a wisdom gained from the cross; a tender, gentle, soberer wisdom which helped him to see "the Captain of our Salvation who was made perfect through suffering, that we may all be of one, and the great Sufferer not ashamed to call us brethren."

On his last Sunday evening in this place, two weeks ago, after the congregation had retired from it, the organist and one or two others were practicing the hymn,

"I heard the voice of Jesus say,
Come unto me and rest."

Mr. Beecher, doubtless, with that tire that follows a pastor's Sunday work, remained and listened. Two street urchins were prompted to wander into the building, and one of them was standing perhaps in the position of the boy whom Raphael has immortalized, gazing up at the organ. The old man, laying

his hands on the boy's head, turned his face upwards and kissed him, and with his arms about the two, left this scene of his triumphs, his trials and his successes, forever.

It was a fitting close to a grand life, the old man of genius and fame shielding the little wanderers, great in breasting traditional ways and prejudices, great also in the gesture, so like him, that recognized, as did the Master, that the humblest and the poorest were his brethren, the great preacher led out into to the night by the little nameless waifs.

The great "Life of Christ" is left unfinished for us to do our little part, and weave our humble deeds and teachings into the story. Men will praise our brother for genius, patriotism, victories and intellectual labors. My love for him had its origin in his broad humanity, his utter lack of sham, his transparent love of the "Unction from above" that dwells in, and teaches and beautifies the lines of duty. He said of his father: "The two things which he desired most were the glory of God and the good of men." So was it with him, as the hearts of grateful myriads attest. But we bid him here farewell, and to me oftenest will come the vision of him, passing out of yonder door with his arm about the boys, passing on to the City of God, where he hears again the familiar voice of the Master saying, "Of such is the Kingdom of Heaven."

And now, brethren of Plymouth Church, I have fulfilled the promise made to my friend. I have opened my whole heart to the public simply to show that I loved him and loved him dearly enough to pay his memory the little honor that I have. The bond that has bound us together, though unknown to the many and not very often expressed, I believe can word itself in two verses of the Quaker poet of the Merrimac. Our dead brother and I, although he was a Congregationalist and I an old, hereditary Episcopalian, both, like the Quaker, believing in the Spirit's presence, alike held these words to be true:

"I sit beside the silent sea,
And wait the muffled oar;
No harm from Him can come
To me on ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

THE FATHER'S WILL FULFILLED BY THE SINNER'S COMING TO CHRIST.

By E. D. JUNKIN, D.D. [PRESBYTERIAN],
HOUSTON, TEXAS.

All that the Father giveth me shall come to me; and him that cometh I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, etc. John vi: 37-40.

THESE verses are a part of a long conversational discourse which Jesus had with those, who, having been miraculously fed, had followed Him across the sea of Galilee. Persuaded by the miracle and by His wondrous teaching, that He was "that prophet that should come into the world," they wanted to take Him by force, and making Him their king, set up again, according to their notions, the kingdom of Israel. But when He corrected them, and turned their attention from temporal to eternal things, and set forth His own true character, and the mission upon which He had come, they changed their minds. A Messiah such as He represented himself to be, they did not want. Deliverance from the Roman yoke, and the re-establishment of the kingdom of Israel in its temporal power and glory was what they desired.

It was to this state of mind that Jesus replied, when He assured them that though they rejected Him, He would still not be without true followers; that His mission was not an uncertain one, nor would it be in the smallest degree unsuccessful; that their persistent unbelief by which they cut themselves off from the enjoyment of blessings which He came to bestow, would not in the least frustrate the object of His mission. By their rejection of Him, they only made evident that they had no share in the blessings He came to give, and by

their continued rejection, they only made more manifest the certainty of their own perdition—"for all that the Father giveth me, shall come to me; and him that cometh I will in no wise cast out."

Such is the connection in which we find these words. In them we have the clear and emphatic statement, that the will of God in reference to the salvation of men, shall surely be accomplished, and be accomplished in the way He has ordained, by their coming to Christ. They shall all come to Him. For it was, as Jesus here says, for this very purpose—to accomplish the will of the Father with reference to salvation, that He, the Son, came down from heaven. He came not to do His own will, as distinct from the Father's; or as independent of Him. He came not upon a selfish errand, to set up a kingdom for himself; but as one sent by the Father upon the great scheme which He had devised, and to accomplish His will. And in verses 39-40, He states what that will is: First, from the Divine stand-point, viz., the complete salvation of all those whom the Father had given Him, and for whom He undertook to perform all the conditions of salvation; and secondly, from the human stand-point, viz., the complete salvation of every one of the human race, who believes in Jesus as the Son of God.

We thus perceive that in verse 37 we have Jesus' statement of the practical working out of the will of the Father as described in a twofold way in verses 39-40. The full salvation of all those given to Christ by the Father shall surely be accomplished; and be accomplished in the very way the Father would have it accomplished—by their coming to and believing in Jesus as their Savior. "All that the Father giveth me, shall come to me, and him that cometh I will in no wise cast out."

Let us inquire, just here, what is meant by the Father's "*will*," as described in these words; and which Jesus says He came down from heaven to do. As already remarked, Jesus here gives two statements of what the Father's

"*will*" is. First, in verse 39, as viewed from the Divine stand-point,* that Jesus should lose none of those whom the Father had given Him, but should have them eternally; and second, as viewed from the human stand-point, that Jesus should lose none of those who should see and believe on Him as the Son of God, but should save them eternally. These are not represented by our Lord as two different and distinct wills or purposes of the Father; but as one will or purpose, looked upon from two different directions. It is thus evident that the two expressions: "All that the Father hath given me," in verse 39, and "every one that seeth the Son and believeth on Him," in verse 40, describe exactly the same class of persons; and that to each and all of them everlasting life is secured by the work which Jesus came to do in fulfilment of the Father's will.

It is very clear that there is a reference here to a transaction, which had taken place before the Son came down from heaven, when the will of the Father here spoken of was formed, and it was determined to send His Son from heaven to accomplish it. That transaction is commonly called the covenant of grace. It was to do the Father's will as expressed in the terms of this covenant, that Jesus says he came down from heaven, to accomplish all the conditions of salvation, so that none of those whom the Father had given Him should be lost, but that all, every one, should be saved—completely saved, saved as to soul and body—for time and for eternity.

By a comparison of verses 39-40 with each other, we learn farther that all those thus given by covenant to the Son by the Father in eternity, and for whom He accomplished by His life and death all the conditions of salvation are made partakers of that salvation by believing in Christ: so that the same truth is expressed, whether we say: all who believe in the Son shall be saved, or: all whom the Father gave to the Son shall be saved. The persons described by these

ions form but one and the same
All whom the Father in eternity

Christ in the great covenant,
whom he assumed the human
and accomplished the conditions
ation, shall believe on the Son,
us be made partakers of the
gs he came to bestow.

thus declares that He came to
lish a definite work—a work as
in its results and in all its re-
s included in the will of God, as
lity to do that will. And of this
only intimates no doubt, but
onfidently asserts an absolute
ty. He came to do the Father's
working out the complete salva-
all whom the Father had given
nd so surely as He came to do
ll, He will accomplish it.

we never find Jesus, during His
earthly life, amid all the scorn and
af, and rejection and malice to
He was constantly subjected, cast
or discouraged. We never find
alting, or giving way to fears or
ings amidst the almost universal
n which He and His teachings
d. He was still calm in the con-
ess that not one of those whom
ther had given Him would be
it that all would come to Him
saved eternally. He could still
he captious, unbelieving crowds
ollowed Him, and received rich-
gs from His hand, and precious
tion from His mouth, but still
to trust Him as their Savior:

refusal to believe my message
t make that message untrue; your
on of me as the Messiah does not
least degree make uncertain the
omplishment of the work given
do. "For all that the Father
me shall come to me, and him
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ese words Jesus describes the
al working out of God's purpose
emption among the children of
nd shows the perfect consistency
s eternal purpose, with the en-
dom of the creature in accepting
r of salvation. God's will in the
n of all those whom He has

chosen shall certainly be accomplished;
they will all be saved, because they shall
all "come to Jesus." But this salvation
shall not be forced on them—they shall
not be saved against their wills—they
shall not be driven—but they shall
come, and "him that cometh," says
Jesus, "I will in no wise cast out."
Thus in the two clauses of this verse,
the perfect sovereignty of God in the
application of salvation, and the entire
freedom in accepting salvation, are
clearly asserted as perfectly consistent
statements.

By the expression "all that the
Father giveth me," in verse 37, is not
meant the same exactly as the phrase
"all which He *hath* given me," in
verse 39. In the latter place the
verb is in the past tense, and refers, as
we have seen, to the eternal covenant,
when the Father in promise gave to
Christ all those for whom He undertook
the work of redemption, whose names
are all written in the Lamb's book of
life, and who in their totality shall at
last stand at His right hand, and hear
the welcome: "Come ye blessed of My
Father, inherit the kingdom prepared
for you from the foundation of the
world."

In the 37th verse, the verb is in
the present tense, and describes not
the act of the Father in eternity,
when the covenant of grace was formed,
but His act in time, His actual giving
to Christ, those whom in eternity He
promised to give Him. The "giving"
by the Father, here spoken of, is the
same thing as in the 44th verse,
is expressed by "being drawn by the
Father," or in verse 45, by "being
taught of God"—or "hearing and
learning of the Father." It is thus de-
scriptive of that Divine influence which
the Father exerts through the Spirit, by
which men are convinced of sin, and
persuaded, and enabled to embrace the
offers of the gospel, and find Christ as
their Savior. The father gives men to
Christ when, through the operations of
the Spirit, He carries home the truth to
their hearts, shows them their true con-
dition, convinces them of sin, open

their eyes to see their danger, and enlightens their minds in the knowledge of Christ as their Savior. The Father gives men to Christ when, by His Holy Spirit, He calls them with the effectual calling of His grace; so that hearing and learning of the Father they obey and come forth to Christ and life.

All whom the Father thus gives to Christ shall surely come to Him. For not only is the word of God pledged, His almighty power and infinite wisdom are equally pledged; so that there shall be, there can be no failure. All that the Father has promised the Son to do, He will do: all that the Son undertakes, He will accomplish. All, every one thus called of God, thus given to Christ by the Father, shall come to Him.

If it be asked: who are they whom the Father thus gives to Christ in the gradual accomplishment of His purpose of redemption, the answer is found in the question itself, and it is the same that is given in verse 39, viz., all who were included in God's eternal purpose—all whom the Father, in eternity, in the terms of the covenant of grace, promised to give to Christ, and who are thus spoken of as having been then given to Him—all whose salvation it was the "will of the Father," that Christ should leave heaven and come to earth to accomplish. This "will of the Father," Jesus says, shall surely be fulfilled. "All those whom He gave me, and whose names were written and are written in the Lamb's book of life. He will give to me in the application to them of the redemption wrought out by me; so that they all shall come to me; I will lose none of them. Every one shall come, and I will raise them up at the last day."

This is one side of the great truth here enunciated by Jesus—the side as beheld from the Divine stand-point. In the latter clause of the verse, our Lord gives us a statement of the other side of the same truth—the side as beheld from the human stand-point. "Him that cometh I will in no wise cast out."

Thus we see that this 37th verse is the exact counterpart in its two clauses

of verses 39–40, God's eternal purpose shall be accomplished in the eternal salvation of all those whom He gave to Christ. All who, hearing the gospel message believe in Christ, shall be saved.

And here we have the answer to the question: "How shall I know—how shall any one know, whether he is included among those given to Christ in eternity and for whose salvation He came to earth, assumed the human form and obeyed and died? How shall any one know whether he is one of those whom the Father gives to Christ?" These questions, and others like them, are asked by many, as though according to this teaching they were excused from the obligation of seeking their salvation by obeying the gospel call. They argue that if God has determined to save them, He will save them, whether they believe or not, and that hence there is no need, nor inducement for effort on their part. This reasoning is entirely, grossly erroneous. God has not given His secret will and purpose as the rule of our conduct. He has a secret will—a plan perfect, gloriously perfect in all its parts, and perfectly consistent with His own nature and with our nature, according to which He works in the matter of human salvation: and all His plan and purpose He will surely accomplish. He would not be God, nor worthy of our trust and confidence if this were not so. But this plan, this secret purpose, He reveals not to us as our rule. We are incapable of comprehending it. Only as we as individuals may solve it, by the use of the means of salvation which He places in our hands, can we ever arrive at any knowledge of what that will is in reference to each of us. And just here is the answer to the question asked above: "How shall any one know whether he is one of those whom the Father gave to Christ in eternity, and gives to him in time?" That answer Jesus Himself gives us in the words, "him that cometh, I will in no wise cast out." By accepting the offer of salvation made by God in Christ Jesus, any one solves this question. By simply coming to Christ he secures his

sting life, and thus establishes that he is one of those whom the Father gave to Christ, and for whom He died, whom in time the Father gave to Christ in the effectual calling of grace.

There is the very strongest encouragement in these words of Jesus for any and every one to come; for they are early full and broad. In the first

He says: "All that the Father me, shall come to me," and in the second He says, "and him that cometh in no wise cast out." There is a

change of number in these clauses—from the general to the particular, from the class to the individual; as if He would speak to each indi-

vidually by himself, giving to every one assurance; each one that cometh, one that cometh I will receive. Let no one need fear that he is not

included—that in inviting the many, the individual might be overlooked.

He does not say, all that come shall be received; but "him that cometh"—by himself shall be received.

There is also a meaning and a difference in the expression "cometh," that is perceived in our English transla-

In the Greek, the words translated "shall come," in the first clause, "cometh," in the second clause, are the same, but entirely different,

having a difference of meaning, the first is not, and cannot well be expressed in the English. The first word

expresses a *completed* action: "All that the Father giveth me *shall come*"—shall come, shall come so as to obtain that for which they come. The second

is in the present tense and expresses an act of coming, without reference to completion, or rather in its incompleteness, as an act begun but not finished.

"Him that cometh," him that is coming, that has begun to come, that is in the act of coming, without reference to how far he has come, or how long he has been coming. Jesus thus presents himself as watching for the first indications of returning—as to receive and save, not only those who are clearly determined—who have

come and made a full surrender—but any one that as it were is just turning to come, who is in the very act of beginning to come. To every one He gives the assurance couched in the very strongest language, that He will in no wise cast him out. By this is meant, more than merely that He will receive him. It implies that He will both receive and keep him. Every one that cometh to Jesus has thus the pledge that he will be received and having been received, will not be cast out. And this pledge is given without conditions. No mention is made of previous conditions, nor of present moral state. No degree of previous guilt, no former habits of sin, no feebleness in attempting to come. Nothing will cause Christ to reject any one who in simple belief of the truth of the gospel message comes to Him for salvation. The only condition is his coming. He must come, he must believe the gospel call, and believing he must come to Jesus—come just as he is, and "him that cometh I will in no wise cast out."

Thus Jesus gives not only every assurance the sinner, and even the worst of sinners, should ask, that He will receive him, and having received him keep him, "not cast him out;" but in so doing He clearly teaches that every one, that does thus come to Him, belongs to the number of those whom the Father gave to Him in eternity, and whom in time He gives to him through the operations of the Holy Spirit, by which they are persuaded and enabled to come to Christ.

And thus we have the practical answer to the question: "How shall any one know whether he is one of those for whom Christ left heaven, and came to earth?" By coming to Christ. If he comes, he has Christ's word that He will receive and keep him. If he refuses to come, he solves the question in the opposite direction, as far at least as it can be solved during the present life. For as long as any one neglects to come to Christ, he has no evidence upon which to hope that he is one of those whom the Father has given to Christ,

they might worthily become universal rules of conduct. I also have a word to say to those who for an example in righteous living look no higher than the Christians they see, and not finding deserving examples, refuse to look up to Christ. Do you infer that a college is a bad place because one boy out of a hundred goes to ruin in its four years? Do you reason that a doctor is not skilled because he loses a patient? Do you infer that Raphael is not a great painter because your copy of the transfiguration of the Systine Madonna is weak? Don't look at Philip, you Nathanaels of Plymouth Church, but let Philip bring you to Jesus. Christianity is, I frequently think, proved true in withstanding the defences of so many false apologists, in remaining true before so many semi-hypocrites, in holding its course steady and straight before so many machinations of its presumed and presuming friends. No human system can endure what Christianity has endured from its adherents and survive. One church seems to make Christianity a fetich, and the cathedrals are filled with benighted creatures praying to pictures and to marbles. One church makes it a life insurance company for keeping out of hell and for getting into heaven. One church makes it exclusive, admitting to its fellowship only those who will lie down upon its ecclesiastical bedstead. But Christ and Christ's Christianity rise above all these interpretations. As the mountain remains calm and mighty, while about its slopes the storms break and melt, while in its gorges thunders reverberate, and the lightnings scar its cliffs, so Mount Zion remains; the tempests of heresy do not rend it; the thunders of schism and division do not shake it. Christ is true; Christ is worthy; Christ alone deserves our following.

III. Personal experience of Christ is the best test of Christ, because this personal experience proves that Christ satisfies needs which are real, and yet unfelt. Nathanael feels no special need of the Messiah, yet he has a need, a need which the presence of the Messiah

brought into consciousness. Every man has real needs lying down deep in the depths of the ocean of his heart which he has seldom or never felt. Some great emotion, some startling experience, is the discharge of the cannon which brings these needs to the surface of consciousness. The heathen has a need of the Gospel, yet he seldom feels this need. We do not carry the gospel to him because he calls for it. The Man of Macedonia, whom Paul saw and heard in his midnight vision at Troas, seeing the conscious need of Europe calling for Christianity. Europe had no desire for the gospel. When Paul came to Philippi, did he find the people gathered on the beach awaiting his landing? He found only Lydia and a bewitched girl and a few other women ready to welcome him. Needs which are real, and yet unfelt, the personal experience with Christ makes known and satisfies. I ask one of you to-day: "Why, my dear sir, are you not a Christian?" Your answer is: "I feel no need of being a Christian." Your answer is sincere; you do feel no need; your life is happy and prosperous; you are unconscious of any need; you sit here Sunday after Sunday and wonder at what the preacher is trying to say, so foreign is his thought to your experience. To-day listen to me, for I want to tell you that you have needs, though you know them not. You have need of a God; you are worthy of better things than being a father, a mother, a wife, a husband, a son, a daughter. You are something more and higher than a lawyer, a manufacturer, a merchant, a banker, a doctor. You are a man; you are a child of God; you are made like God; you need God; you need God as a little baby needs her mother, though it be so little that it can feel no need of a mother. But this God you have wronged; you know you have wronged him; you feel your wrong keenly enough; you are not quite willing to confess your wrong; you know you ought to, but you hesitate and delay. You therefore need a Savior to reconcile you to God; you need a friend

to take you by the hand and to lead you back to your Father's house, and able to plead forgiveness for you. You need all this; felt or unfelt, it is the want of your life. The reason that many of us do not feel these real needs is that the personal experience of Christ adds a new principle and a new element to life. The man Christian and the man not Christian are two different men. Experiencing religion is giving a new sense; it is a change quite as great as cutting the cataract of the eyes of one born blind; it is the inception of a new life, the motive power of new and greater hopes, the uplifting and higher ideals, the blessedness of heavenly visions and divine aspirations. The Christian man is a new creature. It is not too much to say that old things have passed away, and that all things have become new. The stone is a stone, and always a stone; a plant, a plant, and always a plant; a brute, a brute, and always a brute; a human man, a man human, and always a man human till God's finger touches him. The stone never passes over into a plant, nor the plant into a brute, nor the brute into a man. A man never passes over into a Christian till touched and moved and swayed by divine impulses. The natural man thus becomes a spiritual man, the mortal immortal, the human divine, the lost (the) saved, the dead (the) living. No wonder, therefore, the human has so little desire for the divine, the lost to be saved, the dead to be alive. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." The stone has no desire to become a plant. The plant cannot appreciate the animal; the animal has no conception of man's nature. The man living in and for and by himself is likewise equally incapable of appreciating the life in and for and by God; it is, and it is only, a personal experience of Christ which tests and proves Christ to be our Savior. It is thus that needs, real needs, needs so real as to be hidden, needs of which you

are perhaps unconscious because you have always been in a sense conscious of them, become felt and are filled.

But I must stop in the progress of my thinking; yet you are to take my thought, if it be true, and apply it. This is called a practical age; it is weary of theories; it wants facts; it wants truths which are living and which can be lived. I propound no theory; I lay my statement close down to the chalk line of experience. I ask you, the Nathanaels who are here to-day, to come and to see Jesus. A Philip is here who tells you that Jesus has helped him to resist temptations, temptations which he was not able to resist before he found this new friend. The words of this Philip you would accept in any court of justice. What right have you to doubt his words in this instance? Is not this the Christ? Here also is a Philip who says that his heavy burden of sin is lifted; he is credible in all matters of daily testimony; shall we not believe him when he tells us of spiritual things? Is not this burden-lifter the Christ? Here is a Philip who says that to him death is robbed of its sting; his word is as good as his bond. Is not this, then, the Christ? We believe the testimonies of our friends. We risk our fortunes at their advice; we put our lives daily into their keeping; shall we not believe them when they tell us of God and of Christ, and of the Holy Ghost, and of conversion, and of grace? Are we not willing to come and to see Jesus for ourselves? Are we not willing to test and to see if the Lord be good? Does not every reason urge us to come and to see? Will you not? Do not stay arguing; do not stay looking at the imperfections of Christians; do not stay saying I have no need. Come, come, come; see, see, see; it is the Christ.

Prayer.—Bunyan says that "it will make a man cease from sin; or else, if he continue in sin, it will make him cease from prayer." Prayer and sin cannot live together and be active in the same heart.

AN EVANGELICAL VIEW OF THE OLD TESTAMENT SCRIPTURES.

BY REV. JOSEPH RABINÓWITZ, LEADER
OF THE JEWISH-CHRISTIAN MOVEMENT
IN SOUTHERN RUSSIA.

Translated by Prof. Geo. H. Schodde, Colum-
bus, Ohio.

[No mission enterprise among the lost sheep of the house of Israel has for many decades attracted anything like the attention which the remarkable Jewish-Christian movement, under the leadership of Joseph Rabinówitz, a lawyer in Kischneff, in Bessarabia, has elicited. And this is no more than the peculiar circumstances of the case deserve. Unlike any other movement among the Jews since the days of the apostles, this is an effort to win back the people of Israel, not through the mission agitation of Christian societies, but through a movement originating and developing from within the Jews themselves, without any Christian influence from without. Owing to the persecution of the Jews by the Russian government, Rabinówitz, about five years ago, went to Palestine to prepare there a place in which to settle his people about to emigrate to the holy land. There his eyes were opened through the study of the New Testament; he learned to see in Christ "his brother," the Messiah of the world. He returned to preach this truth to his people, and from crude and incomplete beginnings he has grown into a clear knowledge of the fundamentals of Christian doctrine. He was baptized in Berlin, a little over a year ago, by Professor Mead, formerly of the Andover Seminary. The Kischneff movement is growing internally and externally, and deserves the attention and prayers of Christian people. Rabinówitz's sermons are preached in the Russian-Jewish jargon, and only a very few have been published. To the best of our knowledge none have, up to date, appeared in an English translation. The sermon finds its importance not merely in this, that it shows the degree of Christian knowledge which the Kischneff congregation of Jewish Christians have attained, but presents also a biblical and evangelical view of the Old Testament revelation —*Trans.*]

*Based on Numbers xxxv: 9-34; and
Matt. v: 1-2.*

DEAR BRETHREN—I am exceedingly glad to see my fellow Jews assembled in this house, over which the name of our brother, Jesus Christ, the Messiah, is inscribed. My heart prophesies to me that the hour of your salvation is near at hand. My soul rejoices that you also are beginning to think about your earthly and spiritual condition, and to see this condition is not the best, and that this house is gradually being

considered by you as a city of refuge to which all those in Israel, who feel that they have sinned against the anointed of the Lord, can flee and there find pardon. Truly we all must confess that we are sinners. Our fathers have sinned in ignorance, and we are stepping in their footsteps, and are clinging to their heels, and are walking in the path that leads to destruction. We all, like sheep, have gone astray; our shepherds, the Rabbins, have led us astray; we have not turned to the good shepherd—in this our guilt centres, and to this, as the fountain-head, must all our misfortunes be attributed. Come, then, my brethren, we will arise and labor for the honor of Israel, for her glory, which has passed into strange hands; for we are indeed a people whose origins go back into hoary antiquity, the people of choice, the seed of Abraham, the father of the faithful. To us has been handed down the faith in the one God; to us the law and the promises have been given; to us has been granted the blessing of the everlasting continuance of the kingdom of the house of David; out of our midst the Messiah has gone forth according to the flesh, he who has enlightened the whole world. All this has come forth from our midst, but we ourselves have reaped none of the blessing; the people around about us have enjoyed these; they have taken the kingdom, the kingdom of God, into their possession; in them the promises have found their fulfilment; they have learned to understand the deep and pure meaning of our Torah [Law], for over them has arisen the light of the Messiah, who is the end of the law. And how do matters stand with us? We have not the faith; the promises have not been fulfilled in us; the kingdom of God has been taken from us; we have become strangers to the Messiah; the deep meaning of the Torah has been hidden from us.

And why? Why have we suffered all this? Why are we, the eternal people, hated at all times in the eyes of all, persecuted and defiled during all these

And the spirit of civilization which changes and rejuvenates all has, to the sorrow of all friends of human progress, proved to be unable to renew our honor and to remove the disgrace attached to the name. And what is the cause? That is a world-question, to which Jewish and Christian historians have labored hard, but in spite of research and study have been unable to reach no conclusion. The Jews accommodate themselves to the changes of culture and progress, and even to walk at the head, and yet the "Jew" continues to be an opprobrium and a disgrace. With rationalism this terrible question cannot be solved.

But what human blindness do we see, that is clear to the Spirit of God and that is made clear to us by His life, contained in the Holy Scriptures, and still preached among us, which nothing is hidden, but all are plain and uncovered. I believe that you can easily find the solution to the enigma, if you will, with your eyes, consider the deeper significance of the lesson read to-day concerning the cities of refuge. I have lately had the honor of being able to do so, and to show to you that this is the end of the law, as Philip

Nathanael, John 1: 45: "We have found Him of whom Moses in the Law and the prophets did write; Jesus of Nazareth, the son of Joseph." The Law which Israel received from Mount Sinai was only the vestibule of the Kingdom of God in Christ, and the commandments, ordinances, and sacrifices were the different means by which Israel and the whole world was to be led to a knowledge of God as the Son of God. Therefore it is a right to say that the Law, as a whole and in its parts, was a prophetic picture of the Messiah in His world-embracing magnitude. The Great Framer of the Universe, has made us, who are the building, even before the appearance of the Messiah, a living picture of His son who has

been set over this house, namely, that of His Anointed (Heb. 3: 4-6). But just as the plans even of the grandest imperial castle lose their value after the building has once been erected—the owner of the building keeps these plans only as a dear memento of the erection of the structure, and of the wisdom of the architect who has thought out such a magnificent structure, and has completed it exactly after these plans—thus, too, the Mosaic Torah, which we possess, has performed its mission with all its ceremonial commands; and now, since for nearly two thousand years the promised House of God, the Messiah, has been erected and completed, the Law, with its demands and promises, must step back and give way to the righteousness through faith in the Messiah who has appeared; and it continues only as a testimonial of the incomprehensible wisdom of God in Christ, namely, that He has carried into execution the eternal council which He had formed from the foundation of the world in Christ Jesus our Lord (Eph. 3: 11), and that He has made it possible for mankind to see the love of the Messiah, which passes all understanding, and to draw from His abundance grace and grace.

Alas! how sorry I am for our Talmudic brethren, the enemies of the Messiah, that they regard the Torah and the other holy writings, which were not even given at one time, but through the process of centuries, as something immovably fixed, and not rather as a divine structure, which was erected gradually and step by step, and consists of many portions, just as a real and massive building consists of the first and other stories, of windows and doors, of pillars, wings, etc. How foolish would he be, who in looking at the plans of a building with all the explanatory marks and figures, would think that this drawing had in this shape fallen from heaven, or that it is some plaything for children. Indeed, my beloved fellow Jews, the Torah and the other holy writings, according to the essential character and

contents, present a wonderful picture of the masterpiece of God's wisdom in Christ, which wisdom in many ways attains its object. Through the contemplation of this picture we learn of the love of God, our Savior, and His grace for mankind. In this picture nothing must be changed by adding to or taking away, for all the features are distinctly drawn, numbered, and considered, and every hand that tries to change them deserves to be hewn off, for it darkens and defames the glory and majesty which rests upon this picture from the all-wise Maker of the world. All the figures and forms which we there find drawn by the pencil of God are instructions and teachings for us concerning the historic growth of God, our King, in His glory; concerning His will and His purposes with the whole world, and especially with men.

The merciful God in training and elevating His creatures, proceeds according to the ways of the great teachers of our day, who, in their instructions in school, adopt various kinds of pictures as a means of teaching. Moses, too, was educated in this manner for his holy calling. Before God revealed Himself to him on Horeb, before he was allowed to see the Lord face to face, He appeared to him in the thorn bush, which burned with fire, but was not consumed. The Holy Lord—blessed be He—made known to him, the child of death, in this manner His purpose of removing the darkness from his people, and of exalting the humble. When Moses, enchanted by this significant vision, said that he would approach nearer to the bush to examine this wonderful sign, the Lord called him twice by name, thereby indicating that if his inner nature were like his outward appearance, and the inner man would correspond to the outer, the essence to the appearance, that then he could approach into the presence of the Lord. He answered: "Here am I;" and the Lord said: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" from which

we are to learn that it is impossible for man to approach God, or to enter into communion with Him, before he has first removed the soiled shoes of his self-love and natural desires, which, Satan-like, stand in his way to eternal life, and that only when the body and soul of man has been cleansed, his eyes are opened to see and to know that the Lord is near to all who call upon Him, that the place upon which He stands is holy ground.

But how foolish are the Talmudists who think, through their thirteen rules of interpretation, through certain logical processes, through parallelizing, etc., to enlarge or restrict the picture of the Torah beyond its immediate impression. They are like that ignorant man, who saw in a collection of pictures the famous portrait of a lady by the Roman painter Raphael, and thought he could improve it by making the apple of the eye a little blacker with ink, but he only spoiled the splendid picture. In this manner they, too, spoil the beautiful picture which the Holy Scriptures have rolled open before our eyes. They spoil it, for example, by changing the reading of the texts. Blindness and stubbornness prevent them to understand such words as those of Isaiah, iv: 13, in the sense in which the Lord explains it in the Gospel according to St. John, vi: 45. In order that the disciples of the Lord might at all times be delivered from such interpretation of the Law and the prophets as such Rabbinical interpretation is, the Lord Himself, before His death and after His resurrection, felt constrained to open the hearts of His disciples to the real meaning of the Scriptures (Luke xxiv: 45).

And now let us consider the picture which the Torah gives us in the laws concerning the cities of refuge. Into these cities of refuge he could flee who unintentionally had slain another, and the murderer who had fled there should not die, unless he had first been placed on trial in the presence of the whole congregation. If he had out of hate slain another, or had intentionally in-

him so that he died, the murderer was to die, and the blood-avenger slay him wherever found. But if slain without intent and without malice another, without being his murderer or seeking his harm, then the obligation was to deliver him out of the hands of the blood-avenger, and permit him to dwell in the city of refuge into which he had fled. He remained there until the high-priest whose office had died; and after the death of the high-priest, he who had slain another without malice should be allowed to return to his possessions; but an intentional murderer should be banished for the blood of a murdered man from the land with guilt, and can be pardoned only by the blood of the High Priest.

The picture of the cities of refuge is suggestive. Our fathers, stiff-necked and uncircumcised in hearts and ears, have covered the land in blood; they dwelt with guilt, by shedding the blood of so many prophets and just men (Luke, ix: 49-51), and at the same time the pure and innocent blood of the Son of God, Jesus of Nazareth; when we consider the situation of the Jews in the light of the cities of refuge, of which we have just heard, the blood-guilt is on our side, and the right of vengeance for this blood is on the side of the Christians, the disciples of Jesus, whom He has declared to be His brethren and sisters (Luke ix: 49-51). And the European congregation has the right to regard themselves as the orthodox and entitled to settle the matter with the blood-guilty and the blood-avenger. If we remain stubborn, like our fathers, and out of hatred and unbelief deny to Christ the Messiahship, and our words and thoughts approve and strengthen the evil deeds of our fathers, we take our stand on the side of the murderers of the Just One, who was slain without cause. Him in whose mouth no guile had been found; I see this from the stand-point of the lesson for the present Sabbath—no better than murderers, and blood-avengers have the right to

slay us, for what according to the interpretation of the Lord in the Sermon on the Mount must be considered as murder (Matt. xv: 21, 29); they have a right to feel angry at us, and to upbraid us as foolish and senseless. But if we now, since the Messiah has appeared and the righteousness of Jesus has since been brought to light, namely, that He and none other is the Anointed of the Lord, if we now with our mouths confess, and with our hearts believe, that He is the High Priest, whom our Heavenly Father has anointed with the Holy Spirit, so that His death is the death of the High Priest, then our fortunes will take a turn for the better. The praying words of the Lord on the cross, "Father, forgive them; they know not what they do," will have been spoken for our welfare, and we will belong to the class of those whom the Law here places over against the intentional murderer as men who have in ignorance slain another. Then the European congregation must protect us against blood-vengeance, and we will be allowed to return to our possessions, the land of our fathers, through the merits of our High Priest, the Lord Jesus Christ, who is exalted above all His brethren, and who has given His soul also for us, in order to deliver us also from sin, and to cleanse us to become the people of His possession, girt with good works (Tit. ii: 24).

O, my friends and brethren, take to heart what you have heard, awaken from your terrible and deep sleep, wash your hands clean of the blood of the Innocent One, which our ancestors have shed. Think of the deep sufferings which our Lord has suffered for your sakes. Moses, the mediator of the old covenant, could boast that he had taken not even an ass as pay from the people (Num. xvi: 15); the Lord Jesus not only has not taken any pay for His mediatorial work, but has even given His blood and His life in order to deliver us from our sins; and He is ever ready to take us under His wings, if we only turn to Him in truth and with hearts full of faith and pure

love. Then and only then will we find eternal help from God the Father, and His Son, the Lord Jesus Christ.

THE LESSON OF CHRIST'S DELAY.

BY JESSE B. THOMAS, D. D. [BAPTIST],
BROOKLYN, N. Y.

He abode two days still in the same place where he was.—John xi: 6.

THE Scriptures are a key of knowledge. So Christ said. They open to us truth as a key opens a house. The Bible teaches some facts of science, such as the survival of the fittest. This is taught in the parable of the sower. The fallacy of spontaneous generation is shown by the story of the tares. God's word also opens a door into the human heart. The seed is the truth. The heart obstructs, oftentimes, just as the soil hinders the growth of plant or tree or harvest. The teachings of our Lord have a wide scope. We can look along the line of them and follow out the hints and find them confirmed in daily experience.

Christ's life, as well as His words, teaches us. His silence and His delays are suggestive. It was a sorrow and a surprise to the sisters that Jesus came not at their call. "If thou hadst been here my brother had not died." There is something of reproof and impatience in the utterance. How could the delay be explained when he whom Jesus loved was sick? On the other hand, the disciples were surprised that he should go at all and risk His life when the Jews threatened violence. "There are twelve hours in the day," that is, we have time enough, but it is limited and we must adjust our work to our limitations. Martha was restless, active and impetuous; doing what she did at once; speaking first and reflecting afterwards. For her this delay was a lesson. For the disciples it was also a lesson. Remember this was a crowning miracle. It would hasten the crisis near at hand. The Jews would gladly kill Lazarus as well as Jesus. The resurrection of this man from the dead was an unanswerable proof of our Lord's divinity. He waked Jairus' daughter from death almost immediately and the young man

at Nain the same day of his death, probably. But if the raising of Lazarus be delayed three days, the limit of the time would be past during which period the Jews believed that the soul hovered about the body. If the dissolution of the body begin, the miracle is unquestioned. The Lord waits two days and consumes a third in going to the place.

Let us consider the deliberateness of Christ as a characteristic element in His life and work. It is a good thing sometimes to pass by the mere exegesis of a text, the intellectual study of a passage and drift through a whole gospel, to get the color and complexion of the whole. On a serene summer day I have loved to float on some quiet stream, dropping the oar and taking up the book; feeling the restfulness of the scene about me and bathed in the rich, sweet atmosphere, simply drifting with the current. So it is pleasant to get the atmosphere of the gospel, to learn the tone and temper of the Lord as there revealed. He never was in a hurry. He calms us as He calmed others whom he met. Remember how alarmed the sailors were on the lake and how soundly Jesus slept, though the vessel seemed sinking. I have lain in my berth on an ocean steamer, when the storm had lifted huge waves that fell like an avalanche on the deck, and the winds were moaning through the rigging and heard, in a lull, the cry of the watch: "All's well!" and felt the contrast between my discomfort and apprehension and his quiet indifference. It seemed to me that the next roll of the ship would certainly carry her over, but those who had sailed the seas in sharper tempests had no fear. Think of Peter, that hasty and restless spirit, and how the peace of God must have kept his heart so that he could sleep soundly though apparently on the eve of his execution, chained to two soldiers. He needed a blow on the side to rouse him, for he was resting profoundly in the arms of Jesus. Maniacs cutting themselves among the tombs heard the voice of the Lord. The crested waves that rose to swallow the ship at His word sunk like crouching spaniels

feet. His word and presence
at peace.

deliberateness was shown when,
ing to what the people supposed
is coronation, He stopped to talk
blind beggar. He took time to con-
at midnight with Nicodemus, with
man at the well, and with fami-
the privacy of domestic life. He
me to pray. He took time to rest,
lled the disciples to retire from
acting crowds and come with Him
he desert. When the disciples
to this one and that "Send him
' the Lord said, "Bring him to
Recall the fact that the world had
waiting for Him for centuries, and
e had but three years to work, yet
se three he took thirty to prepare.
are full of anxious haste. As we
t wait for eggs to hatch, but hurry
by an incubator; nor wait for
from cream, but make a sem-
of it; as we hurry up our Bud-
eck houses that soon fall with fatal
s, and build bridges that break;
push forward our children in
or college and make "short cuts"
theological seminaries, forgetting
life needs to ripen and character
e, if we would seek the best re-

It is said of the mother of our
that she kept certain things in her
and pondered. She was silent
thoughtful. It is good to get out
the rush and roar of restless cities
and at night in the country under
ill sky and quiet stars and feel the
fiction which they give, soothing
alming the fevered spirit. The
ows of our upper nature should be

Here is a hint as to youthful cul-
It is cruel to harness hand and
to force and drive the little ones.
don't know any better than to

Haste is rebuked in the Bible,
h commended. They who are in
to be rich or in haste to be wise
to evil. Child life should be spon-
s and not forced. It is sad that the
of the young are bewildered with
and scarred by the nakedness
fences, such as would have raised
in Athens' best days. It is sad

that their ears and hearts should be
polluted as they are by contact with so-
ciety as now conditioned. Precocity is
to be avoided. A natural and Chris-
tian training is indispensable. For
twelve years Jesus waited. We only
know that He was obedient and grew
in favor with God and man. Men to-day
are unwilling to wait. They want wealth
without work and so speculate. They
want honor without merit. Many live
by their wits. "*Smart* will ruin your
young America," said a German phil-
osopher. The spirit of this fast age is
shown in the Church. The Bible tells
us to "lay hands suddenly on no man."
A grey-haired minister was formerly
honored, but "the coming man" is apt
to be the opening pod from some sem-
inary, whose youth is an alluring charm.
May not some of the vagaries of our
theology, the superficiality of Christian
character and the consequent weakness
of the Church be traced to this style of
thinking?

Christ took time for wayside work
and for the little details of household
needs. He crept along rustic paths,
though He could not be hid. He came
into the world silently when men slept
and only shepherds heard the angelic
song. He moved among men invested
with an atmosphere of calmness. Like
an overburdened ship laboring in the
storm, or like a heavy-laden man stag-
gering under a crushing load, human
hearts came to Christ and found peace.
The world is to be saved, not by scien-
tific explorations to the North Pole, or
by a study of the stars, but by getting
the soul quieted of its fever and teach-
ing men a steadier step in harmony
with the stately march of the heavens.
We are to rest in the Lord and wait
patiently, and thus walk beside still
waters and through green pastures.
We are not to fret because our work is
obscure and unappreciated, or because
this and that is wrong which others are
doing, but, like the obedient appren-
tice, do first the work the Master ap-
points without murmuring. In this age
of electricity and of steam, is it good to
have a heart that does not jerk, to have

deemer, but as the type, the model, the head of all greatness. May this missionary fire burn in our hearts till it consume all wordliness, sectarianism and selfishness!

Remember, in closing, that streams revisit their source. The ancient proverb is truthful. "The water that moistens the root of the cocoanut returns in the milk that fills the shell. The rod of Moses caused the waters to gush from the rock, and so will it be now, in this work. It is not a "waste" to break our most costly alabaster box. The investment will be remunerative, for the world will be filled with its fragrance. The work we undertake is one of great gain, having the promises of God, which pertain to the life that now is, as well as to the life which is to come. He is a Faithful Promiser. He will give the heathen to His Son and the uttermost parts of the earth for his possession. Will you not take part in work so profitable and ennobling here, and which is crowned with such eternal glory hereafter?

A HEROIC SWORD-GRASP.

BY REV. J. S. AXTELL [PRESBYTERIAN],
CELINA, OHIO.

His hand clave unto the sword.—2 Sam. xxiii: 10.

In the roll of honor of King David's army, there was one, Eleazar by name, who was counted worthy to stand with the first three mighty men of David, because "he arose and smote the Philistines until his hand was weary, and his hand clave unto the sword, and the Lord wrought a great victory that day, and the people returned after him only to spoil." In this account we see that his heroic sword-grasp was looked upon as a proof of his valor, and was made the mark of his honor and of his reward.

We, too, are soldiers in the army of the Lord. Shall we not also strive to be heroes, and by an heroic grasp of the sword of the Spirit, which is the Word of God, gain a great victory over the enemies of our King? Let us to this end study the characteristics and results of Eleazar's sword-grasp.

I. *We observe that Eleazar's grasp shows his appreciation of the sword as a weapon both for defence and for aggression.*

(1) We cannot do much with a weapon in which we have little or no confidence.

(2) The sword of the Spirit is the only weapon by which we can gain a great victory.

(3) The efficiency of God's Word does not consist in the mere letter, but in the doctrines and duties which it teaches, and in the virtues which it commends—such as truthfulness, justice, purity, benevolence, holiness. Our grasp of these shows our appreciation of them.

II. *Eleazar grasped his sword firmly and did not relax his hold.*

(1) The enemy, knowing the power of the sword, will seek to wrest it from one's grasp. If the grasp be weak, a sly thrust at the "Mistakes of Moses," or a skillful stroke at the "Authorship of the Pentateuch," or a bold materialistic blow at the "Miracles of Jesus," may break the grasp, and then we are helpless.

(2) Worldliness, or avarice, or appetite, or lust, or malice, may so loosen our grasp upon the principles of the Word that we shall be compelled to surrender.

(3) It requires true heroism to hold on to principle when "the men of Israel are gone away," and "the Philistines are arrayed against" us.

(4) A true soldier will die rather than lose his sword.

III. *Eleazar's grasp was made firmer by the conflict.*

(1) Heroic conflict requires and produces an heroic sword-grasp.

(2) A true hero does not stop to count the enemy nor to consider a compromise, nor to hide himself through fear of ridicule or other evil weapons; but putting his strength into his sword he rushes on to victory.

(3) Christian conflict is not controversy, but an heroic Christian life which requires and produces a firm grasp on the words and the principles of the sword of the Spirit.

us with this sword met and
Satan. (Matt. iv: 10.)

When we are alone, as Jesus was,
Eleazar was, we can gain our
victories.

*Eleazar's firmness of grasp, and
of conflict, made his sword cleave
hand.*

Whatever we cling to, shapes the
mind and will, in proportion to the
strength of the grasp, cleave unto the

the more firmly we grasp, and
the more efficiently we use, the words
are principles of the Word, the
deeper will they be impressed
in nature and cleave unto us.

When the sword cleaves unto the
mind and the hand grows weary, we
must fight on.

The sword of the Spirit has ad-
vanced firmly to the hand of many a
man of God's army that even death
could not break the grasp.

*Eleazar's heroic sword-grasp was
a mark of his heroism and of his*

the true marks of honor are obtained
in conflict and suffering.

The cleaving of the sword unto
the mind is the mark of God's greatest
men, the prophets, apostles, martyrs,
preachers, missionaries and others.

Clinging to the true and the right
is the true and the right cleave unto
the heroic in the peculiar tempta-
tions of our day as was Eleazar's con-

The marks of our sword-grasp
shall be our badge of honor in eternity.
We are, then, be assured that if we
firmly appreciate the sword of the
grasp it firmly, and use it
loyally until it cleave unto the hand,
we shall gain a great victory in the
struggle of life, and in the kingdom of
heaven gain a glorious reward.

THE STRONG MAN'S PALACE.

(Matt xii: 29; Luke xi: 21, 22.)

MINUTE SERMON TO CHILDREN.

IV. S. WINCHESTER ADRIANCE,
LOWELL, MASS.

was very fond of painting pic-

tures for those around Him. I do not
mean that He sat down with a real
brush and paint and canvas and paint-
ed in that way. His pictures were
word-pictures. All His parables were
like beautiful stories, and when any
one tells a story so plainly that it seems
as if you could see all that he is talking
about—that is word-painting. Your
mind does see them. Now this picture
of the Strong Man's Palace is a word—
picture. They had brought to Jesus a
poor, miserable man. A great many
things were the matter with him. He
was blind, and that was bad enough.
No beautiful sky, no green fields or
daisies or lilies or birds, could he see in
summer, no pure white snow in winter,
and not even the kind face of Jesus
could he see. But that was not all.
He was dumb, too. He could not speak
with any one, but just mumbled away
his queer sounds. Nor could he sing,
and all the way he could make people
understand was by making signs with
his fingers. Still, for all that, he might
have been happy. But he was miser-
able. There was an evil spirit in him
that caused all this distress, and made
his life wretched to himself and to all
that loved him. So they brought him
to Jesus, and as quickly as Jesus spoke,
the evil spirit came out, and then he
could speak and see. But some wicked
people were angry at Jesus, and said
that He was a bad man, and that the
evil-spirit came out from the man be-
cause it was a friend of Jesus. Jesus
said: "No, if I were bad I would love
to have the bad stay in the man. But
because I am good and want to do him
good, I cure him." And then He told
this story of the Strong Man's House.
In another place (Luke) Jesus calls it a
wonderful palace. But a bad, strong
man had somehow or other gotten
through the door, had moved all his
goods in, had armed himself from head
to foot with spears and knives, and
there he was, saying to himself, "I am
going to use this palace just as I like,
and invite all my friends here." But,
alas! this strong man was unclean and
all his goods and friends were unclean.

He left stains all over the palace, on the walls, on the floor, and whatever his hands or his feet touched was made filthy. Bad pictures were there, bad words and stories were said, and the longer he stayed the worse it was, until it did not seem at all like the sweet, beautiful palace it once was. Now a palace is meant for everything nice. It ought to have beautiful pictures on the walls, and clean floors, often of stones inlaid with wonderfully-colored marble. It has carved pillars, broad halls and sunny windows.

Bye and bye, another still stronger Man, a great and good King, who really owned the palace, came by. With a quiet but clear voice He said to the porter at the door, "Let me in; this house is mine." And the bad man inside heard the voice. Now, although the bad king hated the good king, yet he was afraid of Him. But the knock at the door made him very angry, and he made a horrible struggle. First he ordered the porter not to open the door, and then, trembling with rage, he tore around the palace, breaking everything he could find, and saying: "I will not leave." Then the Good Man broke through the door, rushed upon the bad man, took all his weapons away, and bound him hand and foot. But the heart of the good man was sad to see the dirt and ruin all around. But He knew what to do. "Can this be the once beautiful palace?" He wondered. But He knew what to do; He went into every room, had everything washed, threw out and burned all the old pictures, spread on the table good food, and called the porter at the door to sit down with Him to eat, saying to him, "I will be your friend." Now and then the old man who had been staying around, came and listened, and whispered under the door to the porter, "Let me in." But the Good Man heard his voice and said "Begone."

Can you tell me who the Bad Man is?

Can any tell me what his goods are?

Can any tell me what this palace is?

Can any tell me who the porter is at the door?

Can any tell me who is the Good, Strong Man?

Think it over, and we will see next Sabbath.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Smaller Troubles of Life. "The Lord thy God shall send the hornet."—Deut. vii: 20. T. DeWitt Talmage, D.D., Brooklyn.
2. The True Method of Estimating Men. "Nevertheless the heart of Aas was perfect all his days."—2 Chron. xv: 17. Rev. James O. Chamberlain, Berlin, Wis.
3. The Duty of Confessing Indebtedness. "Let the redeemed of the Lord say so."—Ps. cxvii: 2. M. D. Hoge, D.D., Richmond, Va.
4. Birds Smarter than Sinners.—"Surely in vain the net is spread in the sight of any bird"—Prov. i: 17. T. L. Withers, D.D., Chicago, Ill.
5. Christ's Work no Failure. "He shall not fail nor be discouraged, till he has set judgment in the earth: and the Isles shall wait for his law."—Isa. xlii: 4. Rev. C. H. Spurgeon, London, England.
6. The True Idea of Fasting. "Is it such a fast that I have chosen? a day for a man to afflict his soul?" etc. Isa. lviii: 5. Archdeacon Farrar, in Westminster, London.
7. Four Themes—Bringing the Tithes. Proving God. Obtaining the Blessing. Robbing God. "Will a man rob God? . . . Bring ye all the tithes into the storehouse . . . and prove me now, saith the Lord of Hosts." etc.—Matt. iii: 8-10. Mr. Ormiston, D.D., New York.
8. Is Poverty the Door to Heaven? "The beggar died and was carried by the angels into Abraham's bosom: the rich man also died."—Luke xvi: 22. J. P. Newman, D.D., Washington, D. C.
9. A Sermon for the Worst Man on Earth. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner."—Luke xviii: 13. Rev. C. H. Spurgeon, London.
10. The Training and exaltation of Conscience. "Whereupon I was not disobedient to the heavenly vision."—Acts xxvi: 19.
11. The Inheritance of the Faithful. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." etc.—Col. i: 12, 13. James Morson, D.D., Glasgow, Scotland.
12. The Bond that united all Graces. "The bond of perfectness."—Col. iii: 14. T. W. Chambers, D.D., New York.
13. Some of the Devil's Devices. "Then shall that Wicked be revealed . . . even him whose coming is after the working of Satan with all power and signs and lying wonders," etc.—2 Thess. ii: 8, 10. John Hall, D. D., New York.
14. The Unchangeableness and Eternity of Christ's Dominion. "Jesus Christ, the same yesterday, to-day and forever."—Heb. xiii: 8. Henry J. Van Dyke, Jr., D.D., at Genoa, N. Y.
15. Antagonism of Fear and Love. "There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John iv: 18. A. T. Pierson, D.D., Philadelphia.

16. The Shrinking of man from Divine Contact. "When Simon Peter saw it, he fell down at Jesus' feet saying: depart from me for I am a sinful man O Lord."—Luke v: 8. R. S. Storrs, D.D., Brooklyn.
17. The Convincing Power of a Vision. "Whereupon O King Agrippa, I was not disobedient." etc.—Acts xxvi: 19. Geo. E. Reed, D.D., Brooklyn.

SUGGESTIVE THEMES.

1. Shaking Up and Emptying. ("Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel."—Jer. xlviii: 11.)
2. A Sufficient Creed. (Follow Me."—Matt. iv: 19.)
3. The Far Reaching of a Charitable Act. ("When saw we thee a hungered," etc.—Matt. xxv: 37.)
4. Christ the victim of Gossip. ("This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him." etc.—Luke vii: 39. "Behold a man gluttonous and a wine-bibber." etc.—Matt. xi: 19.)
5. The Great Master. ("And Jesus rebuked him (the unclean spirit) saying, Hold thy peace and come out of him.—Mark 1: 25.)
6. The Essential Lack of Natural Goodness. ("I know you, that ye have not the love of God in yourselves."—John v: 42.)
7. The Secret of the Redeemed. ("I have manifested thy name unto the men whom thou gavest me out of the world."—John xvii: 6.)
8. The Gradualness of Divine Revelation. ("I have yet many things to say unto you, but ye cannot bear them now."—John xvi: 12.)
9. The Perfection of Human Knowledge is Reserved for Futurity. ("We know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away."—1 Cor. xiii: 9, 10, R. V.)
10. The Transforming Power of Christ's Reflected Glory. ("But we all, with unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same image." etc.—2 Cor. iii: 18. R. V.)
11. The Deceptiveness of Evil. ("Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan, himself, is transformed."—2 Cor. xi: 13, 14.)
12. Causation. ("Every house is builded by some man; but he that built all things is God."—Heb. iii: 4.)
13. Satanic Hindrances. ("Satan hindered us.—1 Thess. ii: 18.)
14. Genuine Culture. ("Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. vi: 1.)
15. Self-Purification. ("Seeing ye have purified your souls, in your obedience to the truth, unto unfeigned love of the brethren." etc.—1 Pet. i: 22. R. V.)
16. A Creed Secondary. ("And they were judged every man according to their works."—Rev. xx: 13.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHEERWOOD, D.D.

MAY 4.—THE MORAL YOUNG MAN.—
Matt. xix: 16-22.

The incident set forth so graphically in these words is familiar to our readers. We need not recite or dwell upon the particulars. We pass at once to the Lessons taught by it.

1. *We learn that early promise is no guarantee of salvation.* Probably in all Israel there was not a more promising young man than the one here introduced to us. In the eye of the Jewish law he was a perfect man. His outward life was blameless. He was a model young man, and he was intent on eternal life, and came to Christ to learn what more he could do to secure it. And yet "he went away sorrowful." The supreme test found him wanting; all his early promise went for nothing.—And, alas, he is a type of a large class in every age of the church.

2. *We learn that the natural man turns involuntarily to the Law for justification.* So with this young man. Religiously inclined, and anxious for his soul, he

looked to the "commandments" of the Old Testament law to save him, and strictly "kept them from his youth up." And this is the universal instinct of the human heart, left to itself. "Works of righteousness," penance, morality, ritualistic observance, sacramental virtue—these are the reliances, instead of simple faith in Christ and a personal coming to Him. Even under conviction of sin, it is the last expedient to turn away from man to God; to renounce our own works, our strivings, our very prayers and repentings, and just come as a little helpless child and fall into the arms of Jesus.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come! I come!"

3. *We learn how nearly, apparently, one may be to eternal life, and yet fall away and be lost.* All these virtues in perfection! So naturally good that even "Jesus loved him!" Lacked only "one thing!" And he bows down reverently

at the Master's feet! But ah! that "one thing" is the supreme thing; that fair, beautiful character lacks the essence and charm and crown of all true virtue. He instantly falls away under the Master's simple test and we never hear of him again. — And our sanctuaries are attended by thousands of just such characters, and they come to just his end. How sad!

4. We learn the *essential radical insufficiency of all external and personal virtue in the matter of salvation*. If any man could be saved by the Law, surely this young man would not have failed of eternal life. If social virtue and personal goodness can ever prevail, they would have done so in this case. But the Master's test demonstrated the utter insufficiency of all such claims. And the same awful truth will stand out in appalling distinctness at the judgment in its application to multitudes who have relied on external virtue instead of inward grace.

5. *The touchstone of the Master's requirement revealed the one supreme obstacle, the idol in his heart, over which he stumbled into perdition*. "He had great possessions," and he was not willing to part with them, no, not even for "eternal life." "How hardly shall they that have riches," etc. And this is the secret of the damnation of millions under the gospel. God's requirement lays its searching hand on the *one besetting sin, or idol of the heart*, and they will not make the sacrifice, and so they perish!

MAY 11.—CHRIST'S PARTING WORDS.—Acts i: 6-9.

We attach special importance to the dying words of our friends. We listen intently to catch the last utterance, and treasure it in memory as a precious legacy. We have here the last recorded words of Jesus on the eve of His ascension, unless His benediction, as recorded by Luke, was subsequent. But even then these are His last words of instruction to His Church, and hence possess all the interest, significance and solemnity of His parting injunction. Note then:

1. *His gentle and needed rebuke to His disciples*. "Lord, will thou at this time restore again the Kingdom to Israel?" Not even yet were they rid of the idea of His personal reign: had no true conception of the nature of His Kingdom. Duty, salvation, guidance, seemed less on their hearts, even in this supreme hour of interest, than a matter of curiosity or ambition. The rebuke is gentle in form, but all the more decisive and impressive on that account. "It is not for you to know the times or the seasons, which the Father hath put in his own power."—The same rebuke is needed *to-day*, for the same spirit of speculation prevails as to the time and mode of Christ's coming, and a hundred other questions purposely hidden "in his own power." The revealed things of God are quite sufficient to absorb our attention and zeal, and to tax our activities to the utmost. Let us not presume to lift the veil of mystery, or to speak when God is silent.

2. *His words of powerful and permanent comfort to His disciples*. "But ye shall receive power, after that the Holy Ghost is come upon you." He was now to leave them, as He had often told them the time would come; but He would not leave them "comfortless:" the Spirit of God should anoint them for their work, and endue them with mighty power. They were to remain in Jerusalem till the day of this divine baptism, which followed quickly, and with overpowering effect. Here were the elements, the forces, and the triumphs of the true "kingdom," which Christ came to set up—a kingdom that was to rule men's hearts and subdue the world to the reign of peace and holiness.—Substantially the same words are spoken to every disciple. "You shall receive power from God to conquer the world, the flesh and the devil in my name, and to bear faithful witness for me unto death." Glorious assurance!

3. *His words of solemn affirmation*. "And ye shall be witnesses unto me," etc. vs. 8. That was to be their one grand mission to all the world, and to the end

of time. Christ was to live in them and speak through them and carry on His work by means of them. Wherever they went, wherever they lived, they were to preach a crucified and risen Jesus, and honor His name, and die for His cause, if need be.—And *this is the mission of every disciple to-day*, as really as it was of those primitive disciples. “**WITNESSES FOR CHRIST!**” How glorious the calling! How solemn the office! How transcendent the work! How fearful the result, if we bear “false witness!”

How should we wrestle with God in prayer for the Holy Ghost, that our souls may magnify the Lord, and our lives be “living epistles,” to the power and preciousness of His grace!

MAY 18.—BLESSING GOD FOR HIS MERCIES.—Ps. ciii: 2-5, 8-14.

There is no element in the Psalms of David more conspicuous for its frequency and its emphasis, than the element of praise and thanksgiving to God. The theme continually inspires his heart and glows on his lips. He calls on all nature, on all creatures, and on his own soul, to magnify God's name for His wondrous mercies. He is never weary of the service, but returns to it again and again, and seems to vie with angels in his sweet and majestic strains. We cannot doubt that David's religion was one of hope and peace, and great rejoicing in God. He had his seasons of inward conflict—of spiritual darkness, of soul fears and sorrows—but the prevailing tenor of his experience was a bright, jubilant, and happy experience.

In this he is a worthy example to every Christian. There is too little of this type of piety in these days: far too many silent Christians, and too many gloomy Christians. Sad, mournful, fearful, are the strains, rather than joyous as Easter chimes, and bright with visions of glory.

WHY WE SHOULD BLESS GOD FOR HIS MERCIES.

1. *For the sake of the mercies themselves.* Are they not worth it? Might not the very stones of the street cry out against

us if we refused? Can we number them, or estimate them, or live or die without them? Is there a year, a day, an hour, which is not crowded with them? Can we name a single blessing, personal, family, social, temporal or spiritual, that we do not owe to God's abounding mercy in Christ Jesus?

2. *For the sake of the Giver.* Are not the gifts infinitely enhanced in value by reason of their source? If they came from a dear earthly friend, should we not prize them for friendship's sake? If they flowed from royal bounty, would we not be profuse in our praise and feel burdened with a sense of our obligation? But all our mercies are the gifts of God our Heavenly Father; they are the purchase of infinite love; they flow to us through Christ. We can render no returns for them save gratitude, praise and service. Hence our life should be a perpetual thanksgiving.

3. *For the sake of our example — our influence on others.* The tone and tint of our religion go very far in impressing others. One happy, bright, ever rejoicing and praising Christian, will impart cheer and life to a whole circle, while one gloomy, despondent, ever mourning disciple, will chill a prayer-meeting, and often a whole church. The spirit of praise and thanksgiving and rejoicing in God is contagious, and acts like an inspiration, like the sunlight, like a vision of glory. O if Christians would be happy and hopeful and joyous, as becometh the children of a king, the heirs of glory, they would attract, where now they repel, the children of sin and sorrow!

4. *For their own sake.* It is their birthright. It is honoring to God their Savior. It is in harmony with the spirit and purpose of the Cross. It is the spirit of the heavenly world. It is the first notes of the song everlasting that will resound through all the mansions of glory and give expression to the gratitude and harmony of the redeemed.

MAY 25.—THE RIGHTS AND IMMUNITIES OF CHRISTIANS.—Eph. ii: 19-22.

Christianity is a thoroughly radical

and fundamental institution. It is inherent in the very spirit and structure of God's moral kingdom. It dominates the whole circle of creation, providence and redemption. Its foundations were laid before a star twinkled in the heavens. The essential principles of it are the principles of God's being. The history of it is the history of God's crowning glory. The consummation of it will be the triumph and reign of universal peace, righteousness and blessedness. Hence, to imbibe the spirit and come under the sway of Christianity, is to be brought into intimate personal relations with all that is vital, and permanent, and glorious, and dominant in the moral kingdom of the universe. Through Christ, the Head of all things, and by means of Christ, the Alpha and Omega of the revealed Godhead, the Christian becomes a son of God, a citizen of the royal Commonwealth, a peer of angels, and a "joint-heir with Christ" to the blessed and everlasting inheritance of the saints.

My words tremble under the burden of such infinite thoughts. And yet they are true! O, heart cannot conceive, or language express, the dignity, the grandeur and the glory of the Christian's birthright and inheritance! "No more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

1. *Children, natural heirs, not "strangers and foreigners,"* and hence legally enti-

tled to all the rights and privileges of sonship.

2. *Attained to majority, invested with the high prerogative of citizenship with the saints and members of God's household.*

3. *Having a solid, unquestioned title to citizenship and heirship, because "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."* No interlopers, no bastard stock, but genuine descendants of an ancient and honorable ancestry.

4. *Not rough, worthless material, children by natural descent, but not by the new birth, but "fitly framed together" in God's spiritual temple, "in whom ye also are builded together for a habitation of God through the Spirit."*

1. The first lesson this subject teaches is the lesson of *high appreciation of our Christian rights and privileges.* The true child of God is every inch a Prince, nobler, grander, than any earthly prince or potentate, and an heir to a throne in heaven.

2. If such the dignity and grandeur of his birthright, *how incompatible all low ambition and unworthy conduct.* How few of us keep our eye steadily fixed on the glory that awaits us and strive worthily to attain to it!

3. If a citizen with the saints, in training for "honor, glory and immortality at the appearing of Christ Jesus the Lord," how unblamably should we live, how constantly should we press on in the race, and how exultingly should we look forward to the glorious consummation of our faith!

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What are the relations of preaching to the Church?

THE question is a timely one. If its answer lead away from strict homiletics to a discussion of the nature and foundations of the Church, its important bearing upon preaching and upon the minister's whole work will be perceived at once. The minister is connected with a system, and the present is a period of the notable neglect of systems and institutions. It is a marked feature of the

time that it seeks the substance beneath the form; that it cares little for professions and looks to the spirit and life of whatever challenges its regard. To appearance it is not a believing age; it is full of doubts; and, without regretting this, let us have faith that good surely will come out from the clash of opinions, and that the questioning and restless state of things will be only transitional to something higher and better. But

while we love the spiritual truth, and while Christian faith is an inward life and "the kingdom of God is not in word but in power," yet in this age's disregard of the form and its desire to come at the life-principle, is it not in danger of breaking that simple form, that beautiful and essential body in which God has enshrined truth? Is it not in danger of becoming so inward that it shall withdraw from the sphere of the actual and lose itself in the depths of an intellectual spiritualism? It is good, now and then, in spite of fears we may justly have of formalism and ritualism, to look at the other side, and to speak of the outward things which are not often treated of, but which, properly regarded, are instruments of religious discipline and growth—such as public worship, Christian nurture and membership, religious ordinances and sacraments, and the Church itself, which comprehends them all. Church professions, rites and obligations—outward things—are held to be of no special value, and they are dissolved in this fine alchemy of speculative thought that we all love, so that there is a vast deal of practical "comeouterism" which is really injurious to the cause of Christ and men's best interests. Preachers preach almost in vain when this is so. And this, too, does not always spring from a real humility, a genuine feeling of unworthiness manifested in some of the most rare and lovely characters we see among us, but from thoughtless disregard of and proud feeling of superiority to Christ's words. Now, undoubtedly it is true that he that believeth shall be saved, but yet it is written: "He that believeth and is baptized shall be saved." I suppose the meaning of these words to be this, that though faith is the essential thing for salvation, baptism was instituted as the mode of formally entering upon that new life of faith which was to be proclaimed by the apostles and preachers of the gospel; as that outward act, that consecrating rite, by which the faith of Christ was to be confessed before men. Soon after

these words of our Lord were spoken, on the day of Pentecost, when three thousand souls were awakened by Peter's preaching, he said to them in answer to their question, "What they must do?" "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Would it seem from this that baptism was regarded as an unimportant thing by the apostle Peter, and was not, in fact, the fullest gift of the Holy Spirit, the gift of spiritual power, made to follow upon the baptism of the penitent believer, as being the appointed way of investing them with the new faith, and incorporating them into the visible body of Christ? And this would apply to the sacrament of the Lord's supper, which was also established by Christ among the last things for the perpetual observance of His Church.

The Puritan, in his desire to bring the truth home to the individual heart, and to do away with a human mediatorship, almost lost sight of the idea of the Church. At all events, other Reformed churches of Europe—of France, Germany and Switzerland—have always held more strongly to the church-idea, and have built themselves more upon it than have the Puritans of England and America; but whichever is right, no Protestant, or, much more, Christian, will deny that a visible Church, representing the company of believers and the kingdom of God on earth, was instituted; and that through its ordinances, word, ministry and loving service of the Master in carrying out His purpose to save man, bears some essential relation to the spiritual recovery of our race. The more the world goes on in religious advancement, the more exactly identical will the visible and the invisible Church grow, for the Church is mother of us all who are "baptized into Christ," and the fast prevailing opinion that a man may choose to remain out of the pale of the Church and be a church to himself, is unscriptural; for none can secede from the common faith, altar and table, and still be obedi-

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE BIBLE IN THE PULPIT AND IN THE PEW.

We have received from an intelligent minister the following questions:

1. "How much of the hour and a half (at most) given to the morning service, and of the hour (at most) given to the evening service, ought I to use reading the Scriptures?"

2. "Is it best in your opinion to read continuously, as I call it for lack of a better word, or to read selections? I prefer the last method, but I find that the people cannot then use their Bibles in following me, as is their custom here. I like this custom, and do not wish to break it up, or even to discourage it in any way."

These well-considered inquiries raise a twofold question, both interesting and important, namely: What is the proper place and use of the Bible as a manual to be employed in public worship? We call it a twofold question, because it relates both to the Bible in the pulpit and to the Bible in the pew. Let us try to meet this question thoughtfully and frankly, in the spirit of freedom checked by reverence, rather than in the spirit of mere traditionary or conventional prepossession.

To begin with, then, we would make more, and not less, of the Bible, than is usual, in the pulpit; and make less, not more, than is now the tendency of effort to have made, in the pew.

"Bible-reading," technically so-called, as we have ourselves seen the thing done by some distinguished practitioners of the art, we confess we have little respect for. It seems to us to dishonor, instead of honoring, the Bible, to treat it as a hotchpotch of texts and passages to be brought together, at the whim of the "reader," hence, thence and everywhence, for the purpose of piecing out a quaint patchwork, far more illustrative at last of the curious ingenuity of man, than of the grace and wisdom of God. But pulpit reading of the Bible, done with reverent and studious purpose to make the meaning and will of God clear to the understandings, and effective on the consciences and hearts, of men—that we believe in fervently; for that gives

God's own word its own right place of sovereignty over all the service of public worship. "Hear [that is, of course, heed and obey] what God the Lord will speak," expresses the whole proper sentiment of the occasion. This sentiment should run through every part of the service, prayer, hymn, Scripture-reading, sermon. In this sentiment, the service finds its true unity. And this sentiment is most clearly, most unmistakably, struck, during those moments when the very word of God is devoutly read and listened to, in the spirit of amen to every hint conveyed of God's wish and will. So to read the Scripture as best to make plain God's wish and will, and best to inspire the spirit of obedience thereto, that is the problem—with the pulpit. So to hear the reading as best to take in the sense of what is read, and best to feel the pulse in it of life and of life-giving, that is the problem—with the pew. There ought to be, there must be, one and the same solution for the correlative reciprocal problems of both.

That one solution is this: Let the preacher himself, with study, understand the Scripture that he reads, understand it through and through, according to its own true import, and not according to some sense which he, the preacher, brings to it and seeks to foist upon it—for a supposed good purpose of "improvement" to his hearers. Let the preacher moreover have beforehand submitted himself, mind, heart, conscience, will, to the sense which his understanding finds in the Scripture to be read, and then come to the reading of that Scripture fresh-imbuéd with its spirit. Further, let him silently renew his own joyful pledge of personal obedience, while he reads. If the preacher has a full enlightened apprehension of his duty and privilege in the matter, he will have used every general, and he will use every particular, means in his power to render himself a fit, effective, physical voice for

God to speak through in the reading of His word—that is, he will make himself the best reader that he is capable of becoming. In such hands as those thus supposed and described, the reading of the Scripture will come to be a capital part of the service. It may well occupy *as much time*, or nearly as much, as the sermon. There is really little or no danger of its usurping too large a proportional place in the service of public worship. It will be seen and felt that Scripture-reading, properly done, is to the minister as costly, while to the hearer, it will be quite as interesting and profitable, as the sermon. Nobody will complain that it gets more than its fair share of the pulpit attention. The reading may be “continuous”—consecutive—or not, as the preacher sees fit to make it. It may be with accompanying comment, or without, as the genius or judgment of the individual preacher may prompt, or as the particular occasion or passage may seem to make advisable. Mr. Beecher seldom made comment, but he read vividly, commenting the while by tone, rate, emphasis, inflection, volume, pause. Mr. Spurgeon comments, with pertinence and power. One preacher, whom the present writer used to hear, and who made a signal thing of the Scripture-reading, often commented quite as much as he read—having it evidently for aim to break that spell of popular familiarity with the letter of Scripture, which prevented the spirit of Scripture from asserting its proper power over hearers. It happened to the writer of these words, to be in the same train with that preacher, when, cast down (but not destroyed) by ill-health, he was traveling to the sea-board to sail for Europe, and Divine Providence sent to him an unexpected cup of cold water to comfort and refresh him on his journey. The train-conductor, having earned a little leisure for the purpose by zealous haste in doing his work, came and said to the preacher: “You do not know me, but I know you. I used occasionally to hear you preach. I wanted to tell you how I enjoyed

hearing you read the Bible. One chapter in particular I had read and heard read all my life; but when you read it, it seemed as if I had never read it or heard it before. That is all; I just wanted to tell you.” The sympathetic listener took a lesson which he is now handing over to his brethren. Not a word to that preacher about his preaching! All was about the word of God that he read from the pulpit.

Now, what, during such an exercise of Scripture-reading from the pulpit, should be the attitude of the congregation? That, on the one hand, of listeners merely; or that on, the other hand, of persons with books open before them, either as if learning by imitation to read themselves, or as if set on watch, like monitors, to see if the reading be correctly done? In a word, should the congregation sit with their eyes turned toward the pulpit to *hear*; or with their eyes turned down into printed pages, to—which shall we say? do, simultaneously, their own silent reading, while the preacher does his aloud; or mix and confuse the two totally different functions of listening and of reading? When some minister, like Mr. Spurgeon or Dr. Talmage (who have their sermon printed every week) gets ready to think it best for the true effect of his preaching, that what he preaches should be in print before the eyes of his hearers *while* he preaches it, so that they can follow him, word by word, with vigilant use of ear and eye together—then we think it will be time for ministers, generally, to consider whether it might not well to urge on congregations the desirableness of their producing their Bibles in order to read with their eyes, forsooth, at the moment that they ought to be hearing only, but hearing with both eyes and ears.

Why, dear brethren, what is the word of God? Is it *print*? Or is it not, much rather, word spoken? Let us have done with mere superstition in this thing. Who supposes that Jesus, if, in these days of the press, he had his Sermon on the Mount to deliver, would choose to have his hearers reading his discourse in

print with their eyes, while he was uttering it to their ears with his voice—and doubtless also to their eyes, with expression of countenance at least, if not with gesture? If Jesus would not choose to deliver His discourse, originally, to a congregation engaged that moment in reading it out of a book, why, then, in the name of common sense, should you wish to deliver it now to a congregation so engaged? Can anybody imagine a good reason? Does it teach true reverence for God's Word? Does it not rather *tend* to inspire false reverence—reverence that can but be false, in so far as it is reverence for the sign, instead of for the thing signified, reverence for the letter which killeth instead of for the spirit which giveth life?

All in one word: the ordinary Sabbath congregation is to be treated as an audience, and not as a Bible-class.

II.

HINTS TOWARD MAXIMS RELATING TO THE PRAYER-MEETING.

1. Above all things, leave ample room for the Spirit of God to work as He will, without interference, unprompted by Him, from you.

2. Accustom yourself, and teach your church to accustom themselves, to expect occasional apparent obstacles to the prosperous progress of a meeting, and so, not to be disturbed by such obstacles when they arise.

3. Educate yourself and educate your church, to exercise a true, sweet patience and charity toward such participants in the meeting as, through eccentricity, through poverty of talent, through habits of prolixity, even through inconsistency of life, contribute to burden, rather than to help forward, the interest of the occasion.

4. On the other hand, impress, by precept and by example, the duty of not giving occasion to others for exercising such forbearance.

5. In general, remember and teach, that the true practical end, concerning ourselves, of a prayer-meeting, is not to present what will seem to observers a divinely occasion, but to nourish in all the spirit of a better obedience to Christ.

6. Begin the meeting promptly at the designated moment.

7. Aim to close the meeting punctually at the expiration of the time allotted to it—which, under ordinary circumstances, should not exceed an hour and a quarter.

8. Begin the meeting with a hymn pitched in a comparatively quiet devotional key, suited to meet and to elevate gradually the as yet unexcited religious mood of the worshippers.

9. Try the experiment of continuing the opening service of song, verse after verse, or even hymn after hymn, while the assembly is gathering, watching, meantime, whether the effect is more to encourage tardiness in attendance, on the one hand, or to nourish interest and growing preparedness of spirit on the other, and choosing your final course accordingly.

10. If you think wise to admit instrumental music into the prayer-meeting, at least have it as prompt and as seeming-spontaneous as possible, training the assembly not to depend, in its singing, on this artificial support.

11. Avoid letting your people learn to depend on you for starting the singing—in this, as in everything else, throwing the initiative, where practicable, into the hands of others.

III.

QUESTIONS AND ANSWERS.

1. Will you kindly recommend some tracts adapted for inquirers, in the *HOMELETIC REVIEW*? * * Will you also state where such tracts may be obtained?

It is always a special pleasure when we are able to set one correspondent to answering another. Within a day or two of the receipt of the foregoing question, we received a retarded reply from a highly esteemed minister to whom we had applied for just that information (with more)—to be furnished from his own rich and varied pastoral experience—to get which, the author of the foregoing questions now applies to us. We italicize the titles which seem to indicate the kind of tract particularly desired by our correspondent. We rest our own recommendation in the pres-

ent case on the authority of the judicious and experienced minister whom we now quote:

"Long, long ago, I was to send you the names of tracts of special value. Here they are:

1. Every Christian a Missionary.
2. The Man that Killed his Neighbors.
3. The Lost Son.
4. Joy in Sorrow.
5. Letter from the Departed.
6. The Flaw in the Link.
7. Poor Joseph.
8. *The Act of Faith.*

9. *What is it to Believe on Christ?*

10. Barnes on the Traffic in Ardent Spirits.

All these are published by the American Tract Society, 150 Nassau Street, New York. I suppose I have used, first and last, millions of pages of this society's tracts. Of "The Man that Killed his Neighbors," I distributed 75,000 pages in one summer. And while we were engaged in it, a letter came to me saying: "That tract prevented a law-suit and stopped a shooting affray in this neighborhood."

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE USE OF CHURCH HISTORY IN THE PULPIT.

THE Protestant church makes little use of the riches of the Christian ages. In the eagerness of its dissent from the unwarranted doctrines and practices of Rome, it turns its back upon at least a thousand years over which the Romish church spread the almost undisputed claim of its authority. Closing the book of The Acts, the Protestant teacher opens the history of religion again at the times of Luther. This is as unwise as it would be if, in our secular schools, we ignored all study of our own American history previous to the Declaration of Independence, and condemned the annals of the Anglo-Saxon race.

We have often advocated the use of Church History in the pulpit, not merely in the way of casual illustrations drawn from the biographies of the saints, and rhetorical adornment with the romance of the olden times, but in thorough and consecutive instruction. Objections to such pulpit discourses are frequently urged. It may be well to notice some of these.

It is alleged that Church History is dry and uninteresting to most people; that the ordinary hearer would not give sufficient attention to make a series of such discourses profitable.

This objection comes, perhaps, from the preacher's own experience as a student in the seminary, for he remembers

the yawning hours of the lecture room. But the preacher need not reproduce any such impression of his topic. The professor intentionally makes no use of the arts of popular address. He is engaged in instructing those whose attention is presupposed, and emphasizes many portions of ecclesiastical history which he himself would make but little of, if he were speaking to a promiscuous audience. The preacher with any fitness for his office does not in teaching doctrine deliver dry lectures upon theology; and there is as little occasion for dragging his hearers through dreary annals, columns of dates, wearisome controversies and the like, because they may be found in the thorough works of the historian. The writer has had a class of from eighty to a hundred persons in regular attendance on a week night devoted to reading and conversation regarding the days of the Apostolic Fathers, and those immediately subsequent. Only the inconvenience of finding a secular evening free from social and other engagements led to the discontinuance of these profitable gatherings. From time to time the subject was introduced into the pulpit on Sabbath evenings, on which occasion the audiences were larger and the attention even more alert than usual.

We have heard another objection urged against such discourses on the ground that the pulpit should deal only

with Biblical themes, such as have the warrant of Inspiration.

We would reply that the Bible itself sets us a very pertinent example in this respect. The bulk of the Sacred Scriptures is historical narration, and that not confined to the biographies of inspired men, nor even to the times when the prophets lived. It traces the development of the church which was based upon the truth as revealed from time to time. It assumes that "God is in the midst of her" even when His hand is not seen and His voice not heard. It depicts a variety of human characters moulded to a greater or less extent by the knowledge of the truth, and does not omit the record of most unspiritual defects. Even the stories of bad men's lives, of the heathen opponents of God and His people, of events in any way serving to expose, either negatively or positively, the need of faith, are to be found in its pages. Surely the development of the great Christian Commonwealth is not of less significance than that of ancient Israel, and the characters moulded by the model, and teaching and spirit of Christ Himself, the Great Master, are not less instructive for our study than were those trained under the Law, the mere "pedagogue" of righteousness! The history of all true piety is Sacred History, because it is history made by the direct agency of the Holy Spirit.

But it is objected by others, that admitting the propriety of using in the pulpit whatever relates to the history of the true Church of God, the Church from the fourth to the sixteenth century was not the true Church, but secularism in the mask of Christianity.

We are glad to believe that few Protestant clergymen would hold to such an opinion. The errors of the Romish ecclesiastical domination were only like the drainage of unhealthy swamp-waters, or the sewerage of cities, into a river, polluting but not destroying it. The "river of God" has been at times as foul as the waters of the Rhine is in places, but it has poured along in an unbroken course, channeled between

the great mountains of His purpose, pure in its fountains, and in the main beneficent in its flow. There are places even in the course of the thousand years of Rome's almost undisputed assumption, where the waters of piety show crystalline depths, out of which millions drank true spiritual refreshment. Alas, for Europe had not Christianity, even in its most mistaken and imperfect forms, presided over the commingling of various races after the breaking up of the Roman Empire! The Reformation itself was possible only because true faith and spiritual life had been preserved amid all the corruptions of the Dark Ages, and they were preserved not—to use a trite figure—as the seeds of Egyptian wheat have been kept in the mummy cerements of ages, to be planted anew for to-day's harvest; but kept in incessant growth, gladdening the generations, as many fruitful valleys redeem the sterility of mountainous tracts. To overlook the Christianity of Europe from the fourth to the sixteenth centuries is a shame to Protestant scholarship. We are not fully loyal to Christ if we abandon faith in the continuity of His kingdom; and we defraud the people in withholding from them the knowledge of the rich illustrations of grace which gleam everywhere across the track of a thousand years.

But it is objected by others that Church History, as written for us, is largely a record of doctrinal controversies, ecclesiastical strife, etc., of which the common people may as well be kept in ignorance.

This is undoubtedly true, but the fault is in the construction of the books, and not in the history itself. The great writers of Church History have often written for polemical purposes, or they have lacked ability to discriminate the value of the materials at their hand, and have packed their pages with matter in about the same proportion as they have found it on their shelves, without attempting to give it due balance. The doctrinal debates were largely in writing, and hence they have been most

neously preserved. Ecclesiastical records were directly or indirectly connected with the strifes of political rulers, hence the records of them are supplemented from secular sources. But these things do not constitute the bulk of the true history of the Church. In many cases they did not all affect the current of Christian life and activity. The life of the people of the Christian centuries yet remains to be written. The materials are abundant; indeed may be found in many heavy tomes which burden our shelves, but they need to be exhumed from ignorant discrimination. Any minister of ordinary ability will find himself rewarded if he will prepare for the people an exhibit of the life of piety such data as he will find in Neander and Schaff, to say nothing of a hundred minor books treating of special events or persons.

It is objected that even the original sources so far as they have come down are unreliable. Legends have been entangled with facts. The superstitions of the old-time people led them to view the events of their day with confusion of vision, and to tell their stories without distinguishing between the real and the fanciful. To retail these religious romances would disgust sensible people, and lead to incredulity regarding established facts of Christianity. This objection suggests the greatly needed work of sifting out the myths and extravagances from the real facts of history. To throw away the wheat because of the intermingling tares is a calamity which the Church is not rich enough to indulge in. In the lives of saints most tinsel by Romish superstitions is much true gold of character and noble action which the ordinary man can recognize.

Examine, for instance the story of St. Martin of Tours. Stripping off the aureole of the alleged miraculous, there remains at least the nimbus of a true saint, meriting the full praise of the Romish Church. Allan Butler, "The great St. Martin: the glory of Gaul, and the light of the Western Church in the fourth age."

Though of pagan parentage, while a mere lad he manifested the independence of character due to the call of God through the Holy Spirit. Enrolled as an officer in the army, he surprised all by the absence of that pride which his profession engendered, and served the commonest soldiers as the courtesy of a great, loving heart dictated. His courage was not more conspicuous than his freedom from the vices of the camp. His heart, touched by the helpfulness of the Christ-spirit, led him to divide his military cloak and give half to a poor man. There is nothing improbable in the story that that night he dreamed that he saw the Master clad in the portion of his garment he had given away, for the derision of his comrades had wrought his mind into a condition of excitement which gave him troubled sleep. Desiring to leave the army for the more congenial duties of religious life, he was taunted with cowardice, and replied: "In the name of the Lord Jesus, and protected not by helmet and buckler, but by the sign of the cross, I will thrust myself into the thickest squadrons of the enemy without fear." We can surely believe this, without crediting the statement of his biographer that this was the occasion of the enemy's offer of peace that very night. He once fell into an ambuscade of robbers who were so much impressed with his calmness in prospect of death that they not only released him, but listened reverently to his explanation of his imperturbability; and one of them, at least, was led to seek the same strengthening grace through his counsel and prayers. This scene has often been duplicated in the experience of our Protestant missionaries, whose willing martyrdom has been the most potent preaching of the gospel. We recall the conversion of the ringleader of a mob that assailed John Wesley who was savingly impressed by the grand courage of his intended victim. If we credit the latter instance, why should we refuse to tell of the former? The Emperor Valentinian I. refused on several occasions to allow Martin to

have audience with him. The saint, instead of noisily insisting, retired to his closet and laid the matter before the Lord. Several days later, going to the palace, he found the door open and the custodian absent, and thus reached the presence of the prince, who was so impressed by the demeanor of his guest that they became friends. We have a right to read this page of the saint's biography, leaving out the statement that an angel had directed him in the affair, and that his majesty was compelled to rise and welcome him by flames bursting out about him. We can forgive the chroniclers who have told us of his banishing the greedy water fowls that were plunging after the fish, since they also tell us of his address to the people on the occasion. "These ravenous birds resemble much our infernal enemies, which always lie in wait to catch unwary souls, and suddenly make them their prey." And how, seeing a newly shorn sheep, he drew the lesson: "This sheep hath fulfilled the precept of the gospel, because having two coats, it hath parted with one to such as have need: so shall you do likewise," and he set the example by giving his cloak to a scantily clad shepherd.

It is not difficult to understand the influence in a rude age of such a Son of Consolation, a man endowed with rare eloquence, and tireless in good works; nor is it to be wondered at that he who founded the first monastery in France, and was regarded as the Father of the Gallican Church, should have his memory invested with all sorts of fabulous stories by the contemporaneous ignorance of a people who attributed everything great to supernatural influences. Even Allan Butler, who records the many miracles wrought by his hands and at his tomb, says truly: "The virtue of St. Martin, *was the miracle of the world*"; and Luther, with all his hatred of lying wonders, never complained that he himself was christened in honor, and wore the name, of so grand a saint.

What is true of St. Martin is true of hundreds of men and women "of whom the world was not worthy," but whose

lives have been distorted by the magnifying mirage of popular superstition, and thus made to appear incredible, if not ridiculous, to the wiser vision of modern times. Even if St. Patrick did not drive the snakes out of Ireland, he was one of the great light-bearers of Christianity to the pagan darkness of the Northern isles, not more, perhaps, through his statesman-like shrewdness than by the example of his meek and self-sacrificing devotion to the Master; and if he was not born on the banks of the Scottish Clyde, his memory belongs not the less to the Protestant world than to the Romish. We claim, too, Columba and Severinus, Willibrord and Boniface, Ansgar and all the army of missionary martyrs whose blood was the seed of north European Christendom. We are unwilling to forget these true saints of God and to ignore their works which have done so much toward transmitting Christian truth to our time, because ignorant biographers have told some lies about them.

But it is further objected that these rare and medieval saints were not only extravagantly misrepresented by the chronicles; they were themselves full of the faults of their age; their faith was mixed with superstition, their lives semi-idolatrous, their best devotion mistaken in its methods. The monk, the ascetic, the celibate, are not examples of piety for our active Christian times.

We reply to this that it is not necessary to use the old saints as our exemplars except in those respects wherein their virtue surpassed ours. Many of the Bible characters even, were not in all respects above their times. Some were polygamous, held slaves, fell into the idolatries of the surrounding heathen, indeed were overhung with the parasitical growth of their circumstances, as a southern oak is draped with moss which changes its entire shape. But in the essentials of noble character they were far beyond their age, and ours also.

The same is true of the great men whose lives blazon the track of Church

History. They evinced a spirit of devotion, a sweetness of purity, a height of spirituality which we seldom attain, though we are wiser and more scriptural in our manner of showing the graces we do possess.

When the disciples complained that Mary had done unwisely in spending three hundred pence for an ointment for the Master's feet, when she might have done so much practical charity with that amount of money, Our Lord did not commend her method; He simply overlooked its faultiness because it expressed the superlative quality of her heart's affection. "Let her alone; she hath wrought a beautiful deed upon me;" and He commanded that her story should be everywhere repeated. We read with similar emotion the stories of the saints. In their own way—an unwise way—they wrought beautiful deeds for the Master. The monastery at Clairvaux was Bernard's alabaster box, carved with unwarranted customs, and the ointment mixed with some flavors of the medieval superstition; but it was his heart's offering. Luther did not withhold his tribute of praise, but said "If there ever was a pious monk, who feared God, it was Saint Bernard." The grand Protestant missionary Schwartz did not despise Bernard, but as he lay dying in India he bade his heathen converts sing, that upon the voice of their praise his soul might float to heaven. At his suggestion they sung Bernard's hymn, of

which we have a free translation. "Hail, thou Head! so bruised and wounded." We will not discard "Jerusalem, the Golden," because it was inspired by the vision which another Bernard saw through the narrow window of the cloister of Clugny.

We may say of many whose errors we condemn, what Tennyson says of a female ritualist.

"Her faith through form is pure as thine.
Her hands are quicker unto good:
O sacred be the flesh and blood
To which she links a truth Divine."

Space prevents our dwelling upon the many positive advantages that would accrue to a congregation from hearing the consecutive history of the Church. Aside from the study of Christian character in the varying phases it takes from varying circumstances, what lessons in Christian enterprise would the people get from the story of early, medieval, and modern missions! What wise impressions of the essentials of doctrine as they note the unity in variety of the creeds of Christendom! What new interest in the hymns of the ages, the liturgy of a myriad now sainted souls! What increased reverence for the church if they were familiar with the details of her unbroken history! In this latter point Protestantism is weak. Its church interests are too local, too ephemeral. We need to realize the grandeur of the past, if we are to plan largely for the future.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

THE COLLEGE MISSIONARY REVIVAL.

MR. ROBERT WILDER was appointed at Mt. Hermon last summer, with three others, a "Band" to visit the American colleges and appeal to students to consecrate their lives to the mission field. The other three were prevented or dissuaded from going into the work, but Mr. Wilder would not give it up, and got Mr. John Forman to join him.

From early in October they worked together, most congenially; but in January Mr. Forman was called to the bedside of a very sick brother, in Texas, and Mr. Wilder, singlehanded and alone has prosecuted the work ever since. But the Lord has been with him, and without any abatement of heart or hope he still keeps at it. Lately at Yale, Brown, Harvard, New-

ton Center, Andover—everywhere God moves and enlists hearts, and the dear young man now rejoices in some 1,525 (see *Miss. Review*, April, p. 243) who have, since October 1st, 1886, declared their wish and purpose, God favoring, to give their life-work to the heathen, so soon as they complete their preparation. *This rapid increase in the number of students, both in Great Britain and in America, who offer to go to the foreign field, is perhaps the most significant sign of the times.* The movement is one, the like of which has never been known before in the history of missions, and is simultaneously occurring on both sides of the Atlantic. From present appearances, before the year expires, the number of volunteers is likely to reach between *twenty-five hundred and three thousand*, for the rate of increase has been nearly 250 a month, thus far.

Meanwhile what is the condition of the Church and the Boards? Here is a letter from one of the secretaries:

"I have just returned from a visit to Chicago, Lane and Allegheny Seminaries. Four or five good men will probably be appointed from the senior class at Chicago; one offers himself unqualifiedly from Lane, and five from Allegheny.

"Two other men are also under appointment, one a senior at Auburn, and another a graduate of the last class at Chicago. A young pastor in Philadelphia, offers himself, if there is any field for which the Board especially desires him; and a most excellent student in the Union Theological Seminary has this morning talked with me, whose heart is fully determined. *In every direction the young are rising up ready to go.* If not always the most brilliant men, they are men of good solid abilities: some of them decidedly above the average.

"I thought you would be interested in hearing of these things, and I know that you will join with us in prayers and efforts to prevent the reproach of a refusal or neglect on the part of a great Church like ours, to send the men who are willing to go to the heathen communities which we can name, and which might be said in some instances to be not only willing to receive them, but actually desiring and awaiting them.

"A considerable number of medical missionaries, both young men and young women are also offering themselves. The prospect is that *in the next five years there will be an unexampled number of candidates for service in the foreign mission field.*

"Our own Board would appoint a great many this year if it were not for the fact that we have *not the means to send them.*"

Four students of Knox College, Canada, Messrs. Goforth, McGillivray, McKenzie and Webster purpose to spend the greater part of summer in visiting congregations in western Ontario, with a view of deepening the interest of the people in the mission work of the church. They give their time and work gratuitously as an offering to the cause.

These Figures are Probably Close to the Truth.—Eight hundred and seventy thousand adults, converts from among the heathen, in communion with the Church of Christ as the result of Protestant missionary labor. These, with their families and dependents, form Christian communities scattered over almost every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. Two thousand five hundred of these converts are ordained ministers of the gospel, placed over Christian congregations; twenty-seven thousand are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents in preaching and teaching in Sunday schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

Comparative Expenditure.—Church of England raised over \$400,000,000 in the last quarter century for Christian and benevolent work. Meanwhile England spends for *strong drink alone forty times that amount!*

Another Specimen of Gospel Power.—John Williams went to Aitutaki Island in 1821, and left there two native preachers. He found the natives very noisy and wild savages; some tattooed from head to foot, others fantastically painted, or smeared with charcoal, dancing, shouting and madly gesticulating. They were cannibals, killing and eating one another. *Eighteen months after*, he again visited the island; and as he approached, canoes met his boat, with Christian salutation: "Good is the word of the Lord! it is now well at

if the good word has taken
 finding he found chief and people
 embraced the gospel, and had built
 a 180 feet by thirty, in which he
 had to about 2,000 people from
 it: 16. One such an example is
 a fragable proof of the divine
 power upon foreign missions.

General Mission Conference.—Called
 London for 1888, to gather up reports,
 etc., of foreign boards, socie-
 tied missions, and discuss the
 situation and needs. It follows
 the conference of 1878, and will
 be a biennial conference hereafter.
 It is to be a *World's Conference*.

L. M.—*The February Simultaneous*
 service, instituted by the Church Mis-
 sionary Society in 1886, have been re-
 vived this year with wonderful power.
 In metropolitan districts about one
 hundred meetings were held between
 February 6th and 13th, when sermons,
 hymns and prayers were used as
 a means of quickening zeal and spiritual-
 ity. The work of a world's evangeliza-
 tion. Nearly a million of papers and
 tracts were specially prepared and
 distributed. All London was stirred, con-
 science quickened, knowledge in-
 creased, and a deep desire awakened
 for the coming of the kingdom in its

Hebrides.—A petition on behalf
 of the Free Church of Scotland has been
 presented to Queen Victoria, praying
 for protection from French interference
 in mission work in the New He-

The appeal sets forth that
 \$900,000 have been expended in
 going on the work, in which sixteen
 missionaries and over one hundred na-
 tive teachers and evangelists are en-
 gaged.

Beside 9,000 converts, 50,000
 have been civilized.

Islamism.—Beside the Mos-
 lem university at Cairo, with its 10,000
 students, there is another at Tripoli in
 Syria, from which it is said that not
 less than 1,000 young men go every
 year, propagandists of the Moslem
 faith.

Abandonment of Gaboon and

Corisco.—Missions by the Presbyterian
 Board, though it is a transfer of these
 missions to the French, involves no
 little loss, and is a backward step much
 to be regretted. The missionaries are
 to be stationed farther north, under
 German jurisdiction. But what is to
 hinder the German authorities from a
 requirement that all teaching shall be
 in German, similar to that requirement
 of the French?

Ratnagiri station, the seaside station
 of the Kolapoor mission, is likewise
 abandoned by the Presbyterians, but
 for what reason we have not been in-
 formed.

MONTHLY BULLETIN.

AFRICA.—Umgana has severely pun-
 ished the chiefs who submitted to Por-
 tuguese authority. December 14th, Mr.
 Richards was at Mongwe and Mr. On-
 sley at Kambini. The mission premises
 at Makodwini have been much damaged.
 One hundred converts reported at San
 Salvador. At Kangwe, the lower station
 on the Ogove, inquirers are numbered
 by hundreds; and over a thousand con-
 verts at the Baptist stations on Congo.
 Bishop Taylor is going on grandly.

AUBURNDALE.—The Home for Mission-
 ary Children under care of Mrs. Walker
 is secured, \$20,000 having been raised
 for the purchase, and the property is
 conveyed to A. B. C. F. M. Miss Mary
 B. Herring who worked so faithfully to
 collect funds for it, has died at the age
 of nearly fourscore.

SIR THOMAS FOWELL BUXTON, Bart.,
 has been chosen Treasurer of the Eng-
 lish Church Missionary Society. "They
 of Cæsar's Household" are sometimes
 in the van of missions.

CHINA.—Recent proclamations in all
 parts of China, show the governors not
 only in the attitude of toleration, but
 commendation of Christianity and
 Christian missions. The door opens
 more widely than ever. Some sanguine
 Englishmen would rank this event as
 equal in importance to the conversion
 of Constantine.—Col. Charles Denby,
 the American minister at Peking, writes
 a letter in unqualified praise of the un-
 selfishness and heroism of missionary

preachers, teachers and physicians in China. We hope for permission to publish the letter which is a very remarkable one.—J. Hudson Taylor, of China Inland Mission, announces that they are banded together to pray for one hundred new missionaries by the end of 1887.

CUBA.—Religious toleration complete. The American Bible Society has three agents at work. The American Foreign S. S. Ass. has four schools with over 800 children and teachers. Meetings well attended and full of promise. The door is wider open in Cuba than in the mother country, Spain. Mr. Alberto L. Diaz, by whom the work was begun in 1882, a civil engineer, has baptized 130 converts the current year.

INDIA.—Sir Charles U. Aitcheson declares that any one who writes that Indian officials, as a class, have no faith in missions, and the work of missionaries, as a civilizing and Christianizing agency in India, must be either ignorant of facts or under the influence of a very blinding prejudice."—Mr. Bullock, of Benares, reports a number of young men under deep conviction, some of them passing through great spiritual throes, sitting up all night to read the word of God and seeking light.

JAPAN.—The movement in favor of Christian education not only continues but rapidly grows, and some in official positions evidently incline toward conversion. A missionary writes: "The avalanche of opportunities that is slid-

ing down upon us, almost stuns us." Rev. Geo. Wm. Knox, of Tokio, is now on his way to the United States for a visit.

MOROCCO.—The Sultan is said to be a first-class temperance reformer, prohibiting not only the purchase and sale of intoxicants but of tobacco as well. Tobacco shops have been closed, large quantities burned, and smokers striped and flogged through the streets.

REV. ROBERT ROBINSON, for 20 years Home Secretary of London Missionary Society is dead.

SYRIA.—Presbyterian Mission Schools closed, and official opposition prevails.

DR. HENRY M. SCUDDER, having resigned his Chicago church, with Mrs. Scudder, will sail for Japan in June next to engage in missionary work, accompanied and assisted by Miss M. L. Graves, of Springfield, Mass.

TURKEY.—In Eastern and Western Turkey, many favors are just now extended to Missions. The Christian newspaper, the *Zornitza*, resumes publication by permission of government at Constantinople. The low ethical standard of the people hinders revivals and the spread of converting grace. An Armenian Christian, Agob Pasha Kazian, is made minister of finance at the Sublime Porte—Official permit for Armenia College at Harpoot has been secured, the name being changed to Euphrates College. There is constant increase in numbers in all the departments; total students 467. There are 65 schools beside.

PREACHERS EXCHANGING VIEWS.

Hold the glass to your own face, and that which you criticise you may see in yourself.

The Manuscript in the Pulpit.

I have just finished reading and re-reading Dr. Taylor's Plea for the Manuscript in Preaching, and I most heartily agree with every word. It is precisely the method I have employed for the eight years of my ministry. I am fully persuaded that it is *the* method for me. The Doctor has left little to be said, except it is this, that it furnishes such excellent opportunities for examining

your work before you come before your people. In going over the manuscript you see where the thought can be strengthened by an added word, or made clearer by an illustration. A "catch-word" in the margin is all that is needed. It has been urged also that a written sermon shuts out such thoughts as will come to the mind in the moment of delivery, and these being often our best thoughts, are lost to

earer. I have not found it so. I
I be very sorry to lose those warm,
ing thoughts that will come flash-
in the fervor of delivery. But
ns to me that it is just here that
ritten sermon before me, helps
Were I preaching memoriter, I
I be afraid to deviate from the
ed track," lest I should lose my
But with the sermon before me
come right back.

it must be kept clearly in mind
uch a use of the manuscript affords
lief from hard work in prepara-
It doesn't mean *reading* a sermon.
ans *preaching* in just the same
as extempore speaking. It means
indling eye, the speaking face,
se, easy, expressive movement of
ms, not as *pump handles*, from the
, but from the shoulder, every ad-
ge of gesture in enforcing thought
s enjoyed in the other methods.
ort, if I cannot preach the Gos-
pore forcibly with my manuscript
without, I wish my congregation
I tell me and I would be glad to
it away.

this is, as the Doctor well says,
stion for each minister to settle for
elf.
J. M. M.
dale, Pa.

Working Men and the Church.

Redpath's views, as given in the
number of the *HOMILETIC*
d, as it seems to me, be considered
nature of ex parte testimony and
fore to be taken with no little
ance. He speaks of the feeling of
orking men toward the Church
at of indifference: "They expect
ng from it, they have no fear of
"The workingmen in the range
experience can rarely be tempted
lk about theology or religion at
If this is to be taken as a general
nent with reference to the working
of the North, we most positively
it, because we know it to be false.
there are working men, not a few,
ake no interest in the church or
m we do not question; but on the
hand, to our certain knowledge,

there are large numbers who are deeply
interested in the church and have much
to do with its management. Mr. Red-
path has evidently fallen in with the
former class.

The writer has had such opportuni-
ties for observation on this subject that
he may speak with some assurance. His
early life was spent among working-
men in New York city. Since entering
the ministry he has been pastor of
churches in five different cities of Mass-
achusetts, and all these churches, ex-
cept one, were composed mostly of
working men and their families. The
few members who would not be classed
among workingmen had almost, with-
out exception, begun life as such, and
by sobriety and industry had gained a
competence. The management of these
churches has been largely in the hands
of workingmen. The church of which
I am now pastor, has 20 official mem-
bers, 12 of these are workingmen—
that is, they work with their hands for
day wages. Only three of them are
employers. One is a conductor, one a
teacher, one a book-keeper and one an
insurance agent.

In view of these facts it seems strange
to hear Mr. Redpath say that he has
"never yet met a workingman who re-
garded the church as the church of
Christ—never one." Whom has Mr.
Redpath associated with?

If the Church is alienated from
workingmen within the range of my
observation, workingmen are largely
responsible, for they constitute a large
element of the church and have much
to do with its management.

Springfield, Mass. C. S. ROGERS.

A Fair Text.

In the *HOMILETIC* (Feb., p. 183), is an
editorial note entitled "An Unfair
Text." The text referred to is Prov.
xvi: 30, and the rendering criticised is
the rendering that separates the first
clause from the second, so as to leave
the impression that the assertion of the
text is that "the hoary head is a crown
of glory," whereas the writer of the note
in question insists that it must be taken

in connection with the limiting clause "if it be found in the way of righteousness."

The R. V. translates it in this way:

"The hoary head is a crown of glory, it shall be found in the way of righteousness." The margin reads "Or if it be found." The "if" is not in the original. The rendering of the revised text is literal. The literal rendering is to be preferred, it seems to me, to the hypothetical rendering. I find in this assertion a precious promise that God will be mindful of the wants of old age, and will bless it and will favor it with His special presence. I find it to be true, as a matter of experience, that old age is apt to be mellow and devout. There are plenty of exceptions, but as a rule, I believe it to be true that youth is the time of skepticism and old age is the time of faith. W. F. FURMAN.

Stockton, Cal.

Pastors and Politics.

The question is often asked, "Should pastors take part in politics?" I answer, yes. This suggests another question: To what extent may pastors properly engage in politics? They may, and should, attend the primaries, and, by voice and vote, do what they can, in a quiet and becoming manner, to secure the nomination of clean, honest and capable men, for the offices to be filled. It is not at all improbable but that such a course will be criticised, by a certain class of men. Why? Because those, especially who belong to some political "ring," prefer to not have their plans disturbed, nor discovered, by a man whose character and position they know to be utterly opposed to underhand scheming, and corrupt bargaining. Very likely, a pastor is subjected to insinuations, if not to overt declarations, that he is out of his place, when attending a primary; but this should not deter him from performing a duty which he owes to his country, his city or town, his family and himself. No pastor has a good right to complain of the unfortunate condition of political affairs, if he refuse to exert himself, in

a well-ordered and righteous way, to bring about a better state of things. And it is more important that he should seek to correct existing abuses, through the session and action of the primaries, than simply through his vote, on election day. It is true, he may fail to accomplish what he desires, in the primaries, because of the overmastering force of corrupt combinations. But let him make the effort, at least, to practically protest against the political cliques which boldly make up "slates," and then seek triumphantly to elect their soiled and spoiled favorites to office. Were it always expected, by the would-be manipulators of caucuses, that the pastors of the place will be present at every primary, to take an active part, and, as a matter of course, in the best interests of the people, is it not reasonable to suppose that there would be a perceptible improvement over the present condition of things generally? But should a pastor allow himself to be a candidate for any town, county or city office? I should say that he ought not. There are instances where pastors have been elected to offices, which they have filled very creditably, and without any very serious detriment, apparently, to their pastoral duties. And yet, in the very nature of things, the occupancy of a political office, requiring a considerable draught upon his time and thought, depletes just that amount of a pastor's energy which he needs to expend upon his special work, in order to its highest efficiency. The fact is, a political office, and a pastoral office, don't mix well.

C. H. WETTERBE.

Holland Patent, N. Y.

A Critic Criticised.

No doubt it is sometimes well for us to stand off and look at ourselves, as it were. Burns' prayer is a good one for all people everywhere:

'O wad some power the giffle gie us,
To see oursel's as ithers see us!
It wad frae mony a blunder free us,

And foolish notion."

From foolish notions and from silly as well as evil actions, "good Lord de-

, "especially us—of "the cloth." ought to be grateful, therefore, to o may help us really to see our-

But do Methodist preachers as owe the elocutionary critic in arch HOMILETIC REVIEW any ? If "howls" and "rant," and wing" (sic) were once a chief eristic of the Methodist pulpit, now? And if it were ever so is most remarkable that such irra- methods should have been at- with such marvelous results? complaints about General Grant's ig habits President Lincoln in- what brand of liquor the gen- ed, that he might "supply the nerals with it!"

a professor's characterization is not his a criticism upon human itself? But is it just? And is the ssor of elocution in an Actor's " very much acquainted with list preaching? S. A. M.

Church in the Catacombs " Once More.

criticism under the above title, April HOMILETIC REVIEW (p. 361),

has some misstatements that call for correction. Where Mr. Withrow got his measurements of the Baptistery in the Catacomb of St. Pontianus, as quoted from his book on "The Catacombs of Rome," is a mystery. I visited this truly "remarkable" baptistery in company with several other persons in April 1872, and the measurements as I recorded them are, length five feet, breadth three feet and a half, depth of water three feet and a half. The pool, therefore, is "obviously" not "too small for immersion," as any one who has had experience in such matters will recognize.

Again, the critic's assertion that the "streets [of the Catacombs] to the extent of more than nine hundred miles, have been explored," is in direct contradiction to the proper statements of Mr. Stanton's article (February number, p. 124). It may be doubted whether one-tenth part of the supposed "800 or 900 miles" has been explored. In such circumstances is it not presumptuous to insist that there is "only one such font" in the Catacombs?

Fort Ann, N. Y. W. R. WRIGHT.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Only that preacher pleases God whom God pleases.

again in the March issue the publication of the briefs sent in response to our of the February number. They will be received by a pseudonym and a *, e. g. "Sala-," *]—Eds.

Revival Service.

: ANXIOUS INQUIRER DIRECTED.

must I do to be saved?—Acts xvi:30.

THE PERSON AS THE INQUIRER.

. man in danger.

. man aroused to his sense of r.

. man earnestly determined to es- is danger.

. man who had renounced all self- and was willing to submit to the of the gospel.

THE NATURE OF THE DIRECTIONS.

lieve on the Lord Jesus Christ."

Object of faith. The Lord Jesus

Christ. Not as God or as a perfect exemplar, but as our High Priest. "He was wounded for our transgressions," etc.

2. Nature of faith. Trust. (1) Simple. (2) Yet inexplicable. (3) Immediately possible.

III. THE RESULTS REALIZED.

1. Salvation realized.

2. Profession made—"baptized."

3. Evidence of conversion supplied—"washed their stripes," etc.

TONGA *.

THE WIDE SWEEP OF PARDONING LOVE.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John i:9.

Men excuse themselves from confessing sin upon the supposed ground of

limited pardon. They circumscribe God's power. God saw the abysmal depths of our guilt and has stretched forth His hand through the Cimmerian gloom and lighted the lamp of hope in human hearts.

I. FAITHFULNESS AND JUSTNESS OF GOD AS BASAL PRINCIPLES OF PARDON.

Not the one sinning but the One sinned against sought reconciliation. This doctrine originates in the infinitely holy nature of Deity, as related to the necessities of human nature.

(a.) Pardon granted by God alone.

(b.) Freely.

(c.) Readily.

(d.) Abundantly.

II. PARDON.

"God, faithful and just."

(a.) To forgive sin, not through the ministry of legal sacrifice or outward purifications, but the efficacious blood of Christ.

(b.) To cleanse from all unrighteousness, through the washing of regeneration which is by Christ's blood *once for all*.

III. CONDITIONS OF PARDON.

"If we confess our sins."

(a.) A radical change in our attitude and conduct.

(b.) A transformation in our nature.

(c) A reformation in our desires and moral instincts.

(d.) A reconstruction of the principles of our life.

Every soul that obtains pardon must offer the crucified Savior as its sacrifice, for God's purposes cannot be interdicted.

Shall we continue sinning because God has forgiven. and will forgive?

MONTCLAIR.*

THE IMPERATIVE "NOW."

Behold now is the accepted time.—2 Cor. vi: 2.

Ambassadors for Christ to sinners, our unchanging watchword is immediate decision. Your interest is correspondent.

I. YOU CAN GAIN NOTHING BY DELAY.

1. As to God's terms. Value varies not here. The immutable cannot change His mind. Repentance and faith the ultimatum.

2. As to your own circumstances. Your difficulties may change but will never cease. New will replace the old. Will never break with the old life without a wrench at parting.

3. As to pleasures of sin. Transient and disappointing. If sweet in the mouth, sour in digestion.

II. YOU WILL LOSE MUCH BY DELAY.

1. Fervor and freshness of feeling. In the glow of youth spiritual attainment easy, which in old age is barely possible. Sins long indulged leave grievous consequences behind even to the forgiven.

2. Opportunity for usefulness. Who does not honor the grandly useful! Who in his best moments does not covet usefulness! Delay daily narrows in this possibility.

3. Fulness of reward in Heaven. Degrees of glory there depend on the measures of faithfulness here. How much he loses who emulates the dying thief!

III. YOU MAY FORFEIT YOUR SALVATION BY DELAY.

The soul may be lost. Awful thought! By delaying you make it a fact. "There is a line by us unseen," etc.

EVANGEL.*

Funeral Service.

SUFFERING SAINTS' CONSOLATION.

Here is the patience of the saints. . . .

And I heard a voice from heaven saying unto me, write, blessed are the dead, etc.—

Rev. xiv: 12, 13.

I. SAFETY IN DEATH.

To "die in the Lord" implies:

1. Fidelity to the end. Matt. xxiv: 13.

2. Freedom from all dangers. Rom. viii: 1, 2; 1 Cor. xv: 55.

3. No separation from Christ. Rom. viii: 35-39.

4. Help to triumph. Ps. xxiii: 4; 1 Cor. xv: 57.

II. HAPPINESS IN HEAVEN. Verse 13.

This is:

1. Entered upon at death "from henceforth."

2. Eternal, "henceforth."

3. Divinely assured. "Yea, saith the Spirit."

4. Perfect enjoyment. "Rest," without trials.

5. Reward of Christian service. Works follow, not precede, to honor and command.

III. IMMORTAL LEGACY TO THE WORLD.

"Their works do follow them."

The influence of their labors of love, and works of benevolence, a lasting power for good.

Remember a good life alone secures a happy death, and eternal bliss. 2 Pet. i: 5-11.

Fidelity is the crown of a Christian life, and shall be rewarded with a crown of honor. 2 Tim. iv: 7, 8.

Didymus.*

CONSOLATION IN AFFLICTION.

My times are in thy hand.—Ps. xxxi: 15.

Reminded of these words, as we look upon the dead, for they bring us consolation in affliction.

I. BY GIVING US CONFIDENCE.

(a.) Life's occurrences. "My times."

(b.) In God. "In Thy hand."

II. HENCE GROUND FOR HOPE.

(a.) A sure hope.

(b.) A growing hope.

III. REASON FOR JOY.

"Only waiting." Soon to be at rest.

IV. CAUSE FOR PEACE.

The full trust. "My times are in Thy hand."

Here I can leave my all. "All things work together for good," etc.

Have you this confidence, this hope, this joy, this peace?

Dryden.*

Miscellaneous.

THE WANDERER.

As a bird that wandereth from its nest, so is a man that wandereth from his place.—

Prov. xxvii: 8.

Introduction. Birds as God's ministers to man. The ravens and the prophet. Christ's reference to the "fowls of the air"—to the hen and her brood.

I. AS THE BIRD HAS ITS NEST, SO MAN HAS HIS PLACE.

And both are of Divine appointment. Behind the instinct of the bird and the

social nature of man, we must recognize the purpose of God.

Man's place is in:

(a.) The home. "God setteth the solitary in families."

(b.) In Society. "Let every son be subject to the higher powers, for the powers that be are ordained of God."

(c.) In the church, its fellowship, worship, work.

II. AS THE BIRD NEEDS THE NEST, SO THE MAN NEEDS THE PLACE.

III. AS THE NEST NEEDS THE BIRD, SO THE PLACE NEEDS THE MAN.

IV. "WANDERING."

Fitly describes the process of separation of the bird from its nest, the man from his place. Unintentional, thoughtless, gradual, it is none the less perilous and harmful.

V. THE CONSEQUENCES OF WANDERING.

To bird and nest, to the man and his place.

VI. APPEAL TO WANDERERS.

Come back! the place waits for you. Your own heart echoes its cry.

Bee.*

CHRISTIAN COMMUNION.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—Matt. vii: 12.

It is also the central principle of religion, approximated anciently by heathen philosophy. It will solve all sociological problems. It will preserve human rights, conciliate capital and labor, and extinguish Socialism. It is the ideal canon upon which Christian society rests.

I. IT IS AN IDEAL PRINCIPLE.

(a.) The ideal must be higher than present achievement, or progress ceases. Porter says: "The one flees before the other like its shadow, and cannot be overtaken." With our growth, our conception enlarges.

(b.) Ultimate perfection depends on a perfect standard. This principle is perfect.

II. THE PRACTIBILITY OF THE PRINCIPLE.

(a.) The highest certificate of its practicability, is its characterization in

Christ. He acted upon this principle in social intercourse.

(b.) It is verified by Christian experience. Give some illustrious examples of piety.

III. RESULTS OF ITS OBSERVANCE.

(a.) Social disorders would cease.

(1.) In the industrial affairs of our country.

(2.) In moral relationships.

(3.) In national politics.

(4.) In a divided Christendom.

(5.) In international affairs.

(b.) Mutual benefit would be gained by disaffected parties. Men would share in the prosperity, privileges and rights of a republican government and a free Christianity.

(c.) Universal harmony would prevail in Church and State. This is an economic principle, inimical to human inequality. It is the "golden rule."

MONTCLAIR.*

A MUCH NEEDED LESSON.

Gather up the fragments, etc.—John vi: 12.

INTRODUCTION.

Text recorded only by John.

Describe the scene.

"Give ye them to eat." "How can we feed so many?"

"Only four barley loaves and two fishes."

"Make them to sit down."

"Now distribute"—their hunger satisfied—a stupendous miracle!

THE LESSON.—*That which is valuable as a whole is valuable in its minutest parts.*

This illustrated: 1. In nature. 2. Gold filings—National Mint—"sweating" coin, etc.

I. MONEY, valued in the mass, wasted in nickels and pennies. As God's stewards we have no right to waste a penny. Money—God's gift. Rich and poor guilty of sin of waste.

II. TIME. Life supremely valued yet wasted in minutes, etc. This perversity illustrated by the story of the convict doomed to perish by thirst, after he exhausting the water from a tank of unknown dimensions. So with life—valued as a whole, but squandered in detail.

III. INFLUENCE. Voluntary and involuntary. A single wanton leer, a word, an oath. Woman's influence. The home her God-appointed sphere. (Deborah, Joan of Arc and others, exceptions.) Here she may exert an imperial sway.

Let me train the young women of America and "anybody may write our laws."

So use your money, your time and your influence that at the last you may receive the plaudit, "Well done," etc.

BENGEL.*

EDITORIAL NOTES.

Judging, Making a Difference.

In your April number you spoke highly of the late Henry Ward Beecher. Do you not forget that Mr. Beecher did not believe in the inspiration of the Bible as a whole?

E—J—.

No, we have not forgotten that. We spoke highly of Mr. Beecher because of the excellent qualifications he possessed, not because of those which he did not possess. He believed that Christ was the revelation of God to man. That was good. He believed in the humanities, and expounded and advocated them as no other man in this age. That was good. He was a patriot and brave, a man wonderfully suggestive of spiritual thought. All this was excellent. We admired him not because

of his errors, but in spite of them. We judged, making a difference.

Criticism on Dr. Talmage's Preaching.

Several readers have expressed surprise at the criticism on Dr. Talmage in our last number. One asks whether that criticism reflects our views. The criticism reflects the views of the author of the article. We permit our writers to say many things which we do not endorse. Within limit, we invite free speech, believing that the truth will be helped more by discussion than by suppression. As to the article on Dr. Talmage's preaching, we think too much emphasis was given to failings and too little to virtues. Dr. Talmage, in our

judgment, as in the judgment of the writer of the criticism, is accomplishing great good. Yet we do not think that harm, but rather good, will come from a frank discussion of the faults and virtues in his style and method of preaching. The doctor is strong and can stand it. The masters only among preachers, those who are strong enough to bear it, we suffer to be thus criticised in our columns, and this to help to a clearer and truer ideal of preaching.

Back in the old English tongue, holy means helpful, and holiness is helpfulness. He who helps men best, serves God best.

No Fault of His Concordance.

A queer story is told of a clergyman located not very far from Boston, who surprised his audience a few Sunday evenings ago by announcing for his text "Cleanliness is next to Godliness," said he apologetically, "because of the singular defectiveness of my Concordance I am not able to tell you just where the text is to be found; but it suffices us to know that it is in the Bible," and he preached an interesting and instructive sermon, none the less so, perhaps, from the fact that his text is to be found in the Mishna of the Talmud instead of in the Bible. The truth in the text is a Bible truth.

Depends on How the Subject was Handled.

A pastor of one of our leading churches preached recently on the theme, "Earthquakes as a test of Progress in Theology." Do you deem such a subject as that proper for the pulpit? Is it not sensational in the extreme? J. E.

Chicago, Ill.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

THE RELIGIOUS EMOTIONS.

GERMANY.

NEITHER in education nor in psychology have the feelings received the attention they deserve. The difficulty of their explanation no doubt has much to do with this neglect: a feeling transferred to thought ceases to be a feeling. But it is also evident that their importance to the mind and for life has not been appreciated. Absorbing intellectual pursuits and intense practical activity are apt to be equally unjust to the claims of the heart. In the department of religion, the neglect of the emotional nature is followed by the most serious consequences. A healthy psychology enables us to understand how a cold intellectualism tends to suppress the religious instincts. It should surprise no one to find that extreme specialization in science, and pure speculation in philosophy cultivate a spirit which ignores religion. Under these circumstances we hail with joy every evidence that attempts are being made to give the feelings their proper place in all studies and human considerations.

Herbart and his school, so active in psychology and pedagogics, deserve special credit for their attention to the emotional nature, which did not receive its dues from Kant and Hegel. Naklowaky, of Herbart's school, has a small volume on "Das Gefuehlsleben," *The Emotional Life*, in which he discusses, among others, the ethical and religious emotions from a philosophical stand-point. By bringing these two classes of emotions into intimate relation with each other he opposes the widely-spread tendency to divorce morality from religion. While various phases of socialism seek to promote the social elements, severed both from ethics and spirituality, numerous scholars seek a basis for

ethics independent of religion and of God. Our author, however, regards ethics and religion as most intimately connected, and affirms that in a person morally degenerate, there can be no true consciousness of God and no religious elevation, just as an irreligious person can never attain a high standard of morality. He who is irreligious has no true conception of God nor of a moral order of the world; neither has he a prospect of the next world, without which, all striving must remain a fragment. "Without the ideas of a moral order of the world and of the immortality of the soul, there is not sufficient motive to sacrifice for higher ends which reach beyond this life, and to strive to attain a perfection which shall continue through this and the next life." Thus, both the purity and the vigor of aspiration are prevented. The denial of God is necessarily followed by a loss of the highest moral ideal. As a consequence, the principles of the ungodly are mostly only those of refined egotism; their highest maxims are rules of prudence. "This is proved by the Sophists, the Encyclopaedists, and by our materialists."

From his philosophical stand-point he gives the genesis of the religious emotions. The consciousness of dependence and limitation leads to the conception of a primitive being that is unlimited. The savage regards this being as a mysterious power, and is inspired with slavish fear; when apprehended ethically it inspires reverence, love and worship. Our very thoughts of the conditioned lead to an unconditioned omnipotent First Cause. By reflecting on the harmony, beauty, and aim in the universe we come to the conception of an Intelligence which acts with ends in view. Thus the unconditioned First Cause is apprehended as a Spiritual Power.

an all-pervading Wisdom. Many conflicts of the will also lead to the conception of God. The failings and guilt of man induce remorse, and he obtains a vision of the majesty of the moral law. This he regards as an expression of the character of the Divine Being, and God appears as holy will and as the ideal of moral perfection. The idea of God therefore includes the fundamental attributes of might, wisdom, and holiness. All these reflections result in a feeling of indescribable satisfaction based on the conviction that in this highest idea (that of God) a resting place has at last been found for the whole mental life—the intellect, the emotions, and the will. In its process of development the religious feeling passes from the primitive state of fear to that of faith, hope, and love. The conviction becomes firm that such a Being, required by our reason must really exist, since otherwise our entire nature, our thinking, feeling, and striving, would be involved in inextricable mysteries and the universe would lose its unity for us. "This inner conviction is religious faith." Since God is conceived to be the author of the moral as well as of the physical world, man expects from Him (who gives humanity its aim) the means to attain the purpose of his existence and also the intensely desired happiness proportionate to his moral striving. He expects divine grace and on this bases his hopes. Since God is regarded as personality and goodness He inspires attachment and love.

The author recognizes spirit and personality in man; this gives him a basis for ethics and religion, and also a starting point for rising to the conception of God. That in all natural religion the nature of man is the supreme factor is so evident that it would not deserve mention were it not that the study of nature has so absorbed attention that the significance of man is largely ignored. The environment has been emphasized while the environed has been overlooked. The explanation of religion from the environment of man is as rational as the explanation of the plant from the soil it grows in without regard to the seed from which it springs. However much this age of natural science, as it has been called, may deny spirit and ignore the ethical and religious emotions, they must be reckoned with, they will assert themselves, and they demand explanation and satisfaction as imperatively as our rational nature. Their existence is the chief barrier in the way of explaining man as merely a product of nature.

For the sake of the religious significance of the subject I give some of the results of recent inquiries into the

ORIGIN OF MAN.

This problem, which has excited so much interest from remotest antiquity till the present, has occupied an unusual share of attention since the researches of Darwin on the descent of man. In order to investigate the subject

thoroughly and scientifically anthropological societies were established all over Germany, remains of pre-historic man were sought in caves and in other places likely to reward research, comparative anatomy was zealously pursued, and particular attention was paid to the examination of apes in hope of finding the ancestor of man. The discovery of the missing link has frequently been heralded, but in every instance later research proved that fancy had taken the place of scientific accuracy. Carl Vogt found idiots and other abnormal productions so near apes that he pronounced the ape man's progenitor; but more careful investigators like Virchow showed that the abnormal cannot be used as evidence of the origin of the normal, and so the conclusions of Vogt are also relegated to the region of myths. What, then, is the scientific result of the immense research in this department? Vast collections have been made of the various tribes of monkeys; they have been subjected to the most complete anatomical and physiological examination; their brains have been weighed, their skulls, arms, hands and feet have been carefully measured and compared with the corresponding parts of man; and no labor or expense was spared to secure the broadest and most exact basis for scientific induction. But on the question of man's origin no new rays of light were shed. Biology, comparative anatomy and physiology, have been greatly advanced; ethnology has become a new science, and ethnographical museums have been filled with interesting specimens of human remains and products. Respecting other results I prefer to quote from an article discussing the subject from a purely historical and scientific point of view. In *Nord und Sued*, Feb. 1887, there is an article on *The Science of Man* (*Die Wissenschaft vom Menschen*), by A. Woldt, which considers the present status of the problem of man's origin. The author states that man's descent from an ape would have been proved if that one who was the real ancestor had been produced. "There is perfect unanimity among scientists that none of the known apes is the ancestor." Darwin's theory of descent not only failed to solve the problem of man's origin but it also made the difficulties of the solution more apparent because it formulated the problem more definitely. The writer affirms that we are as ignorant to-day as ever we were of the descent of man, and that the subject must be left to the future in hope of receiving new light. "By means of its special form we can most certainly distinguish every human bone from the corresponding bone of every anthropoid ape, of every other ape, and of every other mammal. Each human bone and every human organ is in general ape-like or animal; but nowhere does this general likeness extend so far that the special human form passes over into any special ape-form." Analogy and general similarity, but with specific

differences between the human and animal forms is therefore the result of the vast researches on this subject. All remains of men found have proved to be distinctively human, without evidences of transition from another form. And all over the face of the earth, back to the last human traces, we find the human family a unit, with essentially the same views and thoughts. "Einheitlich tritt uns das Menschengeschlecht entgegen."

RITSCHL'S THEOLOGY.

Ritschl has published the third edition of his little book on *Instruction in the Christian Religion* (Unterricht in der christlichen Religion). It contains less than 100 pages and is intended chiefly for religious instruction in gymnasia, though many parts of the volume are too obscure for that purpose. For a general view of the author's position the book is of the first importance.

Among the numerous discussions of this theology the book of Prof. W. Herrmann on the *Communion of the Christian with God* (Verkehr des Christen mit Gott) deserves prominence. The author places himself on the stand-point of Ritschl, connects his discussion as closely as possible with the views of Luther, and seeks to show that Ritschl's position harmonizes with Scripture and the Reformation. After various efforts to prove the new tendency doctrinally correct the attempt is here made to show that it meets the practical needs of our religious nature. The volume of 205 pages is divided into three parts, which discuss God's Communion with us; Our Communion with God; and The Thoughts of Faith (Gedanken des Glaubens). This theology has an abhorrence of mysticism as well as of metaphysics; and as the doctrinal discussions of the school aim at the elimination of the metaphysical elements from theology, so this more practical volume opposes pietism and mysticism in devotional exercises. Communion with God is based solely on Jesus Christ. His life is a guarantee of our intimate relation to God. Christ's divinity is frequently mentioned, but it is not accepted in the orthodox sense. The principle of all exclusion of metaphysics forbids the assertion of divine likeness in the nature or essence of Christ. The power of Jesus is in His example. Redemption and peace are obtained through Him on account of what He leads us to believe respecting divine love. Our communion with God is emphasized as one of faith, not of emotion or fancy.

In his *Zeitschrift*, 12 Heft, 1886, Luthardt has a lengthy review of the volume, in which he defends the orthodox Lutheran view and exposes what he claims to be deviations of the Ritschl school from the doctrines of Scripture.

On the subject of Mysticism in Theology a brochure has been published by Max Reischle, in defense of Ritschl's view. Ritschl holds that the pietistic and mystical elements were intro-

duced into the Evangelical Church because the doctrine of justification by faith had lost its efficacy, and formalism and dogmatic petrification had taken its place. He holds that by restoring that doctrine to its proper place, pietism and mysticism lose their significance for Evangelical Christians. The pamphlet points out three characteristic marks of mysticism:

1. That the communion which religion seeks with God can only be obtained by freeing the soul from the world and the Church. This the author declares impossible, since every believer is included in the Church which God embraces in the grace bestowed in Christ; and it is only in connection with the world that the believer has a consciousness of his moral mission and his guilt. We are therefore unable ever to isolate ourselves from the world and the Church in our communion with God.

2. Mysticism pretends that there is an immediate relation of the soul to God and Christ, without regard to the historic mediation. The author objects to this that the word of Scripture is necessary for such communion, and that our whole relation to Christ depends on that word. The communion is consequently mediated.

3. Mysticism holds that the influence of God on man takes place in the inmost depth of the soul, behind the active functions of the spiritual life. The author holds that in its functions the essence of the spirit is active, and that divine grace can only be manifested in the ethical and religious functions. This view is made necessary by the rejection of metaphysics; since according to this rejection nothing can be postulated of the relation of the soul's essence to God, there is nothing left but to place God into relation with the active functions of the soul. The author regards the offers of grace presented to the intellect as at the same time offered to the emotions and the will, so that the entire personality is involved.

RUSSIA.

An official document has recently been published in the Baltic provinces revealing the same intolerant spirit which so frequently of late has manifested itself in the persecution of Evangelical Christians. It consists of a letter from the Governor of Livonia to the Greek Bishop of Riga. Its publication in the various languages of the provinces is intended to serve as a warning to such as violate the laws respecting members of the orthodox (Greek) church. The governor says that a number of peasants baptized according to the orthodox ritual and recorded in the orthodox registers, have been found attending the catechetical lectures of Lutheran ministers, who then inscribed their names in the Lutheran registers. Marriages have also been performed by Lutheran preachers when one of the parties belonged to the Greek Church, when the service had not been first performed by an orthodox priest. It has happened, too, that peasants recorded as ortho-

to say that this is the uniform or the common history of unbelief. Nevertheless, as one has written: "The world is full of fugitives from themselves." It is a bad and wretched self from which men fly, not a happy and approving self; and it is that evil self which must be touched and helped, in order that in their flight, these fugitives may run *to* God, instead of running *from* Him.

1. *The conversion of the skeptic* therefore, is the first remedy which we suggest against modern skepticism. Unbelievers, rather than unbelief, should be our objective point. And let it not be said that this is an inversion of the true order; for what we make the end of our endeavor, God often sets as the beginning. "Disinfect the intellectual atmosphere of the doubt and denial with which it is loaded," cries the anxious theologian. And he does his best, sometimes with the myrrh and frankincense of sweet persuasion, and sometimes with the bitter herbs of acrimonious controversy. But experience certainly proves that the best deodorizer of a skeptical atmosphere is the converted infidel telling from a fervent and glowing heart the story of his redemption. "If only such conversions were possible!" exclaims the objector. But they are. Robert Ingersoll has not been turned to Christ as yet; but his German coadjutor Herr Von Schleumbach has been; and no bound volume of "Cause and Cure of Infidelity" ever let in such a health-bearing breeze upon poisoned communities as has this stout Saxon confessor, with clear brain and fervent heart and eloquent tongue, carrying all before him for Christ, as he used to do for the Devil.

And his, by the way, is a typical case in the line which we are considering. The good Christian lady who was the means of his conversion, first chose the "martial posture," and brought the keenest theological gladiator she could find to meet him at her table and to slay his infidelity. He was delighted for the opportunity of such a duel, so he has often told us; for he believed himself a master of infidel fencing, and entered into the contest eagerly and rose up from it exultantly. But to please his hostess he consented later to attend a prayer-meeting, where among others, several children poured out their tender supplications to the Lord. Here the infidel was conquered, and here by "the irresistible might of weakness," he was brought to his knees in humble self-surrender to the Redeemer. A Christian is the most powerful evidence of Christianity, and an infidel is the most potent factor of infidelity; let the man of God do his utmost to conquer the man of no-God, and skepticism will go inevitably. We have not the impertinence to call a halt in the war upon abstractions—so many hundred embattled theologians discharging their logic guns at agnosticism, positivism, atheism and what not—but we may be pardoned for inviting a fresh assault upon agnostics and atheists, "not in any martial attitude but on our knees." If the thousand pulpits

and churches in our land would concentrate their prayers, their faith and their tender persuasions upon such skeptics as come within their range, what inroads would be made upon unbelief within a few years! "Brethren," writes St. James, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." And shall we reverse the method, and first aim at the multitude of sins, battling the whole brood of doubts and denials and liberalities and speculations, in hope that having slain these, we may arrive at last at the sinner who harbors them, to turn him from the error of his way and save his soul from death? No; the sinner converted, the multitude of sins will be swept away; the doubter won, his doubts will vanish into air. God's warfare does not set us first to reduce the circumvallation of doubt and unbelief, but to capture at once and completely the citadel of the heart. Is it not true that the larger proportion of the attacks on skepticism are made from a fondness for intellectual tournaments, or at least for the *gaudium spoli*, the joy of victory, which the contests may afford? Were the real purpose to win over the unbeliever, there would often be more of self-denial than of self-gratification in the undertaking. Let us lay down the cudgel and take up the cross. "The beginning of strife is as when one letteth out water, therefore leave off contention" and take up prayer and pleading, that it may be as when one letteth out tears. If in our universities, where there is supposed to be not a little incipient skepticism, there were more teachers like President Wayland who, in addition to his strong intellectual dealing in the class-room, had constant spiritual travail for and with his students on his knees, it would be a mighty bulwark against this rising unbelief. The infection of infidelity prevailing at the close of the last century in Yale College, was dissipated by President Dwight, as everybody knows, in precisely the same way and spirit. Great is intellectual acumen—the Damascus blade of reason, whetted to the keenest edge by the culture of the schools—but the "sword of the Spirit" is greater. "Faith has its reasons which reason cannot comprehend," says Pascal; and let us see to it that these are not sent to the rear when we advance upon unbelief.

2. *Spiritual and supernatural weapons* we urge therefore in our resistance of skepticism. It is an unfortunate thing that reason is so often ashamed of his humbler brother faith, treating him as a poor relation who must not be introduced into cultured circles. We say this in view of the fact that the strongest opposition to the supernatural, in our time, has frequently come from Christian philosophers and theologians. Not that they do not believe in the supernatural, but that they do not like the company in which it is often found, and hence refuse to recognize it. Miraculous works, if there are any in the world

to-day, like their miracle working Lord, do not move in what is called the best society; Christian philosophers do; and hence the two are not likely to meet and become acquainted.

Now the evidences of Christianity are the same as in the beginning; and while these evidences are of different grades, the strongest of them is the supernatural. When the apostles desired a vindication in the face of the enemies of the faith, they prayed: "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." "No objection to the Lord stretching forth his hand in signs and wonders," replies the theologian of to-day, "if only that hand be covered with the decent habiliments of cause and effect so that the proprieties of reason and logical order be not shocked!" But here is just the difficulty, that the wonders of the Lord will never draw in any philosophical harness, and they rarely break out in drawing-rooms or scientific institutes. If, therefore, we find them and enlist their help against unbelief, we may have to go into very lowly circles to make their acquaintance. Now, as a matter of practical experience, here is the means by which we have seen the most effective work wrought against skepticism. Abandoned drunkards instantly saved and delivered from their appetite by prayer and faith in Jesus Christ; opium eaters of the most desperate type emancipated in a moment by the believing intercessions of the Church, coupled with their own faith; the sick raised up in answer to earnest prayer—we have no more doubt as to having seen these things than we have of our own existence. Several who have experienced such wonder workings of the Lord are living under our eye, and the reality of their change is attested by ten years and upwards of witnessing example and life. And we have introduced these instances in order to say that the most striking conversions from skepticism which we have known under our ministry, have been effected by the testimony of these emancipated slaves of sin and disease. A thoughtful and highly cultivated agnostic, confessing his faith in Christ Jesus, declared in our hearing that nothing which he had ever heard or read in the way of arguments for the truth of Christianity had made any serious impression upon him, till by chance he listened to the plain, straightforward story of divine deliverance from sin and misery, as detailed by the lips of these fervent but illiterate men. By their testimony he was radically and savingly convinced.

Here is an argument. The church and the school, the pulpit and the professor's chair, have come to rely too exclusively upon natural means and logical methods for establishing Christianity in men's hearts. There needs to be a retreat from advanced thinking upon our true base—divine communion and unquestioning faith, and upon

the simple evidences which these afford. A concrete supernatural fact is worth more than the most elaborate argument which the human mind can forge.

If pastors have not such facts in their experience, let them borrow them from their neighbors; let them find them in the history of the Church, past and present, and let them set them forth strongly and confidently as the unanswerable arguments for the divinity of our religion.

We remember that in the great and successful meetings for the salvation of the intemperate which Mr. Moody held in our city, the first thing which the evangelist did was to search out converted inebriates and put them on the stand to tell their story. Many of his hearers did not know till they heard their testimony that the drunkard could be saved, and the witness which these men gave, inspired hope and wrought belief where they had never before existed.

The whole campaign was conducted on this plan—the pulpit being turned into a witness-stand, to which from week to week the men who had experience of healing and redemption were summoned. And the influence of these testimonies went far beyond the matter in question.

Oh, if the church had more of the wonderful works of the Lord to show how mightily would the Word of the Lord grow and multiply!

If some cannot follow us thus far, let them go as far as their own confessed convictions will carry them. The reality of the new birth, all evangelical Christians admit. This, then, which Neander calls “the standing miracle of the ages,” let us press with all vigor as the great credential of the gospel. And let us do this, not so much by talking about it as by exhibiting specimens of it, and allowing its subjects to speak for themselves. “Experimental religion,” as it used to be called, has an immense advantage over philosophical and sacramental religion at this point. One can go into court on an experience; but who cares to hear one swear on a syllogism, or a tradition? To have come into direct personal contact with Christ in regeneration, enables believers to say with John, “that which we have looked upon and our hands have handled of the Word of life.” Unanswerable confession! That which we have handled with our hands is very warm and vital; that which has been handed to us by priestly hands, gets strangely cooled and devitalized in coming through the long reaches of tactual succession. We have a living Christ made ever present to us through the Holy Spirit; and we cannot afford to receive our grace through lengthened and circuitous channels when such provision has been made for our obtaining it immediately by the touch of a personal and appropriating faith. The Chinese worshipper in praying to his ancestors, believes, so one of them well schooled in that religion tells us, that if he makes known his petition to his dead father, and he in turn to his father, till the remotest ancestor is reached, he will hand

it over to God. This, it will be perceived, is sacerdotalism with the current reversed. Poor Chinaman ! Poor Sacramentarian ! we exclaim. How faint the echo of those intercessions, how feeble the impact of that grace which has come through such interminable routes.

But this is a divergence. It only concerns us to say that the evidential value of such attenuated grace, is too slight to be appreciable. But clearly defined out-and-out conversions are the most convincing proofs of the truth of Christianity which can be presented. Richard Weaver, the converted profligate; Monsieur Revillaud, the converted atheist—their story of “grace abounding” told to hundreds and thousands, and confirmed by the examples of changed lives which they carry with them—these are the arguments which tell most powerfully against popular infidelity. We do not undervalue the works of great and devout thinkers, nor question the influence of their arguments for Christianity with those skeptics who think and will take the trouble to weigh the proofs and evidences adduced. But the trouble is that so few men do this. The unbelief of our time is careless and flippant, for the most part, rather than serious and thoughtful. It must be met by concise arguments, and confronted by very palpable evidences. Above all, as we have intimated, the heart, as the centre and core of the man, must be aimed at. And this can only be grasped by the tender hand of a brother, not by the steel fingers of logic, or the official fingers of sacerdotalism. “When God would save men, he did it by the way of a man,” says Jeremy Taylor. And the principle runs through every variation. The battle is not of belief with unbelief, but of the believer with the unbeliever, of the man of God with the man of no-God, of Christ with the sinner whom he has loved with an everlasting love. More and more shall we be convinced that arguments for Christianity are of little avail unless enshrined in that great argument for Christianity, the living, genuine and consecrated Christian.

II.—THE CHARACTER OF SAMSON.

BY WM. ORMISTON, D.D., LL.D., NEW YORK.

THE children of Israel from the time of their emancipation in Egypt were under a theocratic form of government, and, from time to time, men were raised up to govern, defend and deliver them. For nearly four centuries they were under the leadership of such men, who were called judges. This period is the heroic age of Hebrew history. Personal prowess, dauntless daring, adventurous exploits, were the qualifications which conferred upon most of these men the title and eminence of Judge. In one instance the honor was conferred upon a woman—a mother in Israel, a patriot, a prophet and a poet—who, by the aid of

Barak, her commander-in-chief, discomfited the vast army of Jabin, under the command of Sisera, one of the greatest generals of his age, and ruled over Israel for forty years. The Judges appear in history as gallant insurgents, border warriors or guerilla leaders, rather than as grave administrators of justice, or dignified rulers of a great kingdom. Usually their authority and achievements were local, rather than national, and confined mainly to the boundaries of their own tribe. Any general gathering of the people partook more of the character of a war-like confederacy than of a judicial or deliberative assembly.

The Judges arose out of different tribes, and were summoned to power by the exigencies of the time, as in the case of Jephthah, or directly called by a message from God, as was Gideon. The Hebrew people, soon after the death of Joshua, with whom their career of conquest ceased, instead of forming a strong, united, federal government, unhappily insisted on separate Tribal rights, and oft became mutually jealous, if not enviously hostile to each other. This want of union among the Tribes arose out of their disobedience and apostasy from God, on account of which they were frequently subjected to foreign invasion and oppression.

From the death of Joshua to the time of Deborah, a period of one hundred and fifty years, Othniel, Ehud and Shagar successively governed the people. The last mentioned, probably a farmer, interrupted in his rural labor, while ploughing in the field, by an inroad of the Philistines, indignantly arose in his might and slew six hundred of the foe with his oxgoad, and by such a valiant exploit delivered Israel for the time. After the glorious victories and wise rule of Deborah, a season of peace and prosperity was enjoyed. Then a wild horde of Midianites and other nomadic freebooters overran the land, and occupied it in vast numbers, so that the oppressed and impoverished people were driven to take refuge in the fastnesses of the mountains. Gideon, a scion of a noble race, and in person "as the son of a King," received a divine commission, and by divine aid expelled the invaders, and slew their kings and one hundred and twenty thousand of their army. Half a century later a fresh apostasy led to another invasion by the Ammonites on the east, who overcame the united forces of several tribes and imperilled the peace of the entire people.

Jephthah, who had been unjustly exiled by his brethren on account of his illegitimacy, had become a noted chieftain and captain of a band of lawless freebooters east of the Jordan. To him, as a mighty man of valor, the tribes now turned for aid, and he assumed the command of the forces and drove the enemy out of the country with great slaughter and the destruction of many cities, and ruled over Israel six years. Another half century passes, and again Israel is under the heel of the oppressor. For forty years the Philistines had harassed and oppressed the southern tribes, especially Simeon and Dan. The oppression and tyranny

of other foreign powers had been severe and debasing, but when expelled, they retired to their own countries. The Philistines were the most dangerous, persistent and implacable foes to the people of Israel. They, at this time, occupied the frontier towns, and dictated terms to the subjugated tribes. There was no united action among the people, and it would have been difficult, if not impracticable, to raise an army of sufficient force and valor to resist the insolent and encroaching foe. So that if deliverance were to be granted them, it would seem to be attainable only by some valorous, stalwart, self-sacrificing hero; and such a man was raised up by God in the quiet, godly home of Manoah and his pious, spiritually-minded wife. He was their only son, a child of great promise and grand endowments. Owing probably to the obvious vigor of his bodily powers, even in infancy, his parents named him Samson, which signifies strength, and the issue proved the name to have been remarkably appropriate.

Samson is, in many respects, the most wonderful hero of history, sacred or profane. His life began in the supernatural and marvellous, was filled with incidents of the wildest and most thrilling romance, and ended in a most fearful and appalling tragedy. In his private life, in his public services, and in his strange, prodigious achievements, he is without a parallel. His exploits exceed even the mythic labors of the legendary Hercules, of whom he is supposed by many to have been the original type. "Every ancient nation which had writers who left monuments of their country's glory had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six." "In fact, it appears that Samson, Judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, is the original and essential Hercules of fable; and although the poets have united some particulars drawn from Moses and Joshua and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characteristics so peculiar to him as render him easily discernible throughout the whole."

Endowed with superhuman strength, guided and sustained by the Spirit of God, under a divine commission, he performed great feats, accomplished the most astounding achievements, and obtained the most notable victories. Single-handed, and without any resources, he again and again discomfited the enemies of his nation, and brought deliverance to his people. Many of his startling and celebrated deeds of heroic valor are so connected with his personal passions and quarrels—are so marked by rollicking adventure, arrant foolhardiness and wanton wilfulness, as seriously to detract from the dignity and sacredness of his character as a man and a ruler. A sort of comic vein, indeed, runs through all the earlier adventures of this valiant, doughty, stout-hearted warrior, which suggests the idea of a sportive, puissant giant amusing himself with huge practical jokes. The fierce and fiery ebullitions of

his great heart, like the eruptions of some dreadful volcano, terrible and illuminating, scattered light and terror over all the land.

His birth, like that of Isaac, and of Samuel, who was born about the same time, if not in the same year, was the subject of angelic or prophetic annunciation. The manner of his nurture and the mode of his life were divinely prescribed—a Nazarite from his birth, consecrated by special vow and peculiar observance to the service of God, trained in a pious home, in the nurture of faith and in the fear of the Lord, he grew up, as a child of many prayers and much parental love, in the exercise of filial reverence, and, so far as can be learned, of early devotion; as he advanced “the Lord blessed him.” And when the time drew near for the deliverance of his people, probably about his eighteenth year, “the Spirit of the Lord began to move him,” as He did frequently in his subsequent history. The headlong passions and egregious errors of his impulsive and impetuous life were overruled for the accomplishment of the divine purposes in reference to Israel and her enemies, by bringing him into personal conflict with the oppressors of his country, whom he humbled and subdued.

He became to the Philistines an object of terror, and, once and again, when he seemed to be in their power he made his escape by feats of strength, or deeds of valor, which left on his enemies the impression that he was invincible and invulnerable. When the men of Judah, with craven cowardice, succumbed to the threats of the Philistines, and meanly asked him to surrender himself, he consented on condition that they would not fall upon him themselves. What a scene of pitiful poltroonery and national dishonor, on the one hand, and majestic magnanimity and dauntless heroism on the other! Three thousand men meanly and dastardly give up their mighty champion, and hitherto successful deliverer, for a temporary immunity and prolonged serfdom. One man, alone and friendless, and bound with cords, but divinely moved, calmly, confidently, bravely, goes forth to his apparent doom. But at the premature shout of petty triumph by the foe, stung by the insult, the matchless warrior rose in his might, burst his bonds, and with a most ignoble weapon, slew a thousand of his taunting and cowardly assailants. Overwhelmed with dismay and a strange dread of such a singular antagonist, the Philistinian host were routed and scattered in dire confusion. Now, for a time, peace and order were restored, and the worship of God was revived under the guidance of the good and venerable Eli. But though rarely endowed, signally blessed and honored of God, and employed by Him in vindicating the rights of his people and in punishing their enemies, he frequently yielded to his imperious passions and involved himself in divine displeasure and personal danger and difficulty. In the pursuit of his self-will and wanton pleasures, he visits Gaza, putting himself into the very hands of his foes, who seek to entrap him and take him. In the night he makes his

follies and backslidings, he repented and died in the faith, with the language of prayer on his lips, after an act of heroic and sublime self-sacrifice. And his name finds a place, along with Gideon and David, in the list of ancient heroes, "who through faith subdued kingdoms, wrought righteousness, obtained the promises, waxed valiant in fight, and turned to flight the armies of the aliens," "who loved not their lives unto the death."

"Come, come ; no time for lamentations now,
Nor much more cause. Samson hath quit himself
Like Samson, and heroically has finished
A life heroic. On his enemies
Fully revenged, hath left them years of mourning,
And lamentations to the sons of Caphtor
Through all Philistia bounds ; to Israel
Honor hath left, and freedom, let but them
Find courage to lay hold on this occasion ;
To himself and father's house eternal fame ;
And which is best and happiest yet, all this
With God not parted from him, as was feared,
But favoring and assisting to the end.
Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame ! nothing but well and fair,
And what may quiet us in a death so noble."

MILTON, *Samson agonistes*.

III.—HOW TO DEVELOP BENEVOLENCE IN A CONGREGATION.

BY ALBERT G. LAWSON, D.D., BOSTON, MASS.

THERE is no patent method, nor will any human device have equal success everywhere. The best of one latitude is often but the fairly good of another. Assuming that the congregation is, in the main, of such as have given themselves unto the Lord, and then unto one another in the will of God ; that, through faith in Him and for His sake they give, because they belong to Christ, and that they are recipients of equal grace, yet their church polity, their local condition, their former training or the lack thereof, and their consciences, not to say their caprice also, will modify their methods. Moreover, a system worthy to be called the best, if found and patented, would not run itself. Hydraulic machines are trusted to grind out prayers, but not money, and the dream of perpetual motion, if it could be converted into fact, would become a matter of ancient history, and a lost art before being applied to benevolence.* Eternal vigilance is the price of liberality, as well as of liberty. Every generation, every church, and every individual, must

* Strictly speaking, benevolence is well-wishing, beneficence is well-doing. One is Peter looking with pity on the cripple at the beautiful gate of the temple and purposing good to him ; the other is that same Peter taking him by the right hand to lift him up. Custom, however, uses them as practically synonymous, as in the topic assigned to the writer, and so they will be held in this article.

have line upon line, precept upon precept, and example upon example, unto the end of time. Let the young minister lay it to heart that there is no discharge in this war. In public teaching and in personal practice, benevolence, like a bicycle, must be kept going or it falls.

1. Clear views as to what is, and what is not benevolence, are indispensable in order that you should bring forth fruit, and that your fruit should abide. The pastor and teacher seeks not one harvest, but many harvests; not a successful year, but that the people may be so rooted and grounded in right principles and right practices, that, like the Macedonians, the abundance of their joy and their deep poverty will abound unto the riches of their liberality, even in a great trial of affliction. Separate, then, between debts and gifts. Some things are continually grouped together under the name of benevolence which, strictly speaking, have no place there, and between which the Scriptures erect a middle wall of partition. Salaries, whether to pastor, or sexton, or organist, bills payable, whether for coal or wood, for gas or oil, for ordinary repairs, or for betterments, none of these things are in the strictest sense benevolence. It is simply co-operative debt-paying. Sextons and organists, having agreed to work for a given sum, accept the money as their due, not as a gift. This sounds commercial, but is it other than sheer justice and common honesty? Hence, the double outrage, when people confessing Christ as Lord attempt to eke out the salaries of faithful laborers by donation visits, or oyster suppers, and then congratulate themselves upon what they have given. When "the cooking-stove apostasy" has wrought a present deliverance from fear, "Render unto Cæsar the things that are Cæsar's," but do not credit the Lord and His grace with what belongs to the law.

No one will question that Paul's ox* squarely covers the ministry, but then the doctrine taught most certainly covers the sexton, the coal-bin, and the bills payable for running expenses. The tread of that ox ought to have buried out of sight long ago any idea Christian disciples ever had that their salary-paying was beneficence. As well credit the whole amount to the treasurer as his personal gift, because he happens to pay it out, as to credit the membership with benevolence in building for themselves an elegant church home, keeping it in repair, and making themselves comfortable in heat or cold. To build a great organ and to pay a fine choir to give you enjoyment for four hours in the week, while for six days they are silent, as if without a voice to cheer any one, is no less a narrow use of good money than it is something less than true benevolence.† That does not begin until debts are paid, and only when

* 1 Cor. ix. : 9; 1 Tim. v. : 18. Paul is writing of the ministry in general, and not of pastors only; hence the stronger argument when applied to them.

† We would distinguish between a family church, so-called, with rented pews, or, as in some parts of the country, with pews bought and sold, held by deed and recorded, as any piece of real estate may be, and a church for the

substance is given for such things as do not return to us immediate gain and comfort, is it in the highest sense benevolence for a child of God.*

It is too high, we cannot attain unto it, is the possible response to this view. Shall the pastor, then, refuse to say or to do anything because the people are not ripe for this advanced thought and action? By no means. As aforetime, so also to-day give a portion to each, milk for children, meat for men. Diligently sow the seed, patiently wait, and in due season the harvest will come. Let the saints persevere along these lines, and they must reap if they faint not. Clear views of liberality of its spirit and source, of its scope and power, as well as of the ways and means by which to convert this doctrine into life must be set forth. Reasons and encouragements for doing, measures, methods, and examples of doing are needed. It is a war against the carnal mind, the love of the world, the ease of the soul, the selfishness of human nature, and the ignorance of the many that it is more blessed to give than to receive.

The rankest infidelity is toward the minor not the major truths and facts of the Christian life. Many pray for salvation, or sanctification, who will not pray for bread or work; many believe in the Trinity, who do not yet believe it is a fixed law of God that it is more blessed to give than to receive; to multitudes, if this has any force, it is as a happening sometimes, and not as a necessity at all times, in all places, and unto all persons who, having freely received, have freely given. A host can recite the Commandments and the Apostle's Creed without halting, who cannot read through the fifteenth of 1st Corinthians without a shudder that Paul should have written that last verse. If they are carried over to the sixteenth chapter, they are chilled at the audacity of announcing a collection when writing of the resurrection glories. How few say "Thy kingdom come," who see that it is asking God to call upon them, as upon good stewards, for more money with which to send abroad His gospel. How few who utter this petition have in sight the contribution at the end thereof, and not only so, but who welcome it with joy, seeking to have the will of God done on earth as it is done in heaven.

2. The whole truth must be opened to the people, and at every step enforced by the highest authority; but here, as in respect to truth at large, other foundation can no man lay than that is laid. The one store-room of power, the chief treasury of incentives, is the Word of God. This holy book reveals a holy man going about doing good, the way, the truth and the life as concerns well-doing, and abounds with texts and themes, with facts and principles, with laws and illustrations upon this subject. To the law and to the testimony: It is written, the

people, where the sittings are really free, and a genuine mission work is being carried forward throughout the entire community.

* Luke xiii. : 12-14.

earth is the Lord's, and the fulness thereof. Every beast of the forest is Mine, and the cattle upon a thousand hills. The silver is Mine, and the gold is Mine, saith the Lord of Hosts. All souls are Mine. Honor the Lord with thy substance, and with the first fruits of all thine increase. It is He that giveth thee power to get wealth. And they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he has given thee. Give, and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again. It is more blessed to give than to receive. Give, not grudgingly, or of necessity, for God loveth a cheerful giver. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. With open face behold as in a glass how God looks upon beneficence, and as you trace its lineage, or note its inner worth, its elements of power in the giver and in the receiver, its vital relation to the well-being of the individual soul no less than to the welfare of the world, seek to have the mind of Christ, and to be transformed by the renewing of your mind into the same image, that with holy zeal you may lead your people in this grace also to be living letters of Christ.

3. Emphasize without ceasing certain facts, and begin with the prime factors of every true gift. Its intrinsic worth is the first and the least element involved. The recognition of obligation to God—right to property holds good between men—but between God and man all right to property is vested in the Sovereign Owner. Man the creature has nothing that he has not received, man the servant must look to the Master for orders, and man the steward must give account to God for every talent used. The object for which the gift is made, that every whit possible may go far beyond unto those who cannot in kind restore to us again. The amount from which the offering is taken,—for it is one thing to have plenty and to give of our abundance, while it is quite another to have little and to give it all. Jesus is also to-day sitting over against the treasury, as when in Jerusalem he commended the poor widow. Most of all, emphasize the motive as that quality which weighs heaviest in our gifts. Chemistry has no such power to transmute the choice into base, or to exalt to high degree that which is of low estate, as has the motive of the soul in its gifts. Silver and gold become iron, or tin, or brass, as we give grudgingly, or flippantly, or showily, but the dullest copper penny is changed into a golden penny when it is all that we have to give, and for His sake it is freely given.

Emphasize the blessedness of giving. Let the liberal soul devise liberal things, not merely because it is necessary, or for the good that may

be wrought. There are necessities to be met, there is a world of good we may do, our sympathies ought to be aroused, and there is unspeakable exhilaration in giving, yet over and above these, it is blessed to give. Any one may witness that it is blessed to receive, and never more so than when we trace the gift to its true source, and lift up our eyes to thank God, from whom cometh every good and perfect gift. It is to do His will, as ye have therefore opportunity to do good unto all men. Like the Samaritan on the Jericho road, or Peter and John on their way to worship, the child of God will find meat and drink in doing good unto all in the name of the Lord Jesus. It is to do as God does, Whose hand is opened to supply the want of every living thing; for He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. More than all, it is a doing which brings us into likeness with Him. In keeping His commands, in emulating His example, in walking with Him,—in the one path, in the one direction, for the one purpose,—communing with Him step by step, not only do our hearts burn within us by the way, but we are changed into the same image as by the Spirit of the Lord.

Emphasize the grace of giving. Christianity, from its foundation up through every living stone to the topmost pinnacle of the building, is the fruit of the grace of giving. The Father gives His Son, the Son gives Himself for our sins, the Spirit gives the Christ-life, that we might be conformed to the image of the Son, in whom we are builded together for an habitation of God through the Spirit. Giving to the point of unspeakable sacrifice is at once the root of our gospel and the fruit of the Spirit, by whom is shed abroad in our hearts the love of God. An exotic in Mansoul, yet planted by our heavenly Father, it thrives even in tough soil. Well rooted, it changes the soil itself, so that the very man quick to ask “Who is my neighbor?” will believe that “he was born, not for himself, but for the whole world.” No lighter term than this word grace will suit the facts. Paul, having borne witness that in the churches of Macedonia grace given soon grew into the grace of giving, exhorts the church at Corinth and all the saints of Achaia to abound in this grace also.

Emphasize systematic effort. Beneficence as a sphere has its hemisphere, the one the giving, the other the gathering, and the fellowship, or the distribution of the Lord’s money. The giving is between God and the soul, the gathering between God and the community of souls—the church—while the fellowship widens the circle to include the world. System in giving requires a fixed proportion—to be increased as God prospers; regularity—to grow into habit until generous giving becomes graciously easy; and frequency—on the first day of every week give tribute to God to celebrate a finished redemption. As to the gathering, every church owes it to God, to itself, and to each member, by teaching and example, by opportunity and exhortation, to encourage and increase

efficence of all its congregation. The best general law to be r both giving and gathering is the apostolic rule of 1st Corinthians, 2. For simplicity, equity, universality, and effectiveness no frame a better plan. Its essential features touch every point needed to-day. One of the best plans, which does not cut its ws by slighting the small gifts, includes a card somewhat after 1,* circulated in the closing month of the financial year. Then pew, or sitting, affix a card to show the societies regularly sting the month and day when by general contribution the frag-re gathered, or when by vote the sums for each are designated. fy the offering on the first day of every week. The pastor who n from the pulpit to hand the plates to the officers and awaits urn, reciting meanwhile appropriate Scriptures, then receives s again, and while they stand about him offers all to God,† will

WEEKLY OFFERINGS	\$	1. FOREIGN MISSIONS.
OF		
CHURCH		
AND CONGREGATION	\$	2. HOME MISSIONS.
January 1 to December 31, 1887.		
Please mark with an X in the	\$	3. PUBLICATION OR TRACT
column on the left the sum you		SOCIETY.
are willing to pledge as a <i>week-</i>		
<i>offering</i> to the Lord, from	\$	4. BIBLE SCHOOL.
January 1 to December 31,		
1887, using a blank space if you		5. MINISTERIAL EDUCA-
prefer a sum not printed.	\$	TION.
Write your name and resi-		
dence at the bottom of this	\$	6.
card, and hand to the Commit-		
tee or put into the contribution	\$	7. GENERAL FUND.
box.		
A package of small envelopes	\$	
will be given you, one for each		
week.	\$	
Every Lord's day enclose the		
amount of your weekly offer-	\$	
ing in one of these envelopes,		
fill it, and then put the envel-		
ope in the box when the offer-		
ings are presented; and in case		
of absence, or omission for any		
reason, enclose the amount in		
words in the same way.		
On the reverse of this card		
indicate the objects to which the		
contributions of this church are		
voted this year.		
The offerings pledged being		
entirely voluntary, may be re-		
called at any time, by giving		
notice to the Committee.		
Name.....		
Residence.....		
Return this card to either of the		
members of the Committee, or drop into the		
box passed.		
Custom of Dr. Edward Judson, of New York, and others.		

Please designate how you wish your offerings appropriated, by marking against each of the above objects the amount you design for that special cause.

Gifts not designated will go into the General Fund to be disposed of by vote of the church.

The system of weekly offerings has been adopted by this Church, and the hearty co-operation of all who worship with us, both young and old, is cordially invited.

Committee.

Treasurer.

do more to educate the people into a higher appreciation of the grace of giving than by any other one habit. "The penny collection" will soon become obsolete among that people. Among all the things to be done decently and in order is the equitable distribution of gifts. Pressed by a thousand and one appeals, let pastors see to it that the great channels of power and influence created by the churches are kept full, even though many a little canal is left empty. Generous giving for the spread of the Gospel is the serious, the life-long business of the whole church and of every Christian. As often as once a quarter give up a stated meeting to the discussion of such questions as, How can we raise more money for beneficence? How can we reach every one? In what direction ought we to enlarge this year? How can we more effectively do foreign, or home, or temperance, or Bible work? Getting money is accounted by the world prosperity, but God calls him prosperous who is using, distributing money. At the stated prayer meeting preceding any general appeal for a particular form of work, let two or three members be asked to present verbally, or in writing, some facts connected with this special effort, and then give a season to prayer for the favor of God upon the enterprise.

Gibbon's pen sharpened against the primitive Christians, yet "made their doings loom up in moral grandeur, when he put generous giving among the leading causes of the world-wide triumph of Christianity." Seneca, the heathen, could say, "I possess nothing so completely as that which I have given away. Whatever I have imparted I still possess; these riches remain with me through all the vicissitudes of life." Paul the apostle says, "Do good, be rich in good works, be ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may hold on the life which is life indeed."

Mr. Gladstone says: "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific in our age." This may seem too bold, yet one who has looked into this question will be ready to approve Dr. Bushnell's words: "The great problem we have now on hand is the Christianizing of the money power of the world; what we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it to us, as the tides of the sea, and like those also it will flow across the world in a day."

Forget the things which are behind, whether of victory or of defeat, cultivate patience, keep an even temper, be at peace with yourself, and be vigilant. In no one thing that pastors attempt to do will these be more important, or their manhood be more tried than in working to

develop the grace of beneficence in a congregation. It will demand study, and patience, and persistency. Study, since you must be able to show the people the ways in which their beneficence may be directed, give information as to specific fields and objects, state the proportionate worth of different appeals, and the results which have attended efforts already made. Study, since they must, on every occasion, be taught that the highest giving is to give themselves, and that all giving, from the least unto the highest, must be under the power of the great fact that glorifies our lives—His example, who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich. Patience, for no man can bring up himself, still less his neighbor, from narrowness of view and the spirit of withholding, to broad views of the Lord's work and the spirit of liberality in a day. It will be one thing to begin in a new church where all is enthusiasm, and quite another to change an organization which with age has fallen into habits wise and otherwise, much easier to acquire than to dismiss. Persistency of effort, for here as nowhere else has a premium been put upon eccentricity, and have spasms been permitted to rule. Here more than elsewhere have true worth, and real need, and pressing importance had to wait upon some individual who had ability to arouse feeling, or be passed by altogether because the aforesaid individual had drained the pocket-books. Back of benevolence, as of war, throbs its passion or calmly rests its principle. Here it is impulse, a short-lived flame of shavings; yonder it is habit, the fixed heat of truth and love. When new members are to be received into the church, especially if they are young disciples, train them up to devise and do liberal things, and when they are old they will not depart from the habit. It will soon come to be as much a privilege to give freely as to pray frequently, and the one will be no more easy than the other.

Thirteen years remain of this century. What revival would freight them with more good for the whole world than a revival of Macedonian giving? A revival fashioned by the mould of those who, according to their power and beyond their power, gave, beseeching Paul with much entreaty to receive their gift. Such a revival would be the forerunner of spiritual triumphs beyond anything the church has ever known. Since believers are to be living letters of Christ in this evil world, what child of God can be indifferent to this great theme which has so large a place in Scripture, and is of such vast importance in the work of disciplining the nations? To discuss this question, therefore, to bring out the Bible teachings, to press home upon the people the example of our Lord, to devise methods for the manifestation of our bounty, to make a free use of selected literature,* to scatter widely and thoroughly

* The Christian Giver Publishing Co., N. Y. City, or Mr. Thomas Kane, Chicago, Ill., will send to any pastor or layman, for free distribution, benevolence leaflets.

the good seed of truth, that every disciple of Jesus may abound in this grace also, would most certainly contribute to this end. May the last thirteen years of the great missionary century show forth the power of giving worthily of God.

IV.—MINISTERS' VACATIONS.

BY MARVIN R. VINCENT, D.D., NEW YORK.

No time need be wasted in discussing the general principle underlying this whole subject, for it is generally conceded. All busy men need recreation and rest. This concession practically disposes of the favorite argument against ministers' vacations urged by certain business men and members of other professions: "We do not take vacations." If they do not, they *ought* to. If they *cannot*, so much the worse for them. The argument amounts to this: We sin against our bodies, and therefore our ministers should do the same.

1. The demand for periods of recreation in the case of ministers is peculiar. I am tempted to say that it is *greater* in their profession than in any other. I confine the discussion here entirely to city pastors.

(a) A city pastor, in addition to the multiplicity of his duties, lives *habitually* in an unrestful atmosphere. Along the line of a country pastor's work restful influences are constantly interjected; but a pastor in a city like New York is never out of the influence of the stir, the quick movement, the tension of the life around him. It penetrates to his study. It communicates its quality to everything outside of his professional life. If he throws down his pen and goes out for a walk, he walks in the midst of it. Whether in the pulpit or in social interchange, he must work under a greater strain than his brother in the country. He wears harder and faster. He burns more oxygen. He must do his regular work under constant distractions. His door-bell is forever pealing, and he must turn from his sermon or his studies half a dozen times or more in the course of a morning to confront a book agent, an application for a collection, a beggar, a parishioner in trouble, or a bore who drops in merely to pass away the time.

(b) I have heard a distinguished New York minister say that if he had only his regular preaching and pastoral work to do, he should feel quite like a man of leisure; and yet most men would consider *that* work quite sufficient. The city pastor is not allowed to confine himself to his legitimate work. Neither American society nor the American church has discerned the value of the principle of selecting a man for the thing he knows how to do and giving him facilities and leisure to do that thing. The principle adopted is, rather: Load up a capable man with whatever comes to hand. There is still too much of the Jack-at-all-trades element in the American ideal of a useful man; and nowhere more of it than in the popular ideal of a minister. The Ro-

man Catholic Church avoids this blunder, greatly to its advantage. The man who can preach is not set at ecclesiastical details which a clerk can attend to. The ecclesiastical administrator, who has little pulpit ability, is not put into the pulpit. The man who can write a useful book is put where he can write it without the distractions of parish work. The Protestant pastor in a large city is a member of from one to a dozen committees or boards. If an ecclesiastical body has a new magazine to be shaped, or the financial affairs of a board to be investigated, it is more than likely to throw the work upon some over-driven city pastors. They must dabble in finance, in real estate, in journalism. They must confer on the interests of seminaries and act as examiners of candidates for the ministry. Editors are after them for articles ; societies of all kinds for speeches.

(c) Beyond any other class of men, pastors are subject to an exhausting drain on the sympathies. This is something which business men do not and cannot appreciate. It may be said that the same is true of physicians, but the cases are not parallel. The physician is, indeed, dealing continually with suffering ; but it is a well-known fact, implying no reflection upon the noble heart qualities of our doctors, that they come to regard suffering largely from a professional standpoint. Indeed, it is essential to their efficiency that they should learn to do this. For the surgeon to allow his sympathies to have full play when a life is at the point of his knife, would be to unnerve his hand and to imperil the life. In military hospitals, during the last war, I was always impressed with the manner in which the practitioner asserted himself over the man, in the constant presence of scenes adapted to melt the stoutest heart. They could not have performed their blessed work otherwise.

But that which is essential to the physician's success would be fatal to the minister's. The moment the pastor approaches sorrow or pain in a merely professional way, his helpfulness vanishes. He is better away. He cannot fill out the true ideal of a pastor, without, like his Divine Master, laying his heart open to the appeal of his people's joys and sorrows alike. He must rejoice with those who rejoice, and weep with those who weep. Hence his sympathetic thermometer is continually and rapidly shifting. One hour he is in the midst of festivity, the next standing by the bed of death. The carriage drives him from the wedding to the funeral. The strain is fearful.

(d) Pastors are compelled to do their work with a larger amount of technical drudgery than either business men or lawyers. Their own hands and eyes and time must be employed upon multitudes of mechanical details which the merchant or the lawyer hand over summarily to clerks. Every lawyer's office, every business establishment of any magnitude, has its stenographers and its type-writer. Those city pastors who are so largely engaged on committees and other outside work

afflicted friends the sad necessity of traversing mile after mile of the deserted, sun-beaten streets of New York in August, in order to find some one to bury their dead.

V.—THE APPLICATION IN SACRED ORATORY.

BY HENRY C. MABIE, D.D., ST. PAUL, MINN.

THE ideal sermon culminates in an application. This is not merely an appendage to the discussion, nor a subordinate part of it, but is the main thing. Says Spurgeon: "Where the application begins, there the sermon begins." Not that the exordium and the argument are not parts of the real sermon, but that these elements afford but the promise and the prophecy of better things to come.

The body of the discourse will kindle the lights; the peroration will gather all the rays into a burning focus. Under the command of one leading object, the life, the movement, the full-grown energy of the whole sermon now bear down on the final charge. There is, perhaps, nothing in which preachers differ more than in the art of application.

There are thinkers and logicians who command a rhetoric both ornate and splendid, and yet their sermons leave the people unmoved, or lull them to sleep by the very sweetness of their cadences. The truth does not grapple them as with hooks of steel, and men move on as before, unchanged in heart and life.

On the other hand, a Jacob Knapp, with a clumsy logic and a gross rhetoric, with no beauties of style or graces of diction, but with telling strokes of appeal, brings his audience under throes of emotion — an emotion that leaves them secure upon the Rock of Ages, or sinking beneath the wrath of God, confessing that their damnation is just.

The preacher's is the divine art, not of sermon-making, but of soul-building. He constructs a sermon that he may reconstruct a man. He strikes at the very center of character, persuaded that if the citadel is not captured with the Gospel, error and death will soon plant their pale flag there.

The conqueror is not he who rides out in the pomp of a dress-parade, nor yet he who with consummate order and skill handles his forces; but he who so does all this, that he shall remain master of the field of battle. Let there be logic — iron-linked like chain-shot — but behind it the impelling powder; and let there be rhetoric, wrought by fancy's lightest art, but withal the electric current thrilling along every fiber.

I. The first element in a true application is UNITY.

The ultimate aim of discourse having been chosen, the orator will marshal every thought and figure with reference to it. The conclusion will contain in full and rounded structure only what the discussion has furnished in element. The preacher is, in the highest sense, an advocate charged with a mighty cause. Each plea uniting the essentials of

the cause in a chain of constant progress, will at last consolidate all the powers of the orator in an onset upon the hearer.

Cicero, when he had a point to gain, like a general planning a battle, skillfully arranged all his material with direct reference to his end, and then brought on all his forces with irresistible effect. In the famous oration of "Demosthenes on the Crown," the entire procession of thought, the movement of imagery, the balancing of sentences, the choice of words, even the length and force of syllables, all obey one master and that master's one idea. Milton describes the true orator as one "whose words, like so many airy and nimble servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places." In all the models presented to us in ancient and modern oratory, we may discover some one idea which came to the orator with overpowering singleness. The pleading of the advocates, whether in the forum, the Senate, or at the bar, has been marked by resolute occupancy with the case in hand. The ambassador of Christ should allow himself to speak only as he dares to regard himself as the organ of heaven, sent upon her high and explicit errand. If, then, the glad tidings are to be proclaimed, let the preacher make the conclusion hopeful and winning; if the lightnings of the law are to be flashed, let him deliberately and tenderly decide what impression he will make, and having made it, let him not neutralize it. When the nail is at last to be driven home, the hammer should not be padded or muffled; it should "descend with all its might and ring with all its sharpness."

II. Another element in forcible application is ADAPTATION TO HUMAN NATURE.

The peroration, beyond all other parts of the sermon, assumes to move and carry men. It virtually counts nothing done till this is done, till the will and the life are turned at the fountain; but men are not carried in violation of the principles of their being. He must know men who would mould and fashion them.

The greatest poets and dramatists are those who have, with keenest insight and most delicate touch, sent their thoughts like disguised detectives down through the most intricate windings and hidden depths of man's spiritual organism and awakened the elements lying there into responsiveness. Hamlet and Othello are what they are in pathos and horror because the human heart is what it is; and Shakespeare is immortal because he had the genius to make the transcript. Many a sermon with well conceived plan, with relentless logic, has yet utterly failed to carry its point because in the application the preacher went blundering over the strings of an æolian harp that should have been touched by zephyrs.

"The world of mind is as regular and architectural as the world of matter." Hence, in order to excel in moving men, the preacher must have the spiritual tact by which he instinctively approaches his work

fitly, and "like the slate-quarryman, lays it open along the line of its structure and its fracture." Michael Angelo, at sixty years of age, was able to do the most delicate chiselling with such impetuosity and fire as to cause ordinary sculptors to fear he would shiver the whole mass of marble, yet, though bringing down great fragments at a stroke, he never passed his mark. Such is the bold yet safe power of the master of method. By such mastery only is possible that grandest of all achievements, such control of the delicate and deep-laid power of men's spiritual being as to thrill them with the utmost vehemence and move them to the highest action.

III. A third element in effective application is the **MOST VIVID WORD-PAINTING.**

The hearer needs now to be wrought upon by imagery, drawn from natural and simple objects. This may not merely glisten like a constellation on a winter night, but must be swift and glancing, stimulating the affections, while it woos the will. The Scriptures abound in such word-painting. The promulgation of the law from Sinai; the display of divine perfections, as in Job or Isaiah; the glory of Messiah's Kingdom; the grandeur of the first resurrection; the awfulness of the second; the last judgment; the Millennial Sabbath, are a class of representations which stand out on the page of Scripture in bold relief. They are the means of God's great application of His sermon of the ages, and they move all men. In oratory, often by some word, winged and piercing like the lightning, a difficulty is split asunder and its secret laid bare. Grattan described his entire relation to Irish independency in the flashing, magnetic words, "I sat by her cradle, I followed her hearse." The ministers of our God especially should be fresh and commanding with speech, vivid and electric. During the famous sermon of Christmas Evans on "The Demoniac of Gadara," which continued three hours, such was the stimulus and power of his imagery that for the first hour his audience were like an assembly in a theatre delighted with a play; the second hour they were like a community in mourning over some sudden calamity; and at last they were like the inhabitants of a city shaken by an earthquake, rushing into the streets, falling upon the earth, and wailing before God. With themes so transcendent and thrilling in their reach and subject matter, sweeping hellward and heavenward, until two eternities heave into view, how vivid and penetrating should be the corresponding conceptions of the preacher. They should be thrown off like scintillations from the majesty and moral grandeur of his own state. They should rest like a spell upon the hearer till he is won and borne away into a new character. But beyond all things else, the application must have

IV. A **BURNING INTENSITY.**

All the foregoing elements will be absorbed and vitalized in this—the preacher's own flaming heart. The true peroration can never be mere

phraseology. It is phraseology plus the preacher himself, and how much that energy is no man can tell exhaustively, because it is life, glowing, creative, transforming life. The preacher's own will must be heroic, his heart aflame, his soul rapt, if he is to be an inspiration to men. The application must come not only with a flash from the brain, but with a rush and drift from the heart.

Nothing short of warm, original emotion can kindle the eye, and mantle the brow, and thrill the tongue with the living flame of eloquence. Perhaps all are not equally gifted with emotional power, and all need not be. There is a calm earnestness in which vehemence and tenderness meet and harmonize as opposite polarities in a common center, and, like a mighty river, coursing through genial lowlands, it yet bears in its deep tide something of the impetuosity it received in descending from its mountain source. But, whatever his temperament, no preacher may be cold and frigid who speaks on a theme the issues of which loom up to infinite proportions, and which fills heaven with emotion.

The preacher may have proved a great doctrine; what then? Is it to be applied as coldly as an axiom of mathematics, or is the soul to be bathed with the unction and fervor of it?

Edmund Burke, even in the lower issues of parliamentary debate, was so intense in his appeals that even those who heard him most frequently were often borne away by the tornado of his passion.

Loyola preached with such urgency that the very passion of his tone and features moved to tears those who did not understand the language in which he spoke.

When Robert Hall became fully animated his pain-racked body quivered like the light frame of a building containing a powerfully acting engine. The glow of his mighty soul flashed upon his audience, and his tones trembled under the weighty message they bore, suggesting that fountains of sublimity and energy would yet discharge themselves if they had adequate channels. Such intensity is borne only of the Spirit's might.

All other qualities of the application as related to this are but "the John Baptists of eloquence, after whom there cometh a Mightier baptizing with fire."

Let, then, the most impassioned utterances flow here. Let not the Legate of the skies be limited. No utterances can equal his lofty themes. Let sensations of the grand and terrible, wailings from below and hallelujahs from above, influence his spirit. Let lightnings flash from his eye and rhapsodies flow from his tongue. Let him become a very herald of "the chivalry of spirit," with even his blood excited to unusual play and his nerves keyed to the awakening and answering thrill of the eternities. And, having done all, let him remember that he hath "this treasure in but earthen vessels," while "the excellency of the power is of God."

VI.—CREATION LEARNED BY FAITH.

BY CHARLES S. ROBINSON, D.D., NEW YORK.

Now and then we hear of some notable man-of-war passing in all the gayety and pride of battle out of our ports. For a day or more the pens of the news-mongers are busy relating its history as it went on the record in its years of fame; the fearful sea-flights it has been through, the gales it has weathered, the oceans it has traversed, the famous commanders it has borne; far back even to inconspicuous times in the yard where its keel was laid, or at the dock from which some old sailors will yet be found who remember it was launched. It wakes our wonder to be told how methodically the biography of the vessel has been preserved, as if it were a thing alive, and now how easy it is to trace its annals to the beginning.

It would gratify us exceedingly if we could follow back the history of the planet we live upon, or the race we belong to, with equal particularity of detail, and fix our facts with equal authenticity. But early records are meagre, and sometimes hopelessly obscure. Curiosity is baffled, and skepticism makes a daring stand.

Still, let us not despise the knowledge we really do possess. Because our information stops with an uncomfortable hiatus now and then, and that, too, in its most needy part, let us not throw up any of its trustworthy acquisitions in fits of petulant discouragement. The Bible is not a fable, merely because it proposes at points to say nothing; what it has said could not well be spared. If at any moment its revelation of scientific or historic facts seems to be scant, we can do no more than bear with its reserve. The silence of Scripture is as truly an evidence of its divine origin as its utterance. Had mere men written these records, we may be sure of one thing—they would have made them sufficiently voluminous, and the opening chapters of Genesis would never have been blamed for a brevity at which the world wonders. What sort of work they would have made of it, however, we can conjecture, when we remember the pitiful attempts they have since made at explanation.

The Egyptians believe that there was once an entire universe of water. Divine power existed at the centre of it for many ages. In solemn silence the Supreme Being, whoever he was, gathered next to his person and all around him a huge shell, perfectly transparent like glass, and in this he was wont to sleep. One morning, as he awoke, he broke the shell and came up to the surface of the Mediterranean Sea: and now he was in the shape of a terrible turtle, and spread out over millions of miles of space. Thus for ages longer he lived and floated; then once more he burst his shell, and the pieces of this became earth, islands, mountains and rocks. And now the turtle became a giant, and for some ages after dwelt up in the top of a mighty hill. By and by he crawled down, and went to sleep by the side of a tranquil lake. It was one of those warm nights they used then to have, and the great being was a little weary. He slept recklessly; his arms were flung out very widely over the sand; and from them during the moist darkness sprang up an enterprising race of human workers. His legs were stretched out likewise, and a race of human travelers grew out of them; toes and fingers in a similar manner gave origin to a race of slaves, fashioned to toil forever, destined to wait upon the stronger and first-made creatures.

Now such stories as these are all received by somebody somewhere on faith; they constitute the creed of the men and women, who live and work and wor-

ship and die and are buried under them, as doctrines communicated and propagated by their parents and their priests. The Hindoos are accustomed to teach their children that once a monstrous serpent lay coiled up upon the ocean. Upon his folds a great god, Vishnu by name, slept for long ages, and then died. Out of his soul, just as it was in the instant of its departure, another of their chief deities arose, by the name of Brahma, who created man by wishing for him. The people took these traditions on faith; that is, they believed them.

This is the way in which we receive our beliefs. They come to a race like ours through our intelligence first, and then through a religious trust in those who bring them to us, professedly from on high. This is what Scripture declares now: "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Our supreme advantage is found in the fact that we have a volume of published histories, endorsed by a thousand voices from above, given under the extraordinary gift of inspiration. All that we really in such a case need to know and believe has been told us in the few early chapters of Genesis. The very name of the Book means "The Beginning." Long after the strange events recorded took place, this was written by the Hebrew law-giver Moses. When divine wisdom speaks, it speaks just as the common people said Jesus Christ spoke, "with authority, and not as the scribes." And it must be taken precisely as it stands. The Bible asserts, and we receive the information; and this we do without any questioning. We expect to believe, and we do believe, more than we comprehend. There are some things in the Scriptures which are assumed and never argued. The very existence of a Divine Being, supreme evermore and everywhere in the universe, has never been announced as a revelation that needs to be evidenced or proved; it is taken for granted that intelligent human beings know that there is a God, and that he is a rewarder of them that diligently serve him. So of all these records concerning the Creation; Moses never disputes in the Pentateuch; he is satisfied with relating and describing; that is all he was set to do.

Any declaration whatsoever under inspired authority is to be accepted cheerfully as simply and unalterably true. We receive it in an exercise of devout faith, as a little child receives explanations of a mystery he cannot altogether understand from a parent who is confessed to be wiser than he is. The father stands on his character and dignity when he announces a new and even difficult fact. He has a right to say, as once Christ said to his disciples, "If this were not so, I would have told you." The apostle Paul, who was one of the most extensively and thoroughly educated men, and had sat at the feet of Gamaliel, the greatest teacher of that age, freely admits that he took on faith alone whatever Moses had to say in his account of Creation.

To those who feel vexed to find so little told concerning events as majestic as those of the beginning of the world and the race, it is salutary to recommend that they read some of the efforts great philosophers have put forth to explain all the mysteries. Every process has been cleared up beautifully; and the explanations need nothing but reliableness to render them true; nor do they lack anything but consistency to give them worth; nor do intelligent men miss anything from the stories except simple common sense. One thing at least is comforting when we read the Word of God: if it is silent, when sometimes we might be really glad to know more, we are certain it will never compel us to be ashamed for it because it has been talking the nonsense of folly.

So we reach a second question, namely: What are we taught in the Bible?

How much do we know concerning this grand beginning of the universe around us, to which we give the name of the world? I think the reply to this involves at least these three particulars—the fact, the process, and the purpose: it will be well to touch these in turn.

The fact comes earliest; and this is stated too plainly to be in any particular refuted or doubted. The world was created; it was created by the Word of God; it was created out of nothing. It is not, as some insist even yet, eternal; it was begun. God made this world with a word, voicing the fiat of his will. Over an unknown sea of immensity the Almighty made his voice to be heard. He spoke but a single syllable—"Be,"—and forthwith a new universe came into existence like a new island rising in the deep. A fiat of his own will gave us life and existence. And this was not a refashioning of old elements into fresh forms; things which are seen were not made of things which appear; they were made new.

What was the process of informing Moses? It is not related. But it does not seem as if there could have been more than two conceivable ways of giving him this sublime information. God might have narrated the story in words, just as he told him about the tabernacle in the wilderness afterwards, just as he told Ezekiel concerning the form of the typical temple. But there is no proof of anything like this; and some are inclined to think that most likely the Almighty showed Moses the scenes as if in a series of pictures passing before his illumined imagination. One grand spectacle, like a panoramic vision, may have been sufficient for his own need; and then it is barely possible that, under the serene and intelligent guidance of inspiration, this prophet-leader may have introduced some of the traditions that the world still held. He could choose what he would, and breathe through those the spirit of his own inspiration, and they would be as authentic as a part of the race's history as anything else. That is to say, he would be inspired to select from the traditions whatever was correct; he, in this instance, as much as in any other, would be divinely guided. Some of the best scholars we know in these modern times declare that the opening chapter of the Bible was never written by Moses at all, but was a fine grand old poem detailing the general processes of Creation correctly, and requiring only his endorsement of its accuracy to make the statements as authoritative as any other part of the Pentateuch. Then beyond this, Moses would be told his facts, all of which occurred certainly two thousand years before he was born, just as John in the Apocalypse was told his facts, all of which would occur many years afterwards, when he himself should be dead and buried. Moses was a prophet, just as Isaiah was or Daniel, inspired by the Holy Ghost. He was evidently "raised up" for this particular purpose. His gift of knowledge pointed backwards, precisely as the gifts of these other men in knowledge pointed forwards; he knew the past as they knew the future. Thus the Spirit of God informed him what had taken place at the creation of the world, just as the Spirit of God informed the evangelist John after him what was going to take place at the destruction of the world.

So much, then, for the fact, and so much for the process of revelation, by which we are informed concerning the creation; there still remains the purpose of it all to be considered. What are we taught to believe was God's real purpose in bringing the world into existence?

Let us come back to our picture of the Supreme Father, as he has been represented in the companionship of his only-begotten Son, enjoying the intercourse and planning for the future. It is a beautiful as well as a most amiable picture. He decides to create a world; it will be this world of ours he is going to create; what for? That must be a question worth asking, and worth

answering. But the reply cannot come through any effort of guesswork; we must go to the Scriptures at once with our search. What has been revealed there as the divine purpose?

One passage there is in the Epistle to the Ephesians which tells all we need to know; it happens, fortunately, that it is familiar to us: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him."

The "mystery which from the beginning of the world hath been hid in God" is, therefore, the gospel which Paul was preaching. The eternal purpose of God is that which "he purposed in Christ Jesus our Lord;" a magnificent secret is suddenly told; the "manifold wisdom of God" that is to be made known by the church, "unto the principalities and powers in heavenly places," is nothing more nor less than just "the unsearchable riches of Christ." This world was created in order that it might be the theater of the story of man's redemption by the intervention of divine mercy. Human beings were to be formed with free wills, so that God might have his wish and be served voluntarily; but that would necessarily involve the ability to resist God and commit sin. Then it was certain there would be a fall; and after that the wreck must be graciously retrieved by an atonement, in which God's Son must be sacrificed to justice, and so mercy would come in with a pardon. Out of this astonishing purpose would be revealed the great glory of the Creator, as the merciful Redeemer; so

"God, in the person of his Son,
Hath all his mightiest works outdone."

This disclosure now, finally, we receive on trust, without argument, and without hesitation. "We have boldness and access with confidence by the faith of Jesus Christ our Lord."

Did God, then, as some slanderously report that we say, create a race of free-willed creatures, liable to fall, and then let them fall, so that he might damn them to hell for their sins? No; he created the race of free-willed men in order that he might save them in heaven after they had fallen in sin; that is what the Word of God says plainly: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

It would be worth while, if our readers' patience would suffer it now, to comment upon the exceeding fitness of such a theme as this brought before them, for the days in which we live. We attain what we know about the Creation through faith, not through logic. But some of us fear that faith is becoming a lost art. Why, think of it! about these times the church people are discussing how little inspiration is necessary to the Scriptures, and how far revelation may be corrected—as if it were a bad play, or an inaccurate poem full of vile mistakes—and how much might be put away, rather than how humble should be those studies we pursue in the realms of secular science, and how reverent a true Christian should be in passing judgment upon a man inspired, like Moses or Paul. When the fact is, that God created this world in order to give men salvation, we are discussing violently whether men may not

have a better chance for redemption after the world is all over, and a second probation afford them a better example of God's grace than this one he has given himself. And all the time, there lies the same grand old Bible, not a word of which has ever yet been overthrown!

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. VI.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

95. *The epitaph of Christopher Wren*, in St. Paul's grand fane, reads thus:

"Subtus conditur
Hujus ecclesiæ et urbis conditor,
Ch. Wren.
Qui vixit annos ultra nonaginta,
Non sibi sed bono publico;
Lector, si monumentum quæsis,
Circumspice."

So the epitaph of the beloved founders of our Christian charitable institutions may well be inscribed on walls: "They lived not for themselves, but for the public good. And if you seek to find their monument look around you!"

96. *Curious Facts About the Sea.* As to the quantity of light at the bottom of the sea, there has been much dispute. Animals dredged from below seven hundred fathoms either have no eyes, or there are faint indications of them, or else their eyes are very large and protruding. If the creatures in those lower depths have any color, it is of orange or red, or reddish-orange. Sea-anemones, corals, shrimps and crabs have this brilliant color. Sometimes it is a pure red, or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange-red is *the fish's protection*; for the bluish-green light in the bottom of the ocean makes the orange or red fish appear of a neutral tint, and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with *boring tails*, so that they can burrow in the mud. The surface of the submarine mountain is covered with shells, like an ordinary sea-beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. Whole mounds of shells are dredged up. Not a fish-bone is ever dredged up. A piece of wood may be dredged up once a year, but it is honey-combed by the boring shell-fish, and falls to pieces at the touch of the hand. If a ship should sink, with all on board, it would be eaten by fish, with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels, except coal-clinkers shoved overboard from steamships. Twenty-five miles from land was dredged up an india-rubber doll. That was one thing the fish could not eat.—*Prof. Verrill.*

97. *The three greatest men* Gen. Grant met in his Round the World Tour were, as he said, Gladstone, Bismarck, and *Li Hung Chang*, the Chinese Prime Minister.

98. *Possibilities of mankind.* To appreciate these, we must look on men, the most degraded and depraved, as we look on the reflection of trees in a stream. Their inverted images indicate the possibilities and capacities of right and nobleness.—*Dr. Punshon.*

99. "Tear is the most expressive word in our language."—*Robt. Hall.*

100. *Love's arithmetic.* Joys shared are *added* and *multiplied*; griefs shared are *subtracted* and *divided*.

101. *Lyman Beecher*, born, was a seven-months' child, and so puny when and feeble that the woman who attended on his mother actually thought it useless to attempt to keep him alive. He was wrapped up and laid aside. But after awhile, finding that he was not dead, it was concluded to wash and dress the baby. Many a young convert is treated in the same way by the Church, that should be a nursing mother to his feebleness and infancy.

102. "*Three-sevenths of the moon's surface* have never been seen by man."—*Humboldt*. How much of the character and works of God have never yet come under our observation?

103. *Great is the power of saying "No."* The book of Daniel is the grand battle-field where the devil is constantly defeated by the power of holy men to say, "*I will not.*"

104. *Proverbs, xxv:11.* A word fitly spoken, etc.; literally, "*spoken upon his wheels*"—i. e., running smoothly.

105. *Types of Christ.* 1. Historical, as Joseph, David, Isaac, Jonah. 2. Official, as Moses, Aaron, Melchizedek. 3. Ceremonial, as the goat and dove and heifer. 4. Symbolical, as bread, rock, vine, etc.—*A. J. Gordon, D.D.*

106. *The Holy Spirit's Work* briefly comprehended in relation, 1, to salvation; 2, sanctification; 3, service.

1. *Salvation.* Conviction of sin, especially unbelief. Conversion, in which His work is regeneration.

2. *Sanctification.* Illumination of mind in the understanding of Scripture. Testifying of Christ. Inhabitation of the heart as His temple, and hence, consecration of body. Quickening of graces: faith, hope, love, zeal; and of faculties: memory, reason, conscience.

3. *Service.* Imparting liberty, even of speech. Self-oblivion, and specially anointing for work of winning souls.

107. *Analysis of Preacher's zeal.* "Personal ambition, 23 parts; love of applause, 19; pride of denomination, 15; pride of talent, 14; love of authority, 12; bigotry, 10; love to God, 4; love to man, 3."—*Andrew Bonar, D.D.*

108. *Shaftesbury's dying words:* "I am touching the hem of his garment." John Newton's: "I am still in the land of the dying; I shall be in the land of the living soon."

109. *A Call to the Ministry* cannot be expected to come to us as to Paul in his conversion or in the night vision when he saw the man of Macedonia. The call must be found and heard, 1, in the *voice of a world's destitution.* 2, *The voice of duty,* "Go ye into all the world," etc. 3. *The voice of an inward passion for souls.* 4. *The voice of conscious gifts* fitting for service, such as a balanced mind, aptness to teach, a ready utterance. 5. *The voice of Providence* opening the way. 6. *The voice of the Spirit* working inward impressions. These voices can only be heard when there is absolute self-surrender. They are "still, small voices," easily drowned in the clamor of worldliness and selfishness.

110. *Emancipation.* The freedom of the slaves of the British West Indies was decreed to take effect August 1, 1834. So great was the joy that many people did not sleep at all the whole night previous.

111. *Affliction.* That picture, at Munich or Dresden, which represents the clouds *full of faces* will never be forgotten by any one who has seen it, as an expression of the intelligence and wisdom and love that rule even in the storm.

112. *Agis IV. of Sparta* was one of the most beautiful and unselfish characters of antiquity. Ascending the throne at twenty years of age, he found 700 heads of families, of whom not more than 100 were wealthy, monopolizing

all the power and privilege of the State, and he, with his mother and grandmother, were among the wealthiest. He assumed the plain attire of a citizen, and publicly, in the town hall, set the example of giving up his property, encouraging the Lycurgian law of limiting property-owners to one lot of land. He shared all the hardships of soldiers in his army, and was as popular in camp as in the town hall. The rich monopolists headed a revolt, and Agis had to flee to a sanctuary; but on coming out of the temple he was kidnapped and imprisoned; then hurriedly tried and sentenced, and at once put to death. Observing one of his guards weeping, he said: "Lament me not; I would sooner die innocent, as I am, than live as my murderers will do."

113. "*The wrath of God abideth on him.*" The impending character of the wrath of God, its ever-pressing weight on the condemned soul, is finely but awfully illustrated by the avalanches gathered on the inclined slope of the mountain, or the edge of a precipitous rock, which the slightest shock—even a careless shout—may detach from their resting place and precipitate into the depths below. Even *weight*, without apparent motion, is grinding, striating and polishing the underlying masses of rock.

114. *Service is the secret of preserved power.* "Use or lose" is God's law. You cannot touch God's work without touching him, and you cannot touch him without virtue going out from him. The two Wesleys began a great movement, which has already grown to such a gigantic extent that there are over 110,000 Wesleyan preachers and 25,000,000 followers and adherents.

115. *The use of God's Word.* Christ drew the weapons in his conflict with Satan (Matt. iv.) from the arsenal in Deuteronomy. The late postmaster of London gave a poor Catholic woman a Testament. The priest took it away, but it had been the means of her conversion, and it was also the means of his; and when he died it was found under his pillow, and the man who took it from that hiding place was also brought to Christ by reading it.

116. *Revolution, not evolution,* is needed in developing Christian character out of the natural man.

117. *Revivals may bring excitement.* But stagnation is the worst of conditions. There is perfect order in a cemetery; but if life could suddenly invade all those tombs and sepulchres, and heave all those mounds and monuments, there would be the greatest disorder. There is always disorder where there is life and activity.

118. *Rules about Bible study.* Make up your mind to read it through and through; to believe it all; to feed yourself, and not be forever a babe needing to be fed with a spoon, on milk; to pass over nothing without understanding it, and to obey whatever you find there.—*Moody.*

119. *In public reading of Scripture good emphasis is good exegesis.*"

120. *Long sermons.* A good preacher aims to develop his thought and theme fully, but studies not to be tedious. An open-air preacher in London kept on preaching till he was left alone, saying it was a pity to stop as long as any one was willing to listen!

121. *To give the Gospel to mankind* is the instant, constant duty of all believers. The whole history of the church and the world demonstrates it. The Book of Nature illustrates it, where getting and giving go together, and getting is by giving. To *impart* is the law and the life of Christ. The history of God's providence is the history of one long preparation for, and prosecution of, missions. And the churches that give the most get the greatest blessing.

122. *Humility and penitence* disarm wrath. Spurgeon was about to beat a dog that greatly annoyed him; but the dog came and licked his hand, and he dropped the club.

SERMONIC SECTION.

A TRUMPET CALL.

GAN DIX, D.D. [EPISCOPAL],
NEW YORK.

*thou that sleepest, and arise
the dead, and Christ shall
give thee light.*—Ephe. v : 14.

There has been no small dispute about these words; friendly, intimate and persistent. They are a quotation; but it does not appear where they are taken, or where they were first found; the mystery is their beauty. The apostle quotes them thus: "Wherefore, brethren, awake." But who was it that said? Who wrote them? Or who taught Paul? No one can say. The same is common in quotations from the Old Testament; but where in the New Testament are these words to be found?

Some have thought them to be an adaptation from the prophet Isaiah: "Arise, shine, for thy light is and the glory of the Lord is upon thee"; but such an adaptation is so very free that it would require a very sharp sight to detect the difference with the original. Others have thought they might be a quotation from some book of Holy Scripture which we have lost; a desperate guess, and one which discloses the character of him who makes it; as if a book, inspired by the Holy Ghost and recognized as canonical in the Church, could be lost! And others have thought they must have been taken from an uninspired work, some apocryphal volume; which possibly might be the case. But there is still another question, and it takes the fancy at once.

The words, in the original, are in verse, and not prose; they are three lines of verse, measured and rhythmic, and such as a scholar could scan: "Awake, thou that sleepest!
And arise from the dead!
And Christ shall give thee light!"

What can they be but part of some old hymn; some spiritual song wherewith, in those far-off days, the people were wont to make melody in their hearts? Perhaps it may have been as familiar to them as Bishop Ken's Morning Hymn to us:

"Awake, my soul, and with the sun
Thy daily stage of duty run!"

Thus read, the lines take strange hold on the heart. They sing themselves to the ear, as part of some sweet psalm of life in use in the Church in the days of her first devotion to her Lord and King. And when we take them up, and thus begin to think of them, how many scenes arise on the view in those first days of the Gospel! They are full of associations, to which reflection gives the force of reality, as if we had seen with our eyes and heard with our ears. For instance, you may imagine yourself with those who stood, one day, near the grave of Lazarus. "It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. . . . Then they took away the stone from the place where the dead was laid." And as they did so, the inner ear of the soul can almost hear the sweet and solemn hymn, swelling to the air around the place, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." For He was then at hand of whom it was written, "The hour is coming in which all that are in the graves shall hear His voice and shall come forth." Such application may be made, as we meditate of the acts of Christ; and in like manner may we apply the words to our own day, to ourselves, and to the men about us whom we know, and for whom it is our duty and our desire to pray. Just as it is easy to fancy that the wind blowing from the hills round about Jerusalem

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did bring, or might have brought, to the grave of Lazarus the cadence of a strain like this, and that invisible watchers might have caught it up, and so have cried unto the dead man in his shroud while the Lord of Life was drawing nigh. Even so is it easy to account for those words as said or sung perpetually by the lovers of souls and the friends of sinners, by those shining ones who hover around our altars and desire to look into the mysteries of redemption here in this lower world, where men are sleeping, yet not in the dust of the earth. This is a melody of the Gospel, a canticle of the Church, repeated again, till the eyes of the blind be opened and the ears of the deaf unstopped; repeated to those who slumber, forgetful of the passing away of time and our drawing towards eternity; forgetful of duty and danger; forgetful of Christ and themselves. Nor is there melody only in these verses; there is power, which I would that we might feel. "Raise up, O Lord, Thy power, and come among us, and with great might succor us!"

First, then, it saith: "Awake, thou that sleepest." Sleep is a state of unconsciousness, of insensibility; therein man takes no note of time and knows not what is occurring in the world around. In sleep there is no conscious activity; that is its principal sign. Whom then, in this invocation, did the Apostle address? He spake, not to the active sinner, but to the sinner passive. For that distinction must be made, and if we look about us we see it every day in the lives of sinful men. Some walk in open vice, reckless, profligate, in rebellion against their God. We do not address such persons as sleepers. Alas! they are awake; awake and active; theirs is the awful life of direct and sustained enmity against the Lord. When a man lifts hand and voice against religion and defies the Divine will, we cannot describe him as a sleeper. When a man is sinning with a high hand, we do not call on

him to awake. He is awake; his is a waking life, as truly as that of the devils, whose existence is a life in death. No slumber is there, but great intellectual activity, clear perception, baleful resolve and the intention to commit crime. In the career of open hostility to Christ, when they trample under foot the Son of God, despise the Cross, blaspheme the Name of names, refuse the means of grace, and account the service of the Master foolishness: there is no slumber in that terrible state. It is conscious, deliberate, malignant resistance. It is not to be imagined that men of that class are present with us now. Such persons do not come to church. They shun the message of the love of God. Like those possessed of devils in old time they cry, "What have we to do with Thee, Jesus?" They stand afar off, and storm against God and Religion. When we hear the words, "Awake, thou that sleepest," we must look elsewhere for those to whom the summons is addressed.

What if some of ourselves should be of this number? "Thou that sleepest." Here is a limitation. Not, thou that opposest; not, thou that art in rebellion, thou that liftest hand or voice against thy Lord; but, simply, thou that sleepest. To sleep; to do nothing; to lie still, listless, indifferent, so that the promises of God to us through the Gospel have no sweetness, nor the warnings terror. To be like Gallio, who cared for none of those things. To be in a state in which no agency for our salvation makes any impression. This is to sleep. It differs entirely from the condition described before. It is a passive state; the other was an active state. Let us look in the Holy Gospels for types of those conditions. The open enemy of God, who has gall in his blood, and hate in his soul, and sins with a high hand; he is like one of the soldiers who mocked the Lord in the day of His Passion; those wretched beings

who heaped reproach and insult on Him, who buffeted and spat on Him, and, as soon as ever the word was given, laid hands on Him and led Him away, minded to destroy the name and memory of Him from the earth. But the sleeper, passive, listless, indifferent, who careth not for God, neither regardeth the things that belong to His Peace; this one is fairly represented by Lazarus in the grave; bound about with the cares and pleasures of the world, as he with his grave clothes; having his eyes shut tight to the future and what it holds for us, as those of Lazarus were, while his face was bound about with a napkin; with no more spiritual life, no more love of God, no more care for Christ, no more concern than he who lay speechless, voiceless, four days dead, under the stone that lay on the mouth of the cave. The soldiers of that Good Friday are still to be seen, with the flatterers and busy mockers of our own day; and Lazarus often walks by us, in his rustling shroud.

It is so of a truth. The life and indifference to religion is a state of spiritual sleep in which the soul lieth in the place of the dead. For it saith, "Awake, thou that sleepest, and arise from the dead!" He that sleepeth thus must be reckoned among the dead. His awakening, if he wake, will be a coming up from a tomb. And let no one flatter himself that it is not so, because it may not seem so to himself. For some one will say: "This cannot be; the life which I lead in the flesh is not to be identified with death. It is an active, wakeful state. It is full of business, of occupation, of thoughts unspeakable, of pleasures and delights; this is not death, nor even slumber." But though any sinner thus justify his course, we shall not change our mind respecting him, nor fail to see the point at which he goes astray. In sleep, unconsciousness relates to the outer world only. Inwardly, men are *conscious*; and that consciousness

declares itself in dreams. To dream, while sleeping; that follows, almost as a matter of course. Sleep is the sphere of dreams; and dreams the accompaniment of sleep. And what so active, so agile, so incredibly elastic, as the dreamer? We mount, we fly, we fall, we tread with ease inaccessible places, we go through the air, we change from shape to shape; nothing daunts, nothing surprises; it is a madness of action, and often a delirium of happiness for the moment. And yet it is unreal, untrue; the dreamer wakes, the visions fade, with the cold gray dawn or the broad light of day; when the slumber is broken, the dreaming stops. If a life of indifference to religion is but a sleep, the thoughts, the cares, the joys of such a life are its dreams. If you live your life without a thought of anything beyond it, its activities, whatever they be, are but phantom shadows and feigned semblances without duration after it is over. For life must not be considered in itself alone, nor measured by the scant measure of this world. Life must be viewed, described, laid out, on a far higher and larger scale, to make it real and true. Its standard of value, its test of quality, are beyond, in eternity. So measure thy days. Compare life with eternity. See it in God. We sleep, or we wake, merely in the measure in which we see our life in the light of God or in the darkness which comprehendeth Him not. If wise, we shall count that of our existence which has no relation to the world to come, as a mere "economy" of the fleeting hour and as not more substantial than the dreams of the head upon the bed.

But still the unregenerate soul protests; it says again: This cannot be, this shall not be. For the life which we now lead seems to be so intensely real; and it is, to many, so enjoyable and so sweet. Yes; and those also are the qualities of dreams. They also are intensely real, while they last. What do you

few would stand such a test. Why, Thomas even, in spite of his resolution to defy death, was one of the disciples who forsook their Lord in that appalling hour in Gethsemane. Why, even Peter, notwithstanding his bold intention, "I am ready to go with Thee both into prison and to death," fell into disgrace when it came to the proof. No, not bodily, God be praised. In spite of all the hostility to Christianity it has not come to that. None of us imperil our lives by following after Christ! We are permitted to celebrate Passion Week in peace. We are never persecuted while listening to the preaching of the Cross. We can testify to the Lord's death at the communion table; not a soul molests. But should that afford reason for our being nothing but mute companions, only passive spectators, when our Lord is marching on to death? Ought not love and gratitude, wonder and reverence, constrain us also to do something for Him? Does not the form of that pale sufferer, staggering along the road to Golgotha with a crown of thorns on His head and the beams of a cross on His shoulder, force the question, "All this I did for thee, what doest thou for Me?" Come, let us respond to our Redeemer's question, as He goes out to die, "I BORE THE CROSS FOR THEE! WHAT DOEST THOU FOR ME?"

Lord Jesus, crucified Love! I cannot give Thee much. Yet one thing will I do throughout my whole poor life: the memory of Thy agony and Thy death shall never leave my heart until my soul and body part.

"I bore the cross for thee! What doest thou for Me?" The Saviour puts this question to us all as He marches forward to His death. Let our answer be:

With Zion's daughters I'll weep at sight of
Thee,
Yet more my state lament!

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him." What if, mostly, their mourning was nothing more than the natu-

ral sympathy these women would have felt toward any man condemned to death; what if not one of them had the penetration to perceive in Him anything more than an innocent sufferer or a persecuted prophet, who had not merited such treatment; still, when we behold the Man of Sorrows enduring such inhuman cruelty from those brutal men, the tender pity shown by these women does contain some consolation. Surely those tears bedewing His path, leading to death, were a beautiful tribute to the King of souls, far more valuable in His sight than those trampled, quickly-withering palms strewed in His way by a multitude drunk with joy. And how much good these sympathizing tears must have done Him—this Son of Man, so overwhelmed by humiliation. For He who all His life had never passed a tear unnoticed, now stopped to console those weeping ones on His way to crucifixion. He who finally refused to grant a Pilate one more word of reply, and who would not open His mouth before Herod, and was now so exhausted that He could scarcely drag His weary body to the place of execution, honors these women with a friendly glance, with words that are full of love, and tarries a moment on His march, once more erecting His bent and martyred form until He stands again in all the majesty of His royal height, and then turning His thorn-crowned head He casts upon them His heavy, weary look with a ray of the old Saviour love, and His last, gentle, serious words of farewell, His last public utterance to the people on earth, was directed to these daughters of Jerusalem.

Indeed, during those important days from Palm Sunday to Easter, the women put the men to shame by their loving sympathy and noble fellow feeling. It was a woman who performed the last service of love for the Lord, as in Bethany she anointed His feet and His head while the disciples permitted their feet to be washed by the Master. A woman, Pilate's wife,

sent in a petition for His life on the very morning of His death, "Have thou nothing to do with that just man," and at this hour not a man in all Jerusalem ventured to open his mouth for the sake of saving Jesus. As they marched with Him to the cross the women wept for Him, while the men entrusted to His execution loaded upon Him the beams of the cross until He sank down under the burden. On Good Friday evening there were women standing near the cross when neither a Thomas nor a Peter was to be seen. Women were the first to appear at His grave on Easter morning, and, at the same time, the disciples assembled behind barred doors for fear of the Jews. Attention has justly been called to the important fact that not a single woman is mentioned as having been hostile to the Saviour either during His passion or throughout the Gospel history. And even to this day women may still claim some of their ancient credit, that shall not be taken from them. Even at present, as we count the number of hearers sitting at Jesus' feet while His word is being proclaimed, the number of guests surrounding the Lord's table when His Supper is to be distributed, the sick who desire the consolation of the Gospel, the hearts that can be touched by the preaching of the Cross, or aroused to enthusiasm for Christ's kingdom; the hands still willing, in Jesus' name, to make some sacrifice for the kingdom of God, or to give or manufacture something for a brother in need,—in every one of these instances we find greater numbers of women than men. Where the hearts of men remain cold and hard women's hearts will be kindled with holy love. Where the eyes of men remain dry and proud, women's eyes will fill with tears of pious emotion, for women have a tender nature. And if we find something repulsive in a man who has no heart and no religion, we are altogether repelled by an unbelieving woman—she, emancipated, cut loose

from every holy bond of religion, and rebelling against the pious bent of her nature, has become a nonentity, a monster, who, God be praised, loses beauty even in the eyes of unbelieving men.

Let us appreciate these hearts of tenderness; we will not make light of flowing tears; for we hope that during these sacred days many other susceptible hearts will also be moved at sight of the holy martyr presented to our view with the words, "Behold the Man!" And that many a trifling spirit will grow more and more serious until it is completely overcome with godly sorrow, we should regard it a good sign if, here and there, an eye were to grow moist under the preaching of the cross; if a tear of emotion were now and then to fall on an open hymn book as you read the story of the Crucifixion, or sing a passion hymn; if a tear of devotion were sometimes to flow down a cheek on receiving the communion cup, or while kneeling before the Crucified One in your closet at home. Neither ought a strong man feel mortified at being so moved; during these days it is seemly for even a resolute, manly heart to be shaken and melted by gentler emotions; tears stealing secretly over a rugged, manly face adorn that countenance when they indicate that deep within that nature the spring of holy feeling has not quite run dry under pressure of life's hard toil. It was also a man, and he a great philosopher (Leibnitz), who felt it no shame to compose that Good Friday hymn in our hymn book, ending with the words, "Let my fainting soul perceive the sweet flood of Thy love." He, O Jesus, whose cold heart will not kindle at the glow of passion such as Thine is a stone. He has no love, he has no life!

You have no wish to be such a stone, dear heart, have you? No, Thou Divine Man of Sorrows. With Zion's daughters I'll weep at sight of Thee, but more my state lament.

It does not become true godly sor-

row until we weep for ourselves and for our sins ; they are not true passion tears until they become penitent tears that trickle from the very depths of a broken heart, a bruised spirit, and work a repentance unto salvation not to be repented of. That is what the Saviour means as He turns to the weeping women, and says, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." "I am better off than you. True, it is a heavy cross My shoulders are bearing, but I carry something within My heart that would sweeten any cross, and that is peace with My God. This is a hard road leading unto My death, but it takes me to a blessed goal ; by My dying I enter upon My glory. Weep not for Me, but weep for yourselves and for your children. O blind Jerusalem ! From this day henceforth you have a load of crime to bear, and you can never atone for it ; a curse hangs over you and your children, which you yourselves called down upon your head, when your madness led you to cry out, 'His blood be on us and on our children.' Oh, this blood will come upon you sooner than you think, and harder than you imagine ! It will be upon you so soon that many who laugh this day will howl on that ; it will come with such awful severity that then it will be said, Blessed are the solitary, who can endure this misery alone, and not have it increased tenfold by what our children have to bear ; blessed are the barren and the wombs that never bare, and the paps which never gave suck. It will come upon you so appalling that death will seem a boon, and they will say to the mountains, Fall on us ; and to the hills, Cover us !" Beloved, thirty-seven years afterward you know how this warning was fulfilled at the final destruction of Jerusalem. How that long siege produced a famine so distressing that, in order to escape their agonizing wail, mothers put their own children to death, and literally fulfilled

"Blessed are the barren." How, when the city was stormed, thousands of the inhabitants sought refuge from the blood-thirsty Romans in subterranean drains and cellar vaults ; and now that mounds of rubbish and ashes were accumulating over the city this was literally crying out, "Fall on us, ye mountains ; cover us, ye hills !"

What faithful intentions we behold in this Friend of Sinners as He calls to the moaning women, "Weep for yourselves and for your children !" It was calling on them to repent while there was yet time, so that they might escape the future wrath, like that little flock of Christians, mindful of the Lord's warning in Matthew xxiv., "Flee into the mountains," who escaped before the city was surrounded under guard of a troop of angels.

Toward us also how friendly His intentions are ! "Weep not for me, but weep for yourselves and for your children !" O, beloved, that is the Lord's cry to us this day to arouse in us true godly sorrow. Tears denoting nothing but natural sympathy, mere susceptible emotions, although we would not reprove or check their flow, still they are not enough to rejoice our Lord, or to redeem our souls. They may be superficial tears that leave the depths of the heart without producing any benefit ; they may be only a sudden dash, of which a breeze may remove all trace, and to-morrow you may be pursuing your old habitual lusts ; or they may be sentimental tears, in which you revel as in a sort of pious luxury, while, averse to pain, you shrink from the severe requirements of penitence, the harsh sorrow of self-knowledge, and the bitter cross of self-renunciation. No, friend, when tears stream from your eyes at sight of that Sufferer in His crown of thorns, ask yourself, What brought the Holy One of God to this ? And reflect, "It was the sin that weighed on Him far heavier than yonder beams of the cross—the world's sin, and my sin also." And when you

are aroused to grief and indignation at the blind folly of His people, the malignity of His foes, and the weakness of His friends in Jerusalem, beat your own breast for sorrow, and remember your weak Peter hours when you have denied your Lord in word and deed, your abominable Judas' tricks when you have sold Him for a paltry price of sin, and your crooked Pilate decisions, when you have yielded to the world in spite of knowing better, and of your conscience, and then your subtle Pharisaic pride, that makes you unwilling to submit to correction from the Spirit of God. Bow your head down to the very dust and exclaim, "Lord, enter not into judgment with Thy servant, for in Thy sight shall no man living be justified!" And when you shudder at hearing the woe unto Jerusalem's daughters, and of its appalling fulfillment, then, oh soul, take a look about you and ask yourself, "This generation to which I belong, this nation among which I am numbered, is it not hastening toward the verge of destruction, since it too is rejecting the Saviour and thrusting out the Redeemer?" Then, my soul, retire within thyself and inquire, "Am I not also an unhappy daughter of Jerusalem, a lost child of God's heavenly city, fallen from my noble origin, and doomed to future judgment? Have I not guilt resting on my heart, guilt that has not yet been atoned for nor forgiven? Over my head, over my house, over my children, over my deeds and omissions, even over my amusements and joys, is there not hanging a secret 'Woe unto you'—a hidden curse, that will not let me find gladness or peace, the curse of a heart fallen from its God, and which has not yet been atoned?" And if you now accompany the Saviour in spirit during His last hours, then, dear soul, think of your last hour. Remember death and the judgment, and say, "If they do these things in a green tree, to the holy Son of God, what shall be done in the dry, what shall be done

to me a sinner, in the fire of my last agony and of future judgment?" For though many shall appeal to their grave mounds on yonder awful day of woe, "Cover us and our sins, ye hills!" the hills will refuse to cover them, and their souls will have to appear in all their sinfulness and stand trembling before the light of Judgment day. Shall I then be among the redeemed and shout "No judgment can affright me, no harm can me distress, because my Jesus hides me beneath his loving wings!"

My beloved hearers, should these thoughts occupy you until you become more earnest, grieve at your condition, mourn for your sins, and cast yourself before the cross with the prayer, "O Lamb of God, Thou that bearest the sins of the world, have mercy on me!" or stretch forth your hands toward heaven with the petition, "O Merciful Father, Thou that so loved the world as to give Thine only begotten Son that whosoever believeth on Him should not perish, but have everlasting life, let me also not perish, but receive me into Thy mercy!" O beloved, all that should come to Him thus, men or women, high or low, old or young, would bring true godly sorrow before the cross of the Lord, and their souls could not but rejoice in the promise, "Blessed are they that mourn, for they shall be comforted." A sowing of tears like that would ripen unto a harvest of joy for time and eternity. Well, then, Crucified Redeemer, with Zion's daughters I'll weep at sight of Thee, but more my state lament. O Jesus, let me not only behold Thy martyrdom, but let me realize the reason for it, and also its fruit. Alas, I too was reason for it; I, with my sins! They made a martyr of Thee that I might find mercy.

But since the Redeemer has permitted us to find mercy, and extends forgiveness and blessedness from His very cross, and now comes inquiring, "This I did for thee; what doest thou for Me?" Christian hearts, let

us be ready with an answer from our text :

With Simon turn and bear the accursed tree,
But with more heart consent.

Thus far we have taken women for our example ; now let us proceed to learn something from a man, and that in the more difficult task—real man's work. Not only sympathizing with Jesus, but suffering with Him ; not merely weeping for Him, but bearing with and for Him, since He commands, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Of course, that must precede all else. Repentance must come first, and afterwards sanctification ; tears first, and then fortitude ; a broken heart first, afterwards a new heart ; first let Him make an impression, and then follow Him. But now, after a soul has experienced the sorrow of repentance, and realized the rapture of pardon, the question presses all the more earnestly home, "Now, what will you do for Me?" Ah, now there remains a beautiful work, a noble service, and this we each and all, men and women, must permit yonder Simon of Cyrene to show us, who followed the Saviour, bearing His cross. It says of Jesus, "And He, bearing His cross, went forth into a place called the place of a skull, which is called in Hebrew Golgotha. This sufferer, weary unto death, not having had an hour's rest since the evening before, when He had lain upon His knees in the dust of Gethsemane, who had been scourged, beaten with fists and flogged with rods, until he was covered with marks,—this Man of Sorrows was compelled, besides, to bear on His bruised shoulders the heavy beams of His cross ! It was customary to let even the blackest criminal under sentence of death enjoy some human forbearance during the last hours, in the effort to lighten the final punishment ; but the Lamb of God, although bearing the sins of the world, received no mercy, but was condemned also to

carry His own martyr wood to the place of slaughter. "And as they led Him away,"—the exhausted sufferer sank to the earth under the load of His thousand tortures—"then they compel one Simon, a Cyrenian, coming from the fields (Luther's translation), the father of Alexander and Rufus, to bear His cross, and laid the cross upon him."

So, against his will, this plain man was compelled to become the imperial standard-bearer of the New Testament ; for he first bore the Saviour's cross into the hot, decisive battle. So he, without knowing how it all happened, became Jesus' fellow-cross-bearer, and an example to all true disciples of the Lord. True, he was only coming that way by accident, and it was only under compulsion that he permitted this accursed wood to be laid on him. He, as probably we all should have done in his place, regarded it as a disgrace to be compelled to march beside a malefactor to his execution, and have the whole world pointing at him. But he performed the last service of love for his Lord, even if he never knew how it all came about ; and who knows what he may have learned upon this march ? Who knows whether he did not experience some spiritual influence communicated by this close following of the Divine Sufferer, like the thief on the cross and the centurion at its foot ; and whether afterwards, when the resurrection had crowned the Crucified One with glory and praise, Simon did not esteem it a great honor at having served the Son of God in His last extremity ? The very fact that he is mentioned as the father of two sons prominent in the early Church would indicate that this march to Golgotha became for him and his household the beginning of a true following after Christ. So then, Christian heart, let us learn from him, and exclaim,

With Simon turn and bear the accursed tree
But with more heart consent.

The fact is, we are all unwilling at

first, and need to be compelled to bear the cross-burden of a disciple of Jesus ; our natures revolt against the pain of the cross, and our pride is repelled at Christ's disgrace ; we want to get along without humiliation ; we, like Simon of Cyrene, should like to avoid the cross ; but we, too, are seized unawares, have the cross laid on us against our will, and are compelled to take a road that seems out of our way.

Tell me, all ye brothers in sympathy and sisters in cross-bearing, all who ever have followed Jesus bearing a cross, and who, even now, perhaps, are bending under the burden of a cross daily oppressing your soul from within and without, was not your experience like that of Simon of Cyrene at first ? Did not your flesh and blood revolt against it ? Perhaps you still rebel. But tell me, since you have taken up your cross to follow Christ, looking up to Him, believing on Him, because of your love to Him, in obedience to Him,—do you not find that it becomes lighter and more bearable day after day, step by step ? When, beneath your cross, which is, after all, a supportable burden, you look up to yonder Man of Sorrows, marching, bleeding, from Gabbatha to Golgotha ; and when from the soft pillows of your sick bed you look up at the hard trunk of the cross they gave Him for a bed in his dying hour ; and when, under the mortification you have to endure, you remember the humiliation heaped upon the Holiest One, can you not then endure more willingly, and exclaim, “I have suffered much, but Jesus suffered more !” If, bending beneath your cross, you look up at our great Example, and behold how patiently He accepted His Cross, how willingly He drank the cup of His Father, how meekly He, the Lamb of God, bore the sins of the world, will you not also learn of Him how to carry your cross with manly courage and Christian self-command, and run with patience the race set before you ? When, beneath

your cross, you remember His love for you, how He bore your sins also up Golgotha, how, though agonized with thirst, He wrestled to obtain your soul, so that it should not be lacking in His reward, and that He thought of you also when he exclaimed, “It is finished ” O, for His sake, then, will you not gladly carry some burden, gladly take up His cross because He bore yours ? If, under the burden of your cross you reflect,—it is no disgrace to suffer with Christ, nor to take the path that He, the Lord of Glory, marked with His blood, and over which every true follower of His passes unto this day,—there can be no Christian, no true one, without a cross ; for not till then does faith stand the test of fire, or the soul reach the crucible that purifies for eternity. O will you not then make it a point of honor to bear the cross in a manner worthy of a disciple of Christ, and say to your Saviour : “It was through thorns that Thou didst reach Thy goal ; I am Thy disciple ; I'll follow Thee !” Ah, though borne down by your cross, remember the heavenly goal to which you are to follow your Saviour by means of the sorrow you now bear, and from out of which the Redeemer calls to you, “Where I am, there My disciple must be ; beside Me on the cross, but also beside Me on the throne.” And when you think of the crown of life promised to every true soldier, will you not exclaim with joy, For an eternal crown, take the whole of my poor life ! Come, beloved, man or woman, old or young, and, with Simon, let us follow, carrying the cross, but with more willingness than he manifested. Let no one consider himself too good for that ; we, children of the dust, should we be ashamed to do anything to which the Lord of Glory willingly devoted Himself ? Let no one think, “I am too weak for that.” Strong shoulders are not required ; nothing but a believing, loving heart ; and then the tender woman, the trembling grand-

father, even a delicate child, can follow the Saviour, so bearing His cross that it is a joy to behold. So, whenever the burden seems to grow too heavy, take a look at Him in his crown of thorns, and let His question admonish us: "I bore the cross for thee, what doest thou for Me?" And when it seems as if we must sink to the earth under our cross, let us raise our look to Him in glory, from where He calls, "Wherever I am, there also my servant shall be." So, then, beloved, our cross upon our shoulders, the Saviour in our hearts, and heaven in view, let us follow the path of the Lord, nothing daunted, full of comfort and of joy. We can endure sorrow keeping at His side. None but those who overcome shall win the crown of everlasting life. Amen.

GOD'S WORKMANSHIP.

BY REV. J. W. LEE [METHODIST],
ATLANTA, GA.

For we are His workmanship, created in Christ Jesus unto good works, which were before ordained that we should walk in them.—Eph. ii: 10.

THE whole world is created in Christ Jesus. "Without him was not anything made that was made." "All things were made by him." "In Him all things consist, or stand together." But man differs from the rest of creation, in that he was created in Christ Jesus unto good works—unto wisdom, justice, mercy, truth, sacrifice, love, holiness. The bee is created unto honey-making and cell-building. The bee makes honey and builds cells as naturally, as unconsciously, as the apple tree expresses itself in blossoms with each returning spring. Man is created to walk in certain ordained lines, and to perform works parallel with the mind of God; but he is endowed with the fearful power of choosing lines along which to move, not ordained, and of following his own will, instead of God's.

1. Man is born to be religious. He comes into the world with a religious

nature, and with religious faculties, just as he comes into the world with an intellectual nature and with intellectual faculties. A man with no intellectual development is a fool; a man with no religious development is a greater fool, because undeveloped in a higher department of his nature. To be religious is not to be unnatural; it is rather to be natural, looking at that word in its highest sense. To be religious is to conform to the plan of one's being, to the idea written with invisible ink in the very constitution of one's nature. Not an engine is built but has reference to rails already laid along which it is to run. Not a man comes into the world but finds principles already ordained with which his life must conform in order to be true, frictionless, and strong. These principles with which men's lives are to conform are not man-ordained. They are as eternal as the character of God. They are discovered to us in the Ten Commandments, and expressed within the limitations of time, space, and human life for us in the character of Jesus Christ. Man's life is insured against woe, remorse, and eternal death when he brings it into conformity with the laws fixed for its regulation. These laws come together and center in Christ. The man who surrenders to Christ yields to the laws of his own nature, and thus comes into position to conform to the plan of his own being. The laws of God are not arbitrary statutes, foreign to man's nature; nor is Christ the end of the law for righteousness, an arbitrary redeemer. He comes in line with human sorrow, and weakness, and aspiration. Christ is the answer to the deep, intense call of humanity. He comes to satisfy the desire of all nations. He is the fulfillment of all prophecy.

2. The universal Christ-life is prior to all individual Christian life. He is the light that lighteth every man that cometh into the world. He is around men everywhere, enswathing them as the atmosphere does the

earth. He is seeking everywhere to individuate Himself in men, to embody his life in men, as his Father's life was embodied in His life. His life is the true life, the normal life of humanity. When all the clocks and watches of the earth keep time with the great chronometer in the heavens, time will everywhere be correct and uniform. So when the life of Christ comes to be the life of humanity, humanity will be redeemed, and men will love God with all their hearts and their neighbors as themselves.

3. The sorrows of men, the failures of men, and the sins of men, will in the ages to come gradually drive men to Christ. The barbed wires along the railroad track advertise men of the dangers of not keeping near the center of the surveyed way. Christ said, "If I be lifted up, I will draw all men unto me." Because He saw that in Himself, his life, his thought, and his method, was found the only system that could accommodate the human race in harmony, order, love, and holiness. All growth in nature is in the direction of least resistance. This is true in the religious world also. The way of Christ is the way of least resistance, because it is the true way and the living way. It is easier to be a Christian than to be a sinner. "Come unto me all that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The burdens of the world are heavier than the burden of Christ; hence it is harder to go to hell than it is to go to heaven. The drunkard simply satisfies the animal part of his nature by strong drink; but in doing this, see how many sides of himself he outrages—his reason, his conscience, his judgment. To be sober and righteous, he crucifies his animal nature, but he conforms to all the elements of his higher nature. It is harder to be a drunkard than a sober man. The direction of least resistance is

the way of Christ. In the years to come, man will find this out and walk in it. The fittest way will surely survive.

4. The reason why men have so much trouble and misery is because they get out of the way prescribed in the mind of God for them to move in. Men get off the track, and nations get off the track. France got off the track in the days of Voltaire and the Encyclopædists, and the smoke and blood and death of the Revolution resulted from the collision of the nation with the ideas and plans of God. The United States is off the track somewhat to-day. Hence the strikes, the murders, the frauds, the national pains. In looking back over the past, we see nations ditched, bottom-side-up and ruined, because they got from within the limits of the divinely ordained lines for nations to live in—Greece a ditched Pullman palace car, Rome a ditched Man boudoir car, Egypt a ditched freight car. Russia is off the track, and the friction causes the red fires of Nihilism.

5. Christ is the home of God's people, Christ's heart the place for our heart, Christ's imagination the place for our imagination, Christ's will the place for our will, Christ's reason the place for our reason. There is no safety, no peace, no satisfaction for heart hunger outside of Christ.

THE MIND OF CHRIST.

BY REESE F. ALSOP, D.D. [EPISCOPAL], BROOKLYN, N. Y.

Let this mind be in you which was also in Christ Jesus."—Phil. ii : 5.

THIS chapter presents to us a picture of the marvelous condescension of Christ. Although equal with God, He thought it not robbery, or as the Greek better expresses it, "a thing to be held fast," or seized. He made himself of no reputation, "emptied himself," and became servant, that is, yielded to another's will, saying, "Not my will, but thine, be done." He was found in fashion as a man. More than that, He took the lowest

conditions and imitations of humanity in childhood, poverty and obscurity. He stooped to death itself. We all *must* die, but Christ laid down his life voluntarily. Furthermore, he accepted death in its most appalling form, that of the cross, with the shame that attaches to a malefactor. This he did for us.

In the same line of thought and prayerful meditation the Church would have us, during this Passion Week, take our stand before the cross and learn of Christ, that the same mind of humility, condescension and self-sacrifice might be in us that was in him. Palm Sunday, indeed, wears an aspect of triumph, but its events led on those of the garden and of the cross. Christ was hastening to fulfil his mission as a Redeemer of men. And this tenderly solemn spectacle is one that should melt our hearts and awaken in us the most intense personal interest. Thousands upon thousands used to sit in the Roman Coliseum and gaze with absorbing attention upon the struggles there enacted, man with man, or man with beast. Thousands have gazed from the walls of some beleaguered city upon the fearful fray outside, on the issues of which their own fortunes and lives depended. Their whole soul was swallowed up in the scene. But with a more serious, anxious and absorbing interest ought we to behold Christ in Gethsemane, the Court of Justice, and on Calvary, as our Champion, suffering and dying for us. He is God's gift to us. It was for us he became poor and humbled himself unto death, even to the death of the cross. Let us keep this central thought before us all the week and ask ourselves what has been our return. The Moravian Zinzendorf was converted by reflecting upon this question, put by a painter beneath a picture of the Crucifixion :

"Behold what I have done for thee;
What hast THOU done for ME?"

Recall the scene at Bethany. A woman breaks and pours on the Redeemer a box of precious ointment. Its value was great, three hundred

pence; for, as a penny represented a day's wages, the contents of this vase represented about the amount of wages for the working days of a whole year! But costly as it was, it was not too much to express the wealth of her loving heart. That love demanded something that was costly. We ought to give some adequate expression to our love. Christ asks your brain, your hands, your feet, all your faculties, and all your substance for Himself. Hear that voice to-day. He says: "I want your hands to work for me, your feet to go, as did mine, on errands of love; your intellect to plan for me; your talents to further my work, and your substance to advance my cause."

What is your answer? Do you realize what consecration to Christ means? Is the mind of Christ yours? Does your life as well as your language say, "All for Christ?" If yours be "a living sacrifice," it will be this unequivocal and irrevocable surrender of all to Him. With our lips we say, "These are Thine;" but practically we still affirm that our time and treasure are our own, and thus we rob God.

It is well that the church calls us to stand a whole week before the Cross of the Crucified, the most imposing spectacle the world ever saw. It is well if we each, with profound humility, penitence and love, meditate on Him who came not to be ministered unto, but to minister and to give His life a ransom for many. We then shall go forth to toil in the spirit and power of the Blessed Master, walking in His steps here, and sharing in the supernatural and eternal glory of His presence above!

"Eloquence is logic set on fire. This is what is wanted to melt and burn away the empire of Satan. We want both the logic and the fire; strong, intense men, who have knowledge and can use it; who have souls and can throw them into the truth in heavy, glowing masses, sweeping away and consuming."

THE CHURCH'S PORTION.

WAS ARMITAGE, D.D. [BAPTIST PLYMOUTH CHURCH, SOON MR. BEECHER'S DEATH.

*is are yours, whether Paul
los, or Cephas, etc.—1 Cor.
28.*

in little delights us. An
st may be wrapped in a
orn. No one but God would
npressed so much thought
e condensed into this in-
entence. You may say,
of Plymouth Church, "the
ours, but it is robbed of its
eath is ours, indeed, for this
vacant and this chair un-
aul *was* ours and Cephas
massive brain and loving
ll of frankness and fervor;
we are a broken flock and
ir look for so much of Paul
er in another man." But
left? Why, surely LIFE is
the teachings, consolations
ration which this pulpit has
or nine and thirty years.
f the honored dead will con-
e paid so long as genius and
are appreciated. To the
r. Beecher was a patriot and
er; to you, all this and a
sides, moulding your indi-
es. To few is it given to
so many; and what a
wealth he has left to you!
h can boast such a ministry.
not one of mere rhetorical
vice, gesture and eloquence,
hat touched the great living
life, and upheld love, justice

uch a past what a church
t to be! In the midst of the
e he was crowned a con-
one step from the pulpit to
e where he reigns, without
; enfeebled with sickness, or
with age. His faculties were
ed; his heart and hand
chilled; he gave you his
went home and "fell
How soft the footfall of the
death, gentle as a shadow.

Then his spirit soared above as a dove
spreads her wings and reaches the
sky.

The present is yours. It is full of
perplexity, for you are a pastorless
flock. *He* conquered death; but life
is yours, heavy with responsibilities.
Stand firm, though the hour is a crit-
ical one. Your pastor came to you a
young man, fair and ruddy, lived to
impress your character with the cour-
age, energy and love that marked his
own. The inspiration was mutual.
You were brave when he was weak,
and he was strong when you were
faint. His transcendent ministry im-
poses peculiar responsibilities upon
you. The eyes of the world are upon
you. Your friends sometimes ques-
tion whether you may not have seen
your best years, and your foes are
sure it is so. Fear not. Fear, tor-
ments and doubt depress. Shake off
your numbness and stand fast in your
exalted liberty, unshackled, yet de-
pending on God and united in love.
I believe brighter days are before
you. Many monuments will be erect-
ed to Mr. Beecher, but the best will
be Plymouth Church, with its new
growth and holiness and missionary
zeal. Let no church take your
crown!

There is an appositeness in the
bringing of wood from Olivet for
this desk and chair. There the un-
conscious tree ripened and grew amid
the sweet and melting influences of
the place, and here sat and stood one
whose conscious soul was stirred by
the gospel of Jesus Christ; one whose
peaceful heart and bugle voice seem
still to say, "Dry up your tears and
gird your loins; let my glorification
with Christ lift you to a higher con-
secration. I am dead, but Christ
lives, and He is yours. Go for-
ward!"

It is a delightful thought that you
are a united flock. In an aggressive
unity press forward, and thus honor
the memory of the departed. Alle-
giance to Christ will be honoring the
dead. No one can fill his place. The

times were peculiar in which he toiled. His work and his endowments were peculiar. With a new work, a new man is demanded. Discourage compassion and encourage contrast. I worshipped on this spot in a Presbyterian church before Mr. Beecher was known. God says move on. He may have a pastor for you now in the seminary or in his first pastorate, a wholly different man for a different work. Like the stately Saul, your late pastor towered above his fellows. Allow his successor to grow. Many venerable heads I see here. You will soon end your life. Seek a pastor for your children and your children's children. May the mantle of Elijah fall on Elisha! but I do not ask an Elijah in an Elisha. As a brother of another communion, my prayer shall ever be, "The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up the light of his countenance upon thee and give thee peace. Amen."

THE ABSORBING TASK.

BY E. P. TERHUNE, D.D. [REFORMED],
BROOKLYN, N. Y.

I am doing a great work, so that I cannot come down.—Neh. vi : 3.

To educe the spiritual significance of these words lays no special demand on language. Nehemiah, it need only be said, was doing God's work. He was rebuilding Jerusalem. He met with two obstacles; first, that of the inertia of his people. Indifference is more trying than honest, active opposition. That stimulates, but apathy deadens the heart of the toiler. He is like one who strikes a blow against a bed of feathers, or, sinking in the water, tries to lift himself on the waves.

Then Nehemiah met with sulky and skulking croakers, who were weak-minded and fearful, really in league with the enemy. Such, when soldiers, hang on the skirts of the battle, out of harm's way. God's

people need to be sifted, as when Gideon told the faint-hearted to go home at once and not become a positive weakness to those who remained valourous. It was such a class that wished Nehemiah "to come down;" but he speaks as one with an absorbing task before him. He would not yield.

My friends, there are times when pre-eminently it seems necessary that God's work should take precedence of everything else. The present is such a time in Brooklyn, as it seems to me. I speak as one who is not unacquainted with the exacting demands of social and business life. Diligence in secular matters is imperative. The weary wheel must go round. On the other hand, there is, in spiritual concerns, a favoring tide which we must take at its rise or encounter irreparable loss. Suffer me to name a few reasons for giving priority to God's work.

1. We are custodians of the interests of the Church of Christ. We might trace the parallel between the Jerusalem of Nehemiah's day and ours. His Zion needed bulwarks and other material supports; ours needs spiritual edification. He met with hindrances, as have already been noted, and so do we. Our zeal is tidal. The history of the church shows how fluctuating and full of reactions the religious life has been. At Pentecost the tide of fervor was high. It ebbed. Dark ages followed. Under Zwingle and Luther reformation began. Then a subsidence. So we see that the life and efficiency of the church are in the same ratio as that of individual piety. God would have us vigilant, zealous, and jealous in guarding its interests. They will suffer if we ignore our responsibility. These interests are dear to Him, and they ought to be dear to us.

2. Our own best interests are involved. Personal considerations urge us to this all-engrossing work. Our own well-being and success are inseparable from the honor and success of

kingdom in the world. The student may not, at the time, see the significance of all the work of each task, but he has his reward. The husbandman who sows seed is rewarded with copious crops, while "poverty-grass" grows up of neglected fields. It is economy to stint the sower's great love got great commendation from the Master at Simon's house. The lesson was taught that the seedling showed little seed. He is faithful to honor those who sow for Him. I recall a revival in a town. The mothers held a meeting at six o'clock. I came hither by my mother, and once how an eminent and able jurist was the only man present. He was on his way to a trial in an important case, but wished to be long enough to show himself as a monument of grace, con- sidered an answer to a mother's plead- ing a covenant-keeping God. The work of the Lord is a great blessing and deserves priority of claim because it concerns the salva- tion of souls. Christ and his apostles do not, the need of man's sin. They looked with differ- ence on God's atoning work. It has a serious significance to them. The early Messiahs, had they then would have had no crown of glory. They would have enjoyed the honor of the Sanhedrim, and the reverence entertained by many would have invited no opposition in those days. These early preachers of the Gospel of the Lord," as well as of the Kingdom, believed in no compromise. They felt there was a woe for them if they did not deal faithfully with truth and make the work of the Kingdom the paramount object. Let us turn to our last suggestion. We cannot entertain the thought of giving up down from this absorbing work into our hands because of the crushing pressure of worldli- ness. Professors of religion now do not seem to discern the signs of the

times. They have not the burdening solicitude of Nehemiah, but dismiss the call of duty with, "When I have a more convenient season" I will at- tend to these spiritual interests. We in this city cannot help seeing hope- ful signs of the Spirit's presence. We ought to watch as anxiously as the mariner watches for the rising tide when caught on a reef. He cannot lose the chance. By the honor we owe to God, by the duty we owe our- selves, by the sacred obligation to perishing souls, and in view of the persistent pressure of worldliness, let us give the most strenuous endeavor to this work. O, Christian, escape for thy life! Tarry not in all the plain! The work is great. Your un- aided strength is insufficient. Put up the continual prayer, "O Lord, re- vive thy work, in wrath remember mercy."

AN APOSTOLIC DESCRIPTION OF CHRIS- TIANITY.

BY WAYLAND HOYT, D. D. [BAP- TIST], PHILADELPHIA.

To the saints which are at Ephesus, and to the faithful in Christ Jesus.

—Eph. i, 1.

1. WHO Christians are.
2. Where Christians live.
3. How Christians are known.
4. How Christians are enabled to live.

1. Christians are—*saints*; i. e., sep- arated, dedicated people.

(a) Separated in *volition*: they have chosen Christ.

(b) Separated in *motive*: for them to live is, not ambition, pleasure, ap- plause, etc., but Christ.

(c) Separated in *ideal*: their aim is to be like Christ. They are not per- fect, but are on the way toward per- fection.

2. Where Christians live.—In Eph- esus. Describe the temple, idolatrous rites, magical charms, bad luxury of Ephesus. Yet these saints kept their sainthood in such a place. A real sainthood will not succumb, even at Ephesus.

8. How Christians are known.—They are *faithful*.

(a) As such, they must believe somewhat, must have a creed.

(b) They *confess* their belief.

4. How Christians are enabled to live.—They are *in Christ Jesus*.

This phrase occurs thirty-three times in the New Testament.

So they derive their *life* and their *strength* from another than worldly sources.

Application :

(a) Such life must, in the nature of things, have a destiny different from the life careless and worldly.

(b) You are hastening to some end. To what?

THE STRONG MAN'S PALACE.

FIVE-MINUTE SERMON TO CHILDREN.
BY REV. S. WINCHESTER ADRIANCE,
LOWELL, MASS.

(Matt xii : 29 ; Luke xi : 21, 22.)

LAST Sabbath I simply told you Christ's story of The Strong Man's House. To-day I am going to tell you what I think the dear Saviour meant. You will remember that they had brought Him a poor man, who was blind and dumb, and had an evil spirit within him. When Jesus cured him, he could see and talk, and was in his right mind. I am going to answer five questions.

1. *What was the palace?* It was the man's heart; or rather it was the man himself. Paul says, "Ye are a temple of God." And when man was first created by God, he was like a rich, lovely palace, richer than King Solomon's palace, that we read about.

2. *Who is the bad strong man?* He is Satan, who begins at the very first to try to get into our lives. He will surely ruin this beautiful palace. There is that pure, sweet, lovely baby. You kiss his chubby hands, with the big dimple instead of a finger-joint; you look into his beautiful blue eyes; you pinch very softly his chubby cheeks. Isn't he like a beautiful palace of gold? And his

mother prays softly, "Dear Lord, keep him pure." Can he ever do wrong? But all the worst men were once pure, sweet babies. All the selfish women were, when they came from God's hands, beautiful, chubby, cooing babies. By and by, they become boys and girls. Hark, what do I hear under my window, as they come from school? Angry words, bad words, hateful words. Ah, something wrong has gotten inside the palace. The Strong Man of Sin is there. And, if he stays there, every year it will be worse and worse. Oh, do not let him stay any longer.

3. *What are his goods?* The pictures on the walls are bad thoughts. There is the picture of two boys hitting one another with clenched fists; that is hatred. There is a cross girl with pouting lip, and she is "making up a face." There is one boy whispering a bad word to another. There is a boy, all by himself, reading a bad book. That bad wish is like a shoe with a nail in it, tearing the carpet. I am sure you don't want this to keep growing worse. Some one is knocking; let Him in.

4. *Who is the porter at the door?* It is your own self. You opened the door to the Strong Man of Sin. You let him stay. You got to be his slave, standing at the door and letting in his friends. You keep the other Strong Man out. He comes; "knock, knock," goes the loving hand. A sweet voice whispers, "Let Me in, and I will fight this Bad Giant, and take his weapons away, and tie his arms, and make this palace sweet, and live there, and invite my friends in." But the Bad Strong Man shouts in a cross voice, "Keep that door locked," and he makes you tremble. Don't mind him. Oh, won't you draw the bolt, turn the lock, and invite the Good Strong Man in?

5. *Who is the Good Strong Man?* (Let them guess.) (A little boy five years old answered "Jesus.") Yes, it is Jesus, whom God has sent from

heaven to clean these palaces, wherever the porters will say to Him, "Come in." His Holy Spirit is here. Don't you hear the knock. If you will let Him in to-day, He will stay all life long, and keep your hearts like a palace. Oh, if all of you, both children and men and women, would draw the bolt to-day, and let Him in.

Here is a hymn which I wrote for you to sing to the tune—"Just as I am, without one plea."

At my heart's door I hear Thee knock,
Dear Jesus. Now I turn the lock.
The evil in me grows so strong,
That, without Thee, I'll sure go wrong.

Dear Saviour, I am weak and poor,
But now I open wide the door.
Oh, enter in, and cleanse my heart,
And make the Evil One depart.

New pictures put upon the wall,
Wash off the stains from floor and hall,
Bad thoughts and words and actions kill,
And with Thyself my palace fill.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Failure of Indirection. "And as thy servant was busy here and there, he was gone."—1 Kings xx: 40. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
2. Earthquake but not Heartquake. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm xlii: 1-3. Rev. C. H. Spurgeon, London.
3. The fullness of Divine Forgiveness. "As far as the east is from the west, so far hath he removed our transgressions from us."—Psalm ciii: 12. T. W. Chambers, D.D., New York.
4. Why I Believe the Bible. "Thy word is a lamp unto my feet, and a light unto my path."—Psalm cxix: 105. A. J. F. Behrends, D.D., Brooklyn, N. Y.
5. Attitude and Workmanship. "Thou shalt keep him in perfect peace whose mind is stayed on thee."—Isaiah xxxi: 3. Canon Wilberforce, London.
6. The Holy Ghost the Need of the Age. "O thou that art named the house of Jacob, is the spirit of the Lord straightened? are these his doings? do not my words do good to him that walketh uprightly?"—Micah ii: 7. Rev. C. H. Spurgeon, London.
7. God Wills to Bless even the Unwilling. "How often would I . . . and ye would not."—Matt. xxiii: 37. A. T. Pierson, D.D., Philadelphia.
8. Lessons from the Sepulchre.—Easter Services. "Come see the place where the Lord lay."—Matt. xxviii: 6. Canon Liddon, D.D., London.
9. The Harvest and the Reapers. "Lift up your eyes . . . rejoice together."—John iv: 35, 36. Principal Rainey, Hampstead, England.
10. The Immortality of Truth Contrasted with the Mortality of the Teacher. "Nevertheless, I tell you the truth; it is expedient for you that I go away."—John xvi: 4. Lyman Abbott, D.D., in Plymouth Church, Brooklyn.
11. Christ's Amazing Humility. "Who made himself of no reputation, and took upon him the form of a servant," etc.—Phil. ii: 7. J. L. Withrow, D.D., Chicago.
12. The Same Gifts may Prove a Blessing or a Curse. "For the earth which drinketh in the rain . . . and bringeth forth herbs . . . receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing."—Heb. vi: 7, 8. A. T. Pierson, D.D., Philadelphia.
13. Life the Burden of the Christian Revelation. "Blessed be the God and Father of our Lord Jesus Christ . . . who hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead," etc.—1 Peter i: 3-5. A. J. F. Behrends, D.D., Brooklyn, N. Y.
14. The Need of more Family Altars. "Likewise, ye husbands, dwell with them according to knowledge . . . giving honor unto the wife . . . that your prayers be not hindered."—1 Peter iii: 7. Rev. G. Hutchinson Smyth, New York.
15. The Immortality of Character. "He that is unjust, let him be unjust still . . . and he that is holy, let him be holy still," etc.—Rev. xx: 11. Rev. J. G. Fraser, Madison, O.

SUGGESTIVE THEMES.

1. The Preservative Power of Personal Righteousness. ("And the Lord said, If I find, in Sodom, fifty righteous, within the city, then will I spare all the place, for their sakes."—Gen. xviii: 26.)
2. Zeal for God Rewarded. ("Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God."—Num. xxv: 12, 13.)
3. The Pew Bribing the Pulpit. ("Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year and a suit of apparel and thy victuals. So the Levite went in."—Judges xvii: 10.)
4. The Terribleness of Debt. ("As one was felling a beam the axe-head fell into the water; and he cried out, Alas, master! for it was borrowed."—2 Kings vi: 5.)
5. A Recipe for Sweet Sleep. ("My son, let not them depart from thine eyes, . . . then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."—Prov. iii: 21-24.)
6. An Apparently Right Course May Prove to be Fatal. ("There is a way, which seemeth right unto a man; but the end thereof are the ways of death."—Prov. xiv: 12.)
7. Temporal Prosperity Not the Final Test. (. . . "Since we left off to burn incense to the queen of heaven, and to pour out our drink offerings unto her, we have wanted all things, and have been consumed by the sword and by famine."—Jer. xlii: 17, 18.)
8. God in Natural Law. ("The Lord hath his way in the whirlwind and in the storm."—Nahum i: 4, 5.)

9. The Womanly Instinct Better than Man's Logic. ("Have thou nothing to do with that just man." Pilate's wife's message as he sat on the judgment seat.—Matt. xxvii: 19.)
10. The Vehement Invitations of a Generous Love. ("Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke xiv: 23.)
11. Persecution a Natural Sequence. ("Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv: 28, 29.)
12. The Irrevocable Past. ("For ye know that, afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance," etc.—Heb. xii: 17.)
13. Human Effort Must Supplement the Divine. ("Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee,"—2 Tim. i: 6.)
14. To Age in Christ is to Grow in Tenderness of Spirit. ("Little children, it is the last time."—1 John ii: 18. Contrast this with the words of the same apostle in Luke ix: 54: "Wilt thou that we command fire to come down from heaven and consume them.")

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

JUNE 1.—JACOB'S EXAMPLE IN PRAYER. Gen. xxxii: 24-32.

There are more and deeper lessons in this sacred story than we can profitably dwell upon in a single evening. We select only a few of the most obvious and significant of them.

1. It brings to view *the human side of prayer*. To commune with God face to face here in the flesh is a solemn and fearful act. When we think of it we may well tremble and draw back and ask, who is sufficient? But the God with whom Jacob wrestled was incarnated in humanity—it was "a man." And the fact is infinitely instructive and encouraging. Instructive, for we have access to God only in and by means of the One Mediator; encouraging, for the spirit and act of Christian prayer is practically laying hold of Jehovah and His promises in the person of the Divine Man and on the ground of His sacrifice and intercession for sinners. There is no true or prevalent prayer where *Christ is not laid hold of* as "the way, the truth," etc.

2. *Genuine prayer is actual personal contact of the soul with God in Christ*. So with Jacob. It was a personal contact, a personal test of skill and strength. The two men actually wrestled "until the breaking of the day." So in every exercise of Christian prayer. The soul not only draws nigh to the "mercy seat," but in purpose and in spirit it actually *takes hold of Christ* in his atoning blood and promise and justifying

righteousness, and clings and weeps and prays till the blessing comes. O, how little of this kind of praying is there in the church! And yet it is the only kind of praying that ever overcomes.

3. Note *the means by which Jacob prevailed*. So long as he acted the part of the athlete, and wrestled; the warrior, and strove to floor his antagonist, he gained no advantage. He was contending with "carnal weapons," and they were no match for the arm of God. But when he ceased reliance on his own strength, and resorted to the weapon of prayer, he won the victory. "He had power over the angel and prevailed: he wept and made supplication unto him." (Hos. xii: 4.) So is it ever with the Christian. *Until he is actually shut up to prayer* he will not prevail. So long as he puts any reliance on an arm of flesh, on human wisdom on creative device or merits, he will wrestle in vain with his personal foes, and with the foes of God and man.

4. Note *the reward of importunate prayer*. "Let me go forth, for the day breaketh. *I will not let thee go except thou bless me!*" And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be no more Jacob, but Israel: for thou hast striven with God and with man, and hast prevailed." Had Jacob not held on till the morning dawned, he had lost the blessing. And just here is revealed the secret of so many failures in prayer. We

pray awhile, it may be almost through the dismal hours of the night, *but not till the day dawn*, and so lose all.

5. *Every Christian has power to prevail with God in prayer*—as much power as Jacob had, if he will use it aright. “The effectual, fervent prayer of a righteous man availeth much.”

6. *How suggestive Jacob's memorial name, “Peniel,”* for, said he, “I have seen God face to face, and my life is preserved.” The Christian may well inscribe Peniel over the door of his closet, where he daily seeks and maintains personal communion with God in Christ.

JUNE 8.—IS IT NOT TIME TO AWAKE OUT OF SLEEP?—1 Thess. v: 6; Rom. xiii: 11-14.

The call here is to wakefulness, watchfulness, activity, service for Christ, fruit meet for repentance, a life consonant with the “day,” and with the hopes and demands of the glorious Gospel. Let others sleep, if they will, but for me, “it is high time to awake out of sleep,” for the “night is far spent, the day is at hand;” “let us therefore cast off the works of darkness and put on the armor of light.”

The call is an *urgent* one, and it is enforced by many and weighty motives and considerations.

1. *Multitudes do sleep and will not awake, however loud and urgent the call*, and this is a powerful motive why *we should* hear and obey. It is an awful thought that millions of Gospel sinners are going down to death and hell; that God calls, and the Spirit strives, and Christ woos, and life and probation hasten to an end, and yet they sleep on, and sin on. It is an affecting fact that so few nominal Christians are awake and astir, clad in the “armor of light,” witnessing for Christ, working out their salvation with fear and trembling. The sight of perishing crowds, of a slumbering Church, and of a dishonored cause, ought to be sufficient

to kindle our pity, rouse our conscience, and morally constrain us to cast off the works of darkness and radiate our sphere with the sunlight of God's presence and grace.

2. *The work God has given each one of us to do is ever pressing.* God marks out a specific work for every disciple to do when He calls him into His kingdom. That work will not be done by another, and it is apportioned to his opportunity. He cannot be idle and it not suffer; he cannot sleep and it be done; and he will be called to an account for that work, done or not done. “He that knoweth to do good,” etc. Sleep, and waste precious days and years, when we have *such a work on our hands* as the care of our own soul, the honor of Christ to maintain, and some poor sinner or sinners whose soul or souls God will require at our hands?

3. “*The night is far spent, the day is at hand.*” (a) The night of time, with many of us; (b) or the night of physical and mental strength; (c) or the night of opportunity. Our years, our resources, our advantages and opportunities are gliding by, or slipping out of our hands, and what we do for God, for the Church, for a dying world, for our own eternal state, must be done *quickly*. Hear you that solemn, startling cry? It is the cry of the watchman, “The night is far spent.” Hark! the trumpet sounds with clarion tones, “The day is at hand! Up and out into the field. It is high time to awake out of sleep. It is daytime, the precious seed time, the golden hours of harvest; make the most of them, soon they will be gone—gone forever!”

4. “*Now is our salvation nearer than when we believed.*” (a) Nearer as to *time*; (b) nearer as to its consummated *fruit*; (c) nearer as to its *reward*.

What a world of motive in the thought to stir the blood in us, to shake off drowsiness and indifference, to press the battle harder, to thrust in the sickle with renewed hope and

strength, to press on in the race till the goal is reached !

JUNE 15.—THINGS THAT CANNOT BE GAINSAID IN A CHRISTIAN'S EXPERIENCE.—John ix : 25.

Christianity is pre-eminently a religion of fact, not of theory ; of personal faith and experience, not of authority, dogma, tradition. It appeals constantly to reason, to the inner consciousness, to the observation and experience of man, in every condition and relation of life. Every disciple is made a "witness" for Christ. He is expected and required to bear testimony before the world to the basal truths of religion, and to the reality and power of the faith he professes. Christ wrought a notable miracle on a blind man. His enemies, by species questions and cavilings, sought to silence the man's testimony or break its force. But they signally failed. By a few simple words he swept aside all their casuistry and brought out the truth with triumphant effect. "Whether he be a sinner or no, I know not; *one thing I know, that whereas I was blind now I see.*" Here were the simple *facts* of the case : he *knew* them to be facts, and they were sufficient, and no one could gainsay them. That was the end of the matter. "If this man were not of God," he "could not open the eyes of one born blind." That was common-sense reasoning. It was the testimony of *personal experience*. His faith and testimony rested on facts—palpable, undoubted, convincing. And this is the true way to establish our own faith, and to shut the mouth of gainsayers.

WHAT IS THERE IN A CHRISTIAN'S EXPERIENCE THAT CANNOT BE GAINSAID.

1. *The fact of sin, moral ruin, alienation from God, the complete apostacy of man.* The Bible charges this upon every man. It is a basal fact of the Scriptures. But many deny it, and in a thousand ways cavil at it and strive to weaken or destroy

the testimony. But every Christian *knows* it to be true—knows it just as the blind man knew that once he was blind and now he saw—by personal *experience*. He has been taught it in a way that admits of no doubt. His tears, groans, conflicts, struggles, and repeated falls attest the awful truth. Every hour and experience of the new life confirms all that the Bible and the preacher testify on this point.

2. *The fact of God's forgiving mercy.* He has tested it. The prodigal has returned, and the father has welcomed him back and fallen on his neck and kissed him and rejoiced over him as a son. Can any man or devil reason him out of this blessed experience?

3. *The fact of the all-sufficiency of the Gospel provision.* He has made trial of it and found it available and ample. His sins are forgiven. His load of guilt is gone. His soul is cleansed. His heart is at peace. He has a hope that maketh not ashamed. He *knows* this ; it is not speculation, hearsay, may-be-so ; but a glad reality.

4. *The fact that God's great and precious promises are all sure things.* Hasn't He pleaded them, ventured on them, proven them, times without number and in seasons of great trial, and found his God faithful?

5. *The fact that God hears and answers prayer.* Unbelievers may scoff or ridicule this doctrine, but he has put the matter to practical test. God *has* heard and answered him ; his heart witnesses to it ; he would as soon doubt that he has a Father in heaven as to think that He turned away from prayer.

Let this suffice. Here are the essential facts of Christianity. *And every one of them enters into every Christian's experience.* He knows, or may know, of their truth and certainty. And no one can rob him of the knowledge or silence his testimony, if he will but speak. Would God there were more of this kind of witness-bearing on the part of Christians!

The world could not then gainsay or resist it.

JUNE 22.—SOURCES OF WEAKNESS.
—Josh. vii:10-12.

Israel was suddenly smitten with defeat, and fled before her enemies. God was wroth, and took this method to punish his people till they discovered the sin which Achan had secretly committed, and had purged the camp of it. There was no lack of soldiers, no lack of prowess, and the invincible Joshua led the host. But it could not stand before the enemy. And the reason was a *moral*, not a military one. An "accursed thing" was in the camp. The sin had been committed by a single soldier, but God held all Israel responsible for it, and would "not be with them any more" until they had searched out and destroyed the accursed thing and sanctified themselves anew—so hot was His displeasure because of the trespass. That one source of weakness—the awful "trespass" of a single man—cost the army of Israel defeat and the loss of many lives, and brought down God's wrath upon the nation.

The *principle which governed God's course in this matter*, however evil men may cavil at it, *runs through His entire administration*. He governs nations, communities, churches, families, and aggregate humanity, on the same principle. The sin of one man may affect the whole race, as in Adam's case. The sin of the few may be visited upon the many, unless the innocent ferret out the guilty and punish him, and thereby purge themselves of the offense.

Take a few applications of the principle in the way of illustration.

1. Here is a church, with all the outward elements of strength, prosperity and efficiency. The mass of members are orderly and in good standing. The preaching is faithful, and all the ordinances are properly observed. But it has a "name to live while it is dead." God frowns upon it. And why? There are notoriously unworthy members in it—perhaps

rich and influential—and they are tolerated year after year. And there is not spiritual life and conscience enough in the body to cast them out! And so the whole church is cursed for their sake! I have known such churches; and who has not?

2. Here is a city numbering 800,000 strong, with hundreds of churches and able pastors, and scores of thousands of respectable members, and education and schools and wealth, and all the elements that should insure social virtue and general thrift, and God's abundant and abiding blessing. But there is a *moral blot* upon it. There is an "accursed thing" winked at. A handful of corrupt officials are suffered to rule it and curse it. Gambling, drinking, crime, are suffered to run riot. There is power in the mass, in the Christian element, to put it down, stamp it out, rout and put the brand of Cain on the shameless rascals. But it is not invoked. And so the whole city has to suffer the shame and ignomy and loss. The pulpit, the church, virtue, law, are all shorn of their strength. For God will not wink at such things, if His people do; and so "Ichabod" is written on that city. Brooklyn, New York, Chicago, Cincinnati, and others of our cities, are examples to-day.

3. Here is a community in which a horrible crime has been committed—a man shot down in cold blood for his fidelity to truth or virtue or the public welfare. *The blood of that man God will require of that entire community*, unless they exhaust every resource of law and society to bring the guilty to punishment!

4. We may narrow the circle to the *individual*, and the principle will still apply. *One sin in the heart will neutralize a thousand virtues in the life. One secret offense will make a man a coward in the face of the world. One moral weakness will spoil a whole character. A "dead fly in the ointment" will make offensive a whole bottle of the most delicate and costly perfume.*

We have exhausted our space, but not our topic. It has numerous other interesting and instructive applications, which will suggest themselves.

JUNE 29. — THE WELL OF THE WATER OF LIFE WITHIN.—John iv : 14.

Water is one of the most frequent and expressive Scripture symbols of the Divine blessing. The "rain," the "dew," the "showers," the "brook," the "well," the "river," the "sea," all figure largely in the cast and drapery of inspiration. And the reason is obvious. *Water is an essential of life.* Among the commonest blessings, it is one of the choicest. Nay, it is indispensable. Not a human being, nor a beast of the field, nor a bird of the air, nor a fish of the sea, can live without it. While a luxury, it is an absolute necessity to the whole animal creation, and to the earth. Not simply to allay animal thirst, to give life, fertility, and beauty to the earth, but as a *purifier* and *healer* as well. Both life and health are dependent upon water. And to a Jew, to an Oriental, water had a significance and fullness of meaning greater even than to us, because of its comparative scarcity. Hence the infinite compass and preciousness of the Saviour's words at Jacob's well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"The water that I shall give him."

The water the woman of Samaria came to draw was noted and prized all over Palestine. Jacob's well had long been famous. But the water of the Gospel well was incomparably purer, sweeter, and life-imparting. There was soul-cleansing, soul-healing, everlasting life in it. And He, the stranger, sitting there to rest and talking with the woman, was ready and able to give to her this **WATER OF LIFE**. He was the Fountain, the Source of

it. — And the like offer he makes to every soul. "Ho, every one that thirsteth, come to Me; drink of the water that I shall give thee, and thou shalt never thirst again."

"A well of water." (1) Deep, cool, and an inexhaustible supply. (2) A continuous, permanent provision, always available and free, and adequate to any and every emergency. So is Christ to every soul, high or low, rich or poor, bond or free, young or old, learned or ignorant, that cometh to Him in the way of the Gospel. He shall never suffer thirst. His soul shall be perpetually green and fertile. He shall be like a tree planted by the river. He shall know no drought, no barrenness, no spiritual famine.

"In Him." "Shall be in him a well of water," etc. No need of going to Jacob's well for water. The supply is ever at hand—within—in his own heart and mind and soul, perpetually welling up with the waters of salvation. The grace of God sinks the well of faith and hope and love and spiritual refreshing deep in the soil of the renewed and sanctified nature, and thence the waters of life, like the fountains of heaven, flow and sparkle and abound evermore.

"Springing up into everlasting life." The soul that has this well of salvation within—the indwelling Christ—shall possess perennial life, fertility, blessedness; shall know no thirst, no drought, no decay—shall be like a tree planted by the River of God in Paradise, ever blooming, ever fruitful!

This poor, erring woman drank of that water, and straightway went and told her friends and neighbors of the priceless boon conferred upon her, and they came also and drank of it and lived forever.

Shall we not follow her example? The same Divine Jesus is speaking to us to-day the same blessed words. Let us drink and live, and carry the message to the thirsty and dying multitude around us.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What are the relations of preaching to the Church?

IN the last paper I was speaking upon the influence of the truth of the unity of the Church, as related to the power of the preacher; that his message gained by this truth proportionally in impetus and authority, as the voice of a whole nation uttered through its representative is weightier than that of an individual man. In unity is strength. In the apostolic Church there was this unity, though in diversity; but the diversity was as nothing to the unity, since the diversity was human and the unity divine. Even in the apostles' time differences existed between the Jewish and Hellenic churches; but these did not break the union, they did not divide the body of Christ. True brotherhood, communion, equality, sympathy, the reciprocal reference of difficulties, the acknowledgment of mutual responsibility and help, the recognition of Christ's true ministers and preachers, continued unbroken. It was a real and organic union, whereas with us it is an ideal and theoretic union. But here was a type of the Christian Church absolutely realized. From this divine type, received fresh from the hands of Christ—from this perfect and glorious body of Christ, which shone before the eyes of the first disciples in simple but resplendent beauty—the Church soon departed. It could not sustain the unity in its purity, and therefore its message, its preaching, became weak. It fell away from the Head, and thus also the body was broken into many irreconcilable parts and schisms. To this apostolic unity, if we wish the Church to speak as with one voice, and with power, we must return, keeping it ever in view as a stimulating aim.

In the first place no national or denominational church is spoken of

in the New Testament. There is no "Church of Asia," or "Church of Europe;" no "Greek Church," or "Latin Church." There are churches of Asia and of Macedonia, but there is not even the church of a city. Spoken of exclusively as such, it is the "Church at Jerusalem," the "Church at Ephesus," the community of believers who are collected in a certain city, by which local or geographical name it is most conveniently designated. The writers of the New Testament give no authority to the view that the Church of Christ is narrowed down or applied to a nation, a province, a city, a denomination. "For while one saith, 'I am of Paul;' and another, 'I am of Apollos;' are ye not carnal? Who, then, is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? For other foundation can no man lay than is laid, which is Jesus Christ." Can we doubt that the same apostolic rebuke applies in its spirit to that denominationalism—in so far as it is divisive and built upon human foundation—which is expressed in the name of Lutheran, Calvinistic, Wesleyan, Presbyterian, Episcopalian, Baptist, Congregationalist, whether the name sprang from a minister, an office, a rite, or a polity? Who can doubt that the war-names of Roman Catholic and Protestant lie under the same apostolic censure, and that when the Church returns to the pure types set by Christ and His apostles, they will vanish away?

The word "Church," unless I am greatly in error, applies:

1. To all true believers who have ever existed, who compose the whole body of Christ—"the general assembly and church of the first-born, which are written in heaven."

2. To all Chris'-confessing disciples of whatever name or race on earth—there is no "color-line" here—the whole visible Church of Christ as in

Churches of Asia were removed, and where has gone the apostolic faith which burned on them? Where the Church is in its purity, there the truth is in its purity and divine power, for God has chosen to make His Church "the pillar and ground of the truth." There is unwonted strife as to doctrines of Christian faith pervading the literature, the society, the theological schools and the pulpits of the day; but there is one significant fact which may serve to assure minds and give them peace, and that is that there is a divine care of the truth; that the truth is kept pure by a higher superintendence; that proceeding from one eternal Spirit it has an eternal unity, which is to be found in its integrity somewhere in the Church, which is the body of Christ. Divine truth does not depend for its life on

men, or ministers, or theological schools, or councils, or human forms of thinking, or philosophy, though these have their uses; but it is sown by the Spirit of God in the believing, loving, suffering and obedient minds who compose the true Church; and this has ever been so. This Christian consciousness guided and moulded by the divine Spirit through all changes and modifications,—this essential righteousness, faith and love of the Gospel,—perhaps conserved in the humblest, certainly the humblest and truest, whether simple or noble, unlettered or cultured—is identical with the apostolic faith once delivered to the saints. And this truth, this Gospel of the kingdom, shall be preached in the whole world for a testimony.

I reserve the conclusion of this topic until next month.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE PRAYER-MEETING IN REVIVALS.

WHENEVER your preaching or your pastoral activity has become the means of a religious revival, the prayer-meeting will be sure to feel the effect. There will be more attendants, and the interest of the meeting will be greater. The prayer-meeting is your true garnering-place for souls. Bring the prayer-meeting into as close relation as possible to the preaching-service—as close as possible, both in mutual interest and in place and time. We would earnestly advise that your second preaching service on Sunday be closed with a prayer-meeting. For the sake of this, let the preaching service be shortened, and then let the sermon tend directly and with conscious and studious attention, on your part, to bring quickened consciences—both Christians and sinners—into the prayer-meeting. A vast amount of impression that might be fruitful and that ought to be made fruitful, is thrown away, or worse—simply by failure to supply the opportunity for it to confirm and deepen and ripen

itself through prompt and decisive self-expression. The Pentecostal sermon of Peter elicited the question, "What shall we do?" Your sermons ought to elicit similar practical inquiry. Never suffer yourself to rest satisfied unless your sermons do stir up a spirit of practical inquiry. Then afford seasonable opportunity for this inquiring spirit to declare itself. A prayer-meeting following the preaching service will be such an opportunity. You may, if you please, call it an inquiry-meeting. No matter what you call it, let it be an occasion expressly adapted to induce roused consciences to take some decisive course in self-committal. This is of prime consequence in the economy of spiritual impression. It is useless, worse than useless, for hearts to be the subjects of strong impressions of duty periodically on Sundays, and then do nothing in consequence. Such a process is a process of induration. Each successive stroke of impact received that issues in no act of obedience is a step toward the state of cal-

lousness and hopeless insensibility. We feel like adjuring every pastor, Do your utmost to avoid the dreadful responsibility involved in making the Gospel itself a savor of death unto death to any.

The question here naturally arises, In what form may that decisive act of self-committal on the part of consciences, which is here spoken of, be wisely and safely accomplished? The discussion of this question will naturally involve inquiry into the advisableness of those various expedients adopted by evangelists, so-called, namely, "rising for prayer," "coming forward to the anxious seat," etc. The point is an important one, and we shall treat it seriously and frankly.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Do everything that, without seeming-officious interference you can to direct the voluntary reading of your people to their best profit.

2. Effect this rather by recommending good books and periodicals, than by denouncing the bad.

3. Cultivate the unobtrusive advisory relation here recommended, especially with the young, beginning it at a very early period in their intellectual life.

4. Accordingly, be always on the alert to know the best books, both old and new, for young people, reading them, or at least reading in them, yourself, as a means of keeping your sympathy vivid and intelligent with this class of minds.

5. Encourage among those who have leisure for it the practice of reading aloud socially, both for their own mutual profit and for occasional exercise of the accomplishment in the way of ministration to the aged, the ignorant, the sick, the blind, and others who may be unable to read for themselves.

6. Be prepared, on suitable occasions, to suggest to mothers good reading for the little ones of their

households, not yet old enough to do their own reading.

7. In short, use wakeful good sense to bethink yourself of all available methods of bringing the daily home life of your people more and more under the dominion of purifying, enlightening, and elevating influences from the world of thought and imagination.

III.

QUESTIONS AND ANSWERS.

1. "A woman is deserted by her husband, and after six or seven years, believing him to be dead, but without proof of the fact, she marries again. Some years after the death of this second husband she is converted and applies for admission to the church.

Question A. Could the woman have been properly received to membership while the second husband was living?

Question B. If not, can she be now, without anything being said to her about the matter?"

A. The foregoing twofold question comes to us from a thoughtful minister in Vermont, who, however, has not been sufficiently thoughtful to supply quite all the points of information needful for enabling us to give him an unconditional answer. It was apparently not on the ground of desertion that the woman in question deemed herself free to marry a second husband; it was on the ground of her believing the deserting husband dead. Had she made suitable efforts to hear of him, if not *from* him, and had those efforts failed? If yes, then both law, we think, and equity would acquit her of wrong in marrying a second time after the lapse of "six or seven years." The presumption of death would be a fair one; and there would exist besides the alternative probability that a deserting husband, if still living, would be found an adulterer. It follows that, under the condition now supposed, the woman, being clear of fault, might properly be admitted to church membership—even should it meantime have appeared that the first husband was living. Still, in that case, it would be wise for the church to await the issue of any legal inquisition into the

circumstances that might be made. Under judicial methods, facts might be elicited of the gravest importance, as guiding to right decision on the part of the church. At any rate, it would be an obvious scandal to have it turn out that one open to legal punishment for bigamy had become a church member.

Suppose, on the other hand, that the woman in question had made no adequate effort to learn the facts as to her absconding husband, but had presumed his death, simply because she wished to marry again. In that case, she would have committed a fault, which she should indeed be taught to repent and confess, but which should not *necessarily* debar her from membership in a Christian church. A deserted wife's obvious duty is to know, if she can contrive to know, what the state of the facts is as to her husband. If her own previous conduct toward him had been blameworthy—perhaps constituting a temptation to him to abandon her—then she has in that relation a duty to do of confession and of reparation. All this, it lies within the Christian pastor's province to give private instruction about, when occasion arises. Every such case is likely to be very complex. Each separate case should be investigated, with the utmost care, by the pastor charged with responsibility as adviser whether to the individual or to the church. Two assumptions may, in general, safely be made. One is that, whatever the fault committed by a deserted wife in marrying again, that fault has been committed by her partly in ignorance of her true duty. She should be treated with kindness and lenience accordingly. Another assumption is, that any husband who deserts his wife has, probably, by adulterous sin of his own, given that wife, both in law and in Gospel, freedom from her conjugal duty to him. These two assumptions are certainly not conclusive; but they throw a light on the proper course for the church to pursue, when application

for membership is made by the unhappy wife deserted.

B. If the facts are notorious in the community, the woman undoubtedly ought to be talked with on the subject, and advised to make suitable open confession of any fault that she may have committed in the premises.

One remark having general application to such questions as we are now treating deserves to be made. We ourselves esteem our own answers valuable, if valuable at all, not as certainly furnishing the right solution to particular problems, but as indicating the principles on which investigations should, in such cases, be conducted. Wise pastorship is as arduous and as difficult a task as wise statesmanship. If it were not for that faithful saying, "If any man lack wisdom, let him ask of God, who giveth to all liberally," what minister would not have reason to despair?

2. "Is there not danger of going to the opposite extreme [from liking rhapsody and nonsense in hymns]—of falling into hypercriticism and grammatical prudery?"

So inquires a vigilant and vigorous ministerial reader of ours, apropos of certain criticisms met with by him, some of the most important of which appeared in the present department of the HOMILETIC REVIEW. Our friendly counter-critic says: "The criticisms [made by the conductor of this department] do not, in the main, seem to be valid, *e. g.*, the 'name' of Jesus, in the Bible, stands for the *person*."

Let our friend be assured that we did not fail to consider that point when we were making our strictures. We venture even to think that we considered it more maturely than did our correspondent himself—when he let slip from his pen the following illustrative remark on a parallel use of language observable in hymns: "So we find it [that is, 'name' for *person*] in our most valued hymns. . . . 'How sweet the *name* of Jesus sounds.'" The word "sounds" (we beg our friend not to charge us here

with "grammatical prudery") would hardly do if the word "name" meant *person*. That hymn begins at least with the idea of Jesus' name as a *word*.

As to the hymn (or "song," as our correspondent prefers to call it) originally in question, we ask our friend this question: Does not the line, "*Breathe that holy name in prayer,*" show that the writer of the song had not in mind the Hebraism of *name* for *person*, which the learned and ingenious champion of the song brings forward in its vindication? Is it not clear that the song-writer's conception, there at least, was of "name" as a *word*, not as a *person*? One can "breathe" a *word*, hardly a *person*, "in prayer." All this the present writer carefully considered before making his criticism.

If we had ourselves attempted what, in defending the hymn against the charge of tautology our correspondent attempts, namely, to establish a distinction between "sorrow" and "woe," as these words were used where criticised by us for tautology, and if then our correspondent had asked us whether we had not run into "hypercriticism," we now think that we should thankfully acknowledge we had. It would be interesting to know whether the author of the hymn—this seems impossible—could

testify to having had in mind such a distinction between "sorrow" and "woe" [making "woe" mean "curse," "malediction,"], when writing the line, "Child of sorrow and of woe." In truth, our correspondent seems to us to mistake the whole purport of the "song" defended by him—when he assumes that by "child of sorrow and of woe" is meant the "unreconciled sinner." It is, we think, throughout, the Christian that is appealed to and exhorted in the hymn.

We must add that, happily, it may be, for the interests of truth and frankness, we, in criticising the "song," treated it as anonymous; it actually so appearing in the volume in which we saw it. If we had known that its authorship was acknowledged, and that it was by a lady, we might not have had the full courage of our unfavorable opinion.

We shall seldom, as in the present case we have done, take space to maintain against critical correspondents positions assumed by us. We are willing, however, to let our ministerial readers understand that, while they shall enjoy the opportunity of being heard, upon occasion, in frank dissent from our views, still our views are not set forth without reasons for them, carefully considered, that can on challenge be shown.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE DEVELOPMENT OF MAN AND THE DEVELOPMENT OF CIVILIZATION.

A COROLLARY to the proposition that manhood was developed from a lower grade of animal life, is that the various functions of manhood have continued to develop during the historic generations. Indeed, the latter is commonly used to substantiate the former theory. And legitimately so; for if it can be shown that men, from their first appearance upon the earth, have constantly improved in the strength and quality of those facul-

ties which constitute manhood, it establishes at least a presumption that the original attainment of such faculties was the result of long sustained improvement in some inferior condition; the maturing of the plant of animalism until at length it budded forth humanity, which humanity is now expanding toward its perfect flower.

But can the continued development of the human faculties during the historic ages be shown? Its advocates cite in proof of it the advance

in human civilization. It is assumed that modern society, with its elaborated systems of government, its attainment in science and art, and the culture and comfort of life, must be the product of higher qualities in human nature itself; that advanced knowledge implies clearer native intellectuality; that more extensive enterprises show greater assertion of the will power; that better moral conditions of society attest a truer moral sense; and that the wider spread of religion, together with its higher precepts, must be the outcome of a loftier spirituality in the mass of individuals.

As opposed to this theory, we think that careful reading of history will discover that the advance of civilization has been distinct from the alleged advance of native humanity. Society has attained its present favorable condition largely through the process of accretion. Just as the augmentation of an individual's wealth does not signify greater shrewdness or closer application in his later than in his earlier years, so social benefits, the treasures of the ages which we have come to possess, argue nothing for our better manhood. Civilization is an accumulation. Its highest forms have often been witnessed in connection with the lowest degradation of the ordinary manhood of the people, as in the early days of the Roman Empire, when it was far less of an honor to say "I am a Roman," than it was in the rough times of the founding of the Republic.

But let us inspect the men of old to discover if they were essentially our inferiors.

The rule "*Sans mens in sano corpore*" was as true then as now. Biological science has recently laid new emphasis upon the physical side of human nature as influencing the psychical. We may, therefore, properly ask for proof that the race has developed *better bodies* as the generations have passed along. Stature has certainly not increased. The

skeletons found in the vast cemeteries of Chaldea are as large as the average to-day; and the unwrapped mummies from Egypt are as graceful as are the bodies of recent generations of monks stacked in the cellar of the Capuchin convent at Rome. Nor have we developed better muscle. It would require the strength of a modern trained athlete to wear easily the armor and handle the weapons of some ancient common soldier. We are no steadier in nerve and no keener in our senses than were those men who warred with wild beasts, shot arrows with an aim hardly surpassed by the modern rifle, drove the chariot in the race and in the battle, fought hand to hand and eye to eye with their foes. Modern inventions have relieved us largely from the necessity of such training of nerve and sense, and desuetude may lead to the lessening of their power. Nor can we boast of more capacious brains than our ancestors, if the skulls which contained them at all fitted their contents. Prof. Virchow may be regarded as authority on this point. He says:

"When we study the fossil man, who must have stood comparatively near our primitive ancestors in the series of descent, or rather, of ascent, we always find just such a man as now. . . . The old troglodytes, pile-villagers, and bog people prove to be quite a respectable society. They have heads so large that many living persons would be only too happy to possess such. . . . On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossils known up to this time."

Prof. Huxley says of the most ancient cranium discovered, that it is "a fair average skull, which might have belonged to a philosopher."

All ancient chronicles show belief in the extreme longevity of the ancients. The myths, which represent life extending through many cen-

doubtless had a basis in fact. prolonged duration of life implies excellent physical condition. can, then, be no doubt that the of old was our peer in all that as to the physical manhood; his soul had as serviceable an instrument through which to work, allent an instrument upon which der the strains that moved his ctual and spiritual nature, as ve.

have we reason to believe that mote ancestors were possessed *native intellect*. In determin- is we must draw a distinction en the mere accumulation of edge and naturally wise insight. below us in the former regard, ancestors may have been even periors in the latter. Intellect- ower is to be tested not by what ally accomplishes, but by what mplishes considering the ma- with which it works. It is not

discredit of Paganini's genius e could not produce upon four ; the grand harmonies which r brings from a full organ; nor : genius of an ancient that he ht less beneficently than one ow works upon the accumu- knowledge which thousands of of discovery and invention have nt to his hand. Roebling could ve made the Brooklyn bridge is had he completed it three earlier, because the cheap pro- f making steel wire was not erved. Had his work been ed sixty years ago it could not een even a suspension bridge, the first stage in the develop- of such a structure was not d until 1816. Perhaps the t bridge-builder uses more than red different inventions which no way to the credit of his en- ing ability. We would not rate and Fulton as men of talent r to that of the head mechanic nton or Paterson, because they not construct a steam engine rable for strength and speed

with those turned out by these shops. The only fair question is, Did the men of old use the meagre materials which their predecessors had left them with as good judgment as we moderns use our industrial heirlooms?

Every reader knows that Archaeology is rivaling the material sciences in its surprising discoveries. As the latter shout "See, this is new!" the former replies: "There is nothing new!" and exhibits some forgotten marvel of ancient skill and knowledge. Among the treasures taken from the tomb of Agamemnon, and now in the museum at Athens, we admire ornaments of gold which would adorn the cases of Tiffany; so graceful in shape and so finely engraved are they. But they were probably beaten into shape instead of being cast in molds or cut under the die; each stroke upon them calling forth an exercise of taste and skill not demanded in making bushels of modern jewelry with the aid of machinery. All our lines in sculpture, from the copies of nature, as in statuary, to the most "conventional" fancies, we are borrowing from the age of Phidias. Our best architectural decorations are still called the Doric, Ionian, Corinthian, and the like. We have no modern buildings that will compare, in the size of the stones used in their construction, with the temple of Baalbek. If those old builders did not have machinery surpassing ours, they had a shrewder knack in handling heavy bodies. The mammoth black lying at the edge of the quarry at Baalbek challenges the superior conceit of after ages with its call, "Lift me again who can!"

What poet, in his well-stocked library, will enter the lists against Homer, the wandering bard, for words that show the rhythmic sense, or for delicacy of tropical invention? The book of Job is not inferior to Festus or Faust; indeed, these later works have borrowed their plot from the unknown poet-philosopher of an-

tiquity. For prose style adapted to oratory, Demosthenes is still the model. There is a naive simplicity of narrative in Herodotus, the father of history, which is not surpassed by Scott's "Tale of a Grandfather;" and many of Thucydides' sentences have as fine a balance of antithesis and as much precision as those of Macaulay. What philosopher of modern times has expressed ideas so far reaching in their bearing upon society, and even upon theology, as were those of Plato? The logical methods of Aristotle were those upon which the highest culture of two thousand years was educated, and which the world has not yet entirely outgrown.

Yet these great thinkers were apparently no more advanced beyond their own ages than our greatest minds are beyond the multitudes who try to understand them. The ancient masters were thronged by more disciples in personal attendance than many of our wisest men have readers for their books. The age of Greek supremacy was agitated by as strong brain-throbs as ours.

Besides, to make the comparison a fair one, we must take into account that the ancients were compelled to make discoveries of the very rudiments of the sciences; always a far more difficult task than that of putting together, however elaborately, principles already known. Prof. Tyndall has paid a just tribute to the originality of the discoveries of the fundamental laws of modern science, in comparison with the more lauded genius of mere inventors and mechanicians. It is just the reverse of the truth to say that rudimentary work requires only rudimentary intellect. The man who, finding the stream he would bridge was too wide to be spanned by the tallest trunk in the forest, or that the aperture required for the majesty of the temple was greater than the length of his heaviest stone, after wrestling with his problem, conceived of the arch supporting itself midway by its own keystone,

was an architect unsurpassed by any who, coming ages after him, monuments his praise by dome or spire. The same may be said of the prehistoric invention of the wheel turning upon an axle. What would modern mechanics accomplish without the pulley, an invention of Archytas as early as the Sixth Century B.C.? The lathe dates back about 1200 B.C. Our boys are using the very diagrams of Euclid in geometry. Bronze castings were made by Rhœcus 530 B.C. Parmenides lectured on the globular form of the earth in 503 B.C., a hint which it took two thousand years for the world to act upon. Pythagoras talked about the waves of sound in 500 B.C. Thales calculated eclipses in 600 B.C. What profound genius was that which first made practical, in however rude a shape, the idea of fixing oral speech in written words? The very shape of the letters of our alphabet is a survival from remotest antiquity, which should rebuke the conceit of modern times. What æsthetic taste, as well as mathematical judgment, had those who observed and formulated the laws of proportion in architecture! What music in the souls of those who wrote the first harmonic score! From prehistoric times, when, according to modern theories, men were not far removed from savagery, we have inherited knowledge of finely woven linen, lamps, tanned leather, locks, mirrors, lyres, mosaic pictures, painting, parasols, perfumery, artificial hair, medicines, pottery, poetry, stoves, stucco-work, wine, vinegar, etc.

If such things were the product of crude intellects, the marks of an advance from semi-brute condition of society, it may well be asked, Why do not savage tribes now show such a tendency to industrial advance? The very reverse is known to be the case. Hundreds of years show no improvement. There seems to be a tribal line of culture marking a tribal limit of enterprise until those of a higher grade of intelligence are min-

th them. Such astute observ-
lumboldt have held that sav-
ple are, as a rule, the "fading
of a better race," rather than
awning of a society about to
We speak of the American
being crushed by the advance
white man. The fact is that
ere dying out numerically,
inability to provide for their
upport, before the whites be-
eir rivals for this great heri-
According to the estimate of
llory, only about a half mil-
origines were to be found on
th American continent at the
its discovery. Savagery does
ear to be germinant with civ-
l. That it was so germinant
arliest ages is a theory which
support in known facts. We
s left to the inference that if
iginally was savage, that is,
onless and without philosoph-
inct, he would have remained

let us study the *moral nature*
ancient man as expressed in
his words and actions as have
ord of themselves. We must
mind the distinction between
erances of the native moral
a men and the laws and cus-
at we have learned by experi-
be politic and safe. We have
ut many things helpful to the
ation of public morality, and
ethods of instruction in pri-
tue. But these do not neces-
mply any deepening of the
ense. Moral good in a com-
, like material good, may grow
etion, rather than from any
ment of the moral sense in
ividuals.

ie at all familiar with the eth-
tings of the ancients, any dis-
nent of their moral sense, as
ed with our own, will seem
ost ignorant conceit. Aside
hat Christians have learned
heir inspired Master, the mo-
f modern times consists in ex-
in actual words and deeds.

If we keep our "honor bright" it is
sufficient to satisfy the most of us.
Few men not taught by the Gospel
can use the words of the old Zenda-
vesta, "Of pride, haughtiness, covet-
ousness, anger, envy, looking at with
evil intent, looking at with evil
concupiscence, . . . of these
sins repent I." We are living under
the reign of the expediency philoso-
phy in morals. Practically we have
not advanced beyond Seneca's advice
to Nero, "Young man, amuse your-
self, but take care not to harm any
one." Because a thing is expedient
we regard it as right. The ancient
Chinese, as we learn from the Coun-
sels of the Great Yü, B.C. 2200, were
conscientious enough to reverse this
maxim, and insisted that only the
essentially right would be expedient;
thus, "Accordance with the right
leads to good fortune, following what
is wrong leads to bad; the shadow
and the echo." And again we read
in the Counsels of Thang (B.C. 1700),
"The great God has conferred even
on the lowest people a moral sense,
compliance with which would show
their natures invariably right." How
do such expressions as these from the
most remote ages of antiquity fit in
with the theory advanced by some
that conscience is a mere matter of
education, becoming more and more
positive as the generations go by,
through hereditary transmission and
development? It is interesting to
read President Theirs's address to the
French people, in which he admitted
that they had almost lost the idea of
business honesty, and Herbert Spen-
cer's showing from statistics that
English industrial life is honeycombed
with corruption, the adulteration of
the trade conscience illustrated by the
adulteration of almost everything
that the trades make use of; and then
to recall the ancient Persians, whose
repute throughout the world was for
riding fearlessly, shooting unerringly,
and telling the truth. The early peo-
ples were often cruel, but their great-
est severities were sometimes the ex

pression of their abhorrence of sins such as disgrace modern society. The adulterer was bound to two trees, whose trunks were drawn together, so that when the cords were cut the natural recoil would tear the culprit asunder. The bench of a bribe-taking judge was sometimes covered with his own tanned skin, as a warning to his successor. These men of the olden time had nerves strong enough to look at blood, and moral nerve oftentimes to match it. Will it be said that we are less cruel in war because we have learned to kill our enemies from such a distance that our hands are not literally ensanguined,—only powder soiled? Is the selfishness of the money rage diminished with the advance of commerce? Does the massing of material comforts at every man's door make him less sensual? Is the business tyranny which systematically crushes out all small establishments and monopolizes an entire trade more honorable than the feudal aggrandizements of princes? Does pride flaunt itself less in the ever-changing fashions of modern people than it did in the garments whose patterns were the same from one generation to another, as still observed

in the East? Do we have in modern legislation anything more suggestive of human brotherhood than the old Jewish law that the gleanings should be left for the poor? Has Sinai been surpassed by any State House for enactments that subject the conscience?

We may admit that society has become better, in that we have learned from the experience of our predecessors how to preserve social order, and how to lift the average life more nearly to the level of the average conscience; but this does not imply that the native conscience is to-day truer, purer, or more illumined from the spiritual than it was of old. A study of the ancient religious books of the heathen reveal the rather astounding fact that the earlier writings are the nobler; giving the impression that men were becoming more and more confused in their ethical sentiments, casuistry superseding conscience; reminding one of the Scripture saying, "God made man upright, but he has sought out many inventions."

Our purpose in this article is not to argue directly against the development theory, but to point out what, to our minds, is a fallacious method of arguing for it.

MISCELLANEOUS SECTION.

T. DE WITT TALMAGE, D.D.

BY A LAYMAN.

PASSION is more than form. The man is more than the style. The soul is more than the body. Differences as graphic as those between the elements we have named exist between an inside and an outside consideration of Dr. Talmage. By an inside consideration of him is not meant an authorized one, an official one, or one inspired either by personal affection or personal interest; but one based on a study of the man from a man's plane of intention; one which seeks to discern and codify the laws of his genius so that he may be made intelligible and accountable. The

writer of this does not belong or go to his church. He is a layman who has sought to get at the secret of his subject's power, since the fact of it is forced on universal attention.

Let it be put at the outset as truth, that it is incumbent on any one who would justly estimate on his historical character to take a few things for granted. One is, that the existence of great influence and strength is *a priori* to be attributed not to accident, but to causes as genuine as the effect. Another is, that the constant augmentation of such influence and strength is proof of the high quality

of those causes, as well as of their genuineness. Still another is, that the exclusive and prodigious employment of transcendent gifts to the glory of God and to the good of man, rewarded, as they are, with the blessing of turning to righteousness more than any other living human instrumentality has in this century had placed to its record in either world, demonstrates not only an extraordinary individuality, but a Divine plan in the creation and development of such a force.

The message Dr. Talmage brings, and the effect of that message on his own soul and on the souls of others, constitute the test and affect the disclosure of the man. For thirty years he has been the bearer of Good News, that is all; the News the morning stars sung together; the News the sons of God shouted for joy, when the earth sprang from nothing into beauty; the News the angels to the shepherds told when the omnipotence of the Father sheathed itself in the muscles of the Babe of Bethlehem. His progress to his present position has been gradual, logical, in the right sense evolutionary. He is not a "phenomenon," for he can be classed, accounted for, and explained. He is the effect of traceable cause. He is the product of laws that remove his career from surprise or mystery.

Reverently be it spoken, God had much to do with his ancestral environments. He came of a Godly stock. His mother and father were the children of prayer. All their sisters and brothers mightily prevailed before the throne. His parents no more doubted the course of God's purposes in their lives than they did the succession of the seasons on their farm. All their children went to Christ. All of their sons entered Christ's ministry. The child of their old age was the one who was appointed to stand out to the world as a flaming evangel of the deathless Gospel, in its meaning and obligation ever old, in his methods of enforcing ever new. From

grandparents and great-grandparents to our subject the line of love and of faith in God has never been broken. All his forerunners were men and women of prayer, piety, and power. That is his equipment. It is not an endowment. It is an inheritance. It was, in his case, infused with a genius, and that is all that God has given him which He did not give to those from whom he is descended.

We have said his development has been gradual and logical. At Belleville, he had in germ form all that has burst into flowers and fruit in Brooklyn; but Belleville was his kindergarten, Syracuse his intermediate and academic course, Philadelphia his matriculation, and Brooklyn has been his postgraduate course in the school of life. The child in the ministry in the New Jersey village was the father of the man in the ministry in Brooklyn. The Lord was tutoring him in the preparatory schools of his purpose. In Belleville he was a student of forms; in Syracuse, he was a student of modes; in Philadelphia, he was a student of men, severally and in multitude; in Brooklyn he was introduced to himself. Thereafter the truth was known to him. The truth made him free. His first charge was necessary to his apprenticeship to conventional courses. His second was essential to his easy use of them. His third was requisite to their subtle mastery. His final charge was needed for his emancipation from them. At Belleville he was the slave of the lamp. At Syracuse he felt the value of the counsel and example of those older in the experience of grace than himself. At Philadelphia great urban forces wrought their educational work in him and on him. In Brooklyn, but a suburb of New York, he felt the inrush of cosmopolitan and metropolitan life, and he was ready for the work set him to do. This shows the gradual, logical, progressive, ascensive power of his career in the world. Those who see him in the

Tabernacle and who hear him twice or thrice err if they leave out his antecedent experiences. Generations of prayer and of living close to God and on confidential terms with nature and toil are to be considered in the making of the man. Decades of labor, all of it educational, are to be credited to the account of his present facility and force. Sermons that fluttered as feebly as infant birds on the edges of their nests preceded, and in occult, far-reaching ways produced the discourses which to-day stir the blood like a trumpet.

Of the life of this man, lived in the eye of the world, two grand characteristics are to be borne in mind: the child-like faith and the child-like nature. Great as have been his audiences, yet he has never lost his trust in God which his mother inculcated and incarnated. The temptation of popularity is to exchange trust in God for trust in self. This man is as accustomed to refer all things, trivial or great, to God, as the infant praying beside its trundle-bed is. The sweetness and light and serenity of the child-like faith are his. We consider him great. The Church and the world endorse the estimate. Any idea that he is great appears ludicrous to his thought on himself, and "praise to the face" will make him blush like a girl with a sense of undeserved compliment, or cause him to feel humiliated at the theory that the spirit of mortal should be proud. His is the simplicity of the child-like nature.

Child-like faith and child-like nature are the basilar qualities alike of his character, methods and genius. He believes every word between the lids of the Bible. There are no ifs in his creed. There is no perhaps in his reading of a *Thus Saith the Lord*. The Word is real to him. That enables him to stand by and for the Scriptures as a son stands by the honor of his mother, or a husband by the virtue of his wife. This liberal and triumphant faith is largely the parent of his methods. They have

been regarded as lawless, irregular or faulty by minds which apparently think that the best way to measure a stately column is to have an inch worm slime and crawl up and around it. The inch worm can accomplish the transit, but its vision is the vision of an inch worm and its thoughts the thoughts of one. Dr. Talmage, to those who believe that all Scripture is given by inspiration of God is, to our view, one of the most logical of men. To those who regard much Scripture as given as a conundrum or hypothesis for man's guess or liking, he doubtless appears illogical. His analyses are at times startling, but in art and sequence they are as correct as original. A word or a sentence of exordium will introduce and illumine his subject like the red spot does one of Turner's masterpieces. The statement of the proposition will follow in language that bears a closer resemblance to the terseness of the sacred writings than any spoken in the pulpit anywhere else to-day. The subject will then be in a position to be amplified and illustrated. Enforcement of it will follow with the strength of reason thrown into the forms of every day talk and transfigured with a wealth of governed but exhaustless imagery that makes poem or picture, or both, at will. In all this the technique of firstly, secondly, and the like will be avoided. That technique bores and bewilders. As well might one chalk the number of pieces in the mosaic that he is preparing. But argument after argument will follow with the succession of the orders that enter into the effect of a climax. The hearer will find the work of demonstration done in his mind ere he is aware. Then will follow the work of application addressed to his soul. His soul will find its chords of feeling, whether of reverence, awe, love, fear, hope or faith, touched with a master hand. Closing, will come those magnificent illustrations drawn from Scripture, or experience, or from his-

tory, or from contemporary chronicle, which chill, then thrill and melt, and hold the thousands spell bound, their thinking and feeling kept in such rapt and tense condition that the sense of identity itself seems almost in suspension till the relieving and reassuring tones of the closing prayer sums up the sermon to God in petition for His blessing.

The art of this method is in the perfection that conceals all art. The logic of it is in the fact that the mind and heart of the hearer and the mind and heart of the speaker are interfused. The message appears to have come straight out of the Bible through the message bearer.

The test of this method is in the further fact that it passes the ordeal of types perfectly. No aid of delivery is required to commend it. It passes at once from the tongue to the press, and from the press into literature and history. The discourses of the man, in the pulpit, in the journal, within the pamphlet or between the covers of the printed volume, are not evanescent. They abide as strong, fragrant and apposite to-day as they were sixteen years ago. Two months from now the message given to-day will be sold on the streets or cities in Southern Sea islands, or six months from now be read on whalers' decks near either pole. Ten years from now godly men in frontier forts will read them to the rapt garrisons o'Sundays. Twenty years from now professors in seminaries will come across the well thumbed volumes containing them in students' rooms. In any clime, at any time, under any circumstances, the discourse will have the uniformity, universality and permanency of interest and instruction which Blackstone says are the vindication of all propositions of value to all. The sermons have the simplicity of conversation united with the symmetry of the essay and the pungent brevity in integral parts of the proverb, the whole lighted from within

to without with the brilliant vitality of the poem.

For verification of these statements appeal can confidently be made to the consciousness of Christendom and to the facts of contemporary history. Dr. Talmage's sermons are regularly printed in this Republic from the Rio Grande to either Portland. In Great Britain there is scarcely a community organized into municipal form that does not regularly get them in its dailies or weeklies. In Canada they are as current as in the United States. In Australia, a continent notably religious in its living and thinking, they are household words. They have been translated into every language of Europe and into all of the tongues that have written symbols for expression, in which missionaries of the cross tell the story of Christ's salvation. Quite 8,000 daily or weekly journals in America alone more or less regularly issue his discourses as the news of the day. They have a currency conterminous with that of the Bible and coextensive with the world. They have had this currency for long years. The volume of circulation is in proportion to the opening up of the earth to the forces of civilization.

The testimony of the many is not more significant to cultivated minds than the evidence of the typical few. Charles Spurgeon said: "His sermons take hold on my inmost soul. The Lord is with this mighty man. I am astonished when God blesses me, but not surprised when He blesses him." S. Irenæus Prime declares that "they were as simple as Bunyan, as cogent as Wesley and as mighty as Edwards." Frederick T. Frelinghuysen said: "I regard them as unequalled in their power to commend Christ to men as a never-dying Saviour." Henry Ward Beecher said of Dr. Talmage: "In heaven you will find a great multitude whom you have helped on their way." Charles H. Hall says: "He does a work which no one else can do, which can be done only by God's

blessing and great talents." Richard S. Storrs bears testimony to "his stimulating eloquence and remarkable gifts." Paul Hamilton Hayne goes into the garden of his heart and comes back with flowers like these in his hand:

"When others cursed, thy voice was raised
to bless!

Thou gavest us love, though all the world
might hate,

Thy heart too high for gnarled littleness.

So take through mine, her poet's faltering
mouth,

Thanks, honor, greeting, from our new-
born South

In the fair morning of her happier fate!"

Talbot W. Chambers rejoices that our subject "has never swerved from the simple and satisfying faith of my mother, who was the godliest woman I ever knew." Writes Lyman Abbott: "His pictorial imagination and impassioned earnestness are divine gifts, consecrated to a divine service." S. F. Smith speaks of him as expert in "that gracious homiletic art of making sermons which root themselves in the text and shoot out from it like the hyacinth from its own bulb." Lord Butler, of Ireland, rejoices in "the benefits which his fear-

less outspoken has conferred on many thousands." "To millions who have never seen him he has been the minister of righteousness," testified John B. Gough. "I admire his strength and earnestness, and his intense sympathy and zeal for the unfortunate and the erring," said Vice-President Hendricks. "The most remarkable, impressive and profitable preacher of the Gospel I have ever listened to. A poet, a dramatist and a genius for the glory of God and the good of mankind," says the Rev. Dr. S. T. Spear.

The tributes could be indefinitely extended. They show that the measurement of the great is the estimate of the millions. The world's great heart and the world's great brains are in accord on the matter. As much more might be written of the man as a lecturer, a moralist and a humorist. As much more again could be written of him as a reformer and a philanthropist. But the aim has been only to consider him as a preacher of righteousness. That sums up all his other qualities, for all those other qualities he enlists in the service of the Master of Life.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

FRANCE AND THE McALL MISSIONS.

THE last day of 1876 was the beginning of a new era for France. On that day M. Paul Bouchard, in an open letter to the Bishop of Dijon, publicly abjured Romanism, on grounds of consistency and patriotism, as the enemy of the State, and transferred his adhesion to Protestantism as the only hope of his country. This act of a former Mayor of Beaune was the sounding of a tocsin that was the signal for a new reformation in France.

Bouchard believed with Gambetta that clericalism was the foe of his country, but he could not take refuge like Gambetta in atheism. In a few months this heroic man, who took his

stand alone, was followed by hundreds and thousands, from all ranks of society. Among others was Eugene Reveillaud, the freethinker. Both these men, one representing the common folk, the other the higher and more educated classes, addressed their tracts and appeals to *patriots*. In July, 1878, in the Protestant meeting house at Troyes, Reveillaud arose and announced his still farther conversion to Protestantism as a faith, and manifested a baptism of the Holy Ghost. Not yet 30 years old, God had prepared him to be the new Evangelist of France. From January, 1879, Reveillaud gave tongue and pen to the new Protestant movement for the regeneration of France.

Protestantism was in the air. The Huguenots, though forming but one-twentieth of the population, became a majority in the Waddington and Freycinet cabinets. On November 2, 1879, Protestant worship was held in the very hall of the palace of Louis XIV., at Versailles, immediately under the hall of the Oeil-de-Bœuff, not far from his death chamber. Overhead Mad. de Maintenon induced him to sign the Revocation of the Edict of Nantes in 1685.

Families and whole villages openly espoused Protestantism, and the new Reformation was spreading like a prairie fire.

Just at this juncture God raised up the very man for the hour and the place, in Rev. R. W. McAll. In August, 1871, a poor *ouvrier* in a Belleville cafe said to him, "O, do come back to us and teach us more of your religion." It was a new Macedonian cry, "Come over and help us," and on his return to his home and parish in England, he could not forget it. Friends said "No," but God said "Yes;" and breaking his pastoral tie he went back to Paris, and, in January, 1872, set up his first Gospel "station" in that very heart of Parisian Communism, Belleville, whence, in days of anarchy, issued forth those demons of arson and murder.

He had nothing in his hand but the Bible. He could speak only two sentences in French: "*God loves you*;" "*I love you*." But with those two sentences he began the greatest mission ever yet attempted among a Roman Catholic population. And now after these sixteen years, one station has grown to 129, in Paris and other cities, the work extending to Corsica, and even to Algiers.

This great success is owing to no accident or chance. McAll's work is conducted on apostolic principles. He aims to give the Gospel to the masses. Moved by compassion on the multitude, with faith in the simple Gospel

without any meretricious attractions of art and ritual, with confidence in the accessibility of the common people and even criminal classes to earnest Christian approach, under the impulse of a passion for souls, he simply uplifts the crucified Christ before an ignorant, depraved, priest-ridden population. He preaches a *free* Gospel. Nothing impressed these people, long accustomed to grinding ecclesiastical tyranny that extorted money for buildings, salaries, masses, convents, etc., than the fact that for all that Mr. McAll was doing for them, he asked *not one centime*!

The work was prosecuted in an undenominational spirit, and presented the sublime spectacle of Christians united in one work for souls; and the whole effort was so unchurchly yet so thoroughly Christian that it captivated a people that associated everything religious with the rigid ruts of ecclesiasticism.

For ourselves, we regard this as to-day the *foremost mission in the world*. With its simple, complete, comprehensive, laborious, economical and successful methods; with its mission stations, its schools and classes, mothers' meetings, prayer-meetings, evangelists, visitors, tract distributors, avoiding all collision with municipal law, and in fact itself confessedly the "best police system,"—no statistics can gauge its results. It has broken down the middle wall of partition between the Church and the people; it has erected the cross in place of the crucifix; it meets papacy and infidelity, not controversially, but positively and aggressively, and institutes and constitutes in itself the grand training school for future evangelism.

While Chalmers' work in Edinburgh and Glasgow; Moody's work in Chicago; McAuley's work in New York, and McCall's work in Paris, remain as witnesses, it is both absurd and wicked to talk as though *the cities cannot be reached by the Gospel*.

MONTHLY BULLETIN.

AFRICA.—H. M. Stanley expresses surprise at the decay of English supremacy in Africa. France, Portugal and Germany, by fuss, fury and bluster, grasp prizes that England loses by sheer inertia or apathy. He found *Tippoo Tib*, at the head of thousands of Arabs, ready to fight or to be employed. With masterly policy, Stanley employed him, contracting with him to furnish 600 carriers to bring away Emin Bey's store of ivory, valued at \$300,000; he made him Governor at Stanley Falls at a salary, and bound him to defend the station against Arabs, to abstain from the slave trade below the Falls, and to defeat and capture slave-raiders! This is *Tippoo Tib* in a new character!—In November last, the first Christian Church was organized in the Congo Free State; four months later there were 1,062 converts, and an iron chapel is to be built.—Mr. Mackay is alone at Uganda, in the power of Mwanga, who distinguished himself by the murder of Bishop Hannington and the cruel treatment of the native Christians in his dominions. Let prayers ascend for the protection of the lonely Protestant missionary.

CHINA.—Rev. Dr. Hunter Corbett, missionary at Chefoo, China, just before his return, occupied the pulpit of the First Presbyterian Church, Wichita, Kan. At the close of his interesting address a collection was called for, accompanied by the statement that \$135 was needed to carry on this missionary work. When the collection was counted it amounted to \$1,633, and after the evening service at the same church another collection was taken up, the morning and evening collections together aggregating \$2,136.87. Dr. Corbett says this gift has not been equaled anywhere in the United States. Mr. Corbett employs converted Chinese as lay evangelists, at an average cost of about sixty dollars a year, and with surprising results. He has a

membership of 850, and by this agency gathers sometimes 800 in one year.—Mr. Hudson Taylor, of China Inland Mission, has been traveling inland for many months, and visited in succession nine of the eighteen Provinces. A Conference of native Christians at Mr. Stanley Smith's place was in many respects the most remarkable meeting that he had ever seen in China. In Shan-si and Shen-si he met upward of 500 native Christians, when but a very few years ago there was *not a native Christian* or a missionary. He does not see any reason why people should not be converted in great multitudes, seeing that conversion in any case is the work of the Holy Ghost. "I am afraid that we repeat the words, 'I believe in the Holy Ghost,' when our faith is a very dishonoring and limited one."—Stanley Smith writes: "At the end of the Exeter Hall meeting they asked me to pray; I could only plead in the name of Jesus this promise: 'God shall bless us, and *all the ends of the earth shall fear Him.*' I expect thirty baptisms at Hung Tung in less than a month. The Lord is giving me daily preaching. I am hoping to start street processions. Mr. C. Studd and Mr. Beauchamp are probably on their way back here from Hanchung, whither they accompanied Mr. Hudson Taylor."—Rome wants to hold upon China. A late dispatch states that proposals have been made to the French Government by the Pope, looking to diplomatic relations between the Vatican and China.

HOLLAND.—The new Reformation. 34 churches have returned to the Confession and order of the Reformed churches as these existed prior to the enforcement of the organization of 1816. Questions similar to those arising under the "Free Church" movement in Scotland are awakening attention. Churches have been driven out of their edifices, ministers deprived of stipends, etc.

HOME HEATHEN.—Dr. Sheldon

Jackson says: "Tens of thousands of women in our land live and die like dogs, all unconscious of the existence and immortality of their souls. In these United States there are pure Baal worshippers, forty stone altars erected to Baal and Ashtaroth! Among the Mormons, Indians and people of New Mexico there are not more than one hundred missionaries of all denominations! and only the means are needed to send a Christian lady teacher into every village among them. In Alaska infanticide and witchcraft and crime are common; yet among no people have I ever seen such hungering and thirsting for the Gospel." — At Baltimore and New York new movements looking toward home evangelization are now attempted. In New York City, Dr. A. F. Schaufler is to superintend some 50 students of the junior and middle classes of the Union Seminary, who, at salaries ranging from \$240 to \$260, are to labor in the city, the money provided by Christian laymen.

INDIA.—The proportion of the native students of the University of Bengal who have become Masters of Arts is twenty-three times greater than of the Hindoo and Mohammedan students.—"There are over 20,000,000 of widows in India, and 2,000,000 of them belong to castes who practice child marriage and insist on the celibacy of their widows."

JAPAN.—Rev. C. H. Carpenter died in February, at Nemuro, a little over 50 years of age. He went to Rangoon in 1863 to aid Dr. Benney in the Karen Theological Seminary. In 1868 was transferred to Bassein. After 8 years he visited this land for health, and returned to Burma as president of the Rangoon College, but again went to Bassein. In 1880 he returned home again; and last year went to Japan to work among the Ainos, and there, in the midst of great progress, died.

Jews.—The British Society for the Propagation of the Gospel among the Jews expended last year \$38,684 in

its work. It employs 14 ordained missionaries and 9 unordained, and has a large staff of 80 unpaid workers. One of its missionaries, Mr. Schwartz, of Breslau and Dresden, reports last year 100 converts and 79 inquirers. At Vienna 46 converts have united with Protestant churches within a year.

MCAULEY WATER STREET MISSION, 816 Water street, was crowded on Sunday, April 17, by friends of the late Jerry McAuley. A tablet of highly polished marble was unveiled and revealed the inscription:

In loving memory of
JERRY MCAULEY,
The Founder of this Mission.
He rests from his labors
And his works follow him.

Where I am there shall also my servant be.—John xii, 26.

MR. MOODY'S JUBILEE.—On Feb. 5 Mr. Moody was 50 years old. His friends, both across the sea and on this side, have taken a unique method of keeping his anniversary, raising a birthday memorial fund to endow the schools at Mt. Hermon and Northfield. The amount has already reached the sum of \$40,000. Another "summer school" for students will open in Northfield on June 30, and hold for thirteen days, for study of the Bible and methods of Christian work. One thousand students are expected to be in attendance. Mr. Moody presides and Revds. Dr. Broadus, Hopkins, Pierson, with Prof. Townsend, and Rev. W. H. Marquess are among the teachers.

SAMOAN ISLANDS.—In London, Rev. Charles Phillips gave a thrilling description of the work. Of the 27,000 inhabitants 7,000 are Church members, and there are at present 8,000 candidates for membership. Two hundred native pastors minister to the Church, and asking for money or collections is unknown; the people are eager to give.

PREACHERS EXCHANGING VIEWS.

Hold the glass to your own face, and that which you criticize you may see in yourself.

"Christ's Resurrected Body."

Is the case perfectly clear? In answering your critic in the April Review, you say rightly that the "living body of Christ" was "flesh and blood." You say, also, that "His resurrection body differed from his living body in the same essential particulars as does the body of every saint." Paul says "flesh and blood cannot inherit the kingdom of God"; hence the risen body must not contain "flesh and blood"; whence (I understand you to say) Christ's "resurrection body differed from his living body" in these particulars.

But is that according to the Scriptures? On the evening of the resurrection, when the two disciples, having returned from Emmaus, were rehearsing to the assembled company "what things were done in the way," "Jesus himself stood in the midst of them." They were "affrighted, and supposed they had seen a spirit." To convince them to the contrary, Jesus challenged them to handle and see, for, he said, "a spirit hath not *flesh and bones* as ye see me have." If he had flesh, then we should say there must have been blood, as the latter is the invariable accompaniment of the former in the living organism.

Another fact would seem to indicate the same truth. "The life of the flesh is in the blood," is the declaration of Scripture. Jesus says, "I lay down my life, that I might take it again." What life? That life, I should say, which is "in the blood": he laid down that life, and he took that life again. And that would make it seem that his resurrected body came forth from the tomb the same "flesh and blood" which was laid there. When this flesh and blood were laid aside, or what distinction is to be made between the resurrection and the ascension body of our Lord, I do not undertake to say. Indeed, I do not even intend to enter into a discussion, but simply to raise some inquiries which arose in my mind.

La Porte, Ind.

JNO. F. KENDALL.

DR. SHERWOOD'S REPLY.

The above criticism is based on a remark in our "Prayer-Meeting Service" (Feb. No., p. 253. See also April No., p. 360, for reply to the criticism of Rev. S. G. Blanchard). We have received several other letters, indicating a wide interest in the topic. We give Dr. Kendall's because presenting the strongest objections made to our brief remark. This is not the place, and we have not the space for anything

more than the baldest outline of our views. The subject is as comprehensive as it is interesting.

1. We assumed in our original statement that *the resurrection of Christ's human body was the type of the body of the saints in the resurrection*. We have abundant Scripture warrant for this. He is declared to be "**THE FIRST FRUITS OF THEM THAT SLEEP.**" Hence, whatever bodily change "they that are fallen asleep in Christ" undergo when He who is the Resurrection shall awake them into life, the body of Jesus underwent in the tomb of Joseph. And Paul, in Corinthians, specifies some particulars of that wondrous change. Is it supposable that the body of the first Adam is raised a more glorious form than the body of the Second Adam, "the Lord from heaven?" "Christ's resurrection was not a mere reanimation of his crucified form, but a *transformation* and *spiritualization* of it, which made it at once and forever superior to all earthly conditions and limitations. He was a type of all that was to come after. The Jesus that rose was the same Jesus that was crucified and buried, and yet how completely transformed! It was only through that revelation which He made of Himself to the eye of the *soul* that Mary at the tomb, and the two disciples on the way to Emmaus, and the seven apostles at the Sea of Tiberias, *were enabled to recognize in Him the same Jesus* whose lifeless body had been so tenderly cared for by Joseph and Nicodemus, and whose body had so mysteriously vanished from the unwound grave-clothes in which it had been carefully bound when placed in the tomb. But the more they communed with Him, the more overwhelming became the evidence of His identity and of the reality of His return from the dead." (Pres. E. G. Robinson, D.D.)

2. The stress laid by my critic on

the words, "flesh and blood cannot inherit the kingdom of God," is hardly warranted. Paul, to my mind, uses the phrase not in a *natural* but *spiritual* sense. *Flesh and blood* are often used to express "carnality" and "corruption," and it is significant that the apostle immediately added: "Neither doth corruption inherit incorruption." All that he asserts in the entire argument is, that the *body to be raised will not be the same body that was buried*. He does not even hint at the distinction between the "natural" body and the "spiritual" body raised. If so careful and reticent on the *positive* side of the resurrection body, is it not strange that he should positively and unqualifiedly assert the *negative*: "Flesh and blood cannot inherit the kingdom of God?" To interpret these words, as my critic does, and some commentators do, is to do violence to the spirit and entire tenor of Paul's statements. Just what the raised body *will* be, Paul does not assert in his letter to the Corinthians, and the Bible nowhere declares, and hence speculation were vain. It is the *human body in its essential elements* that is to inhabit eternity. That it will be *material*, in distinction from spirit, we believe. "In my *flesh* shall I see God," was the triumphant language of Job. Had Adam not sinned, would not his body have been immortal? And has not Christ, by taking our humanity upon Himself, cleansed, quickened and restored it? What is there, in reason or Scripture, to forbid the idea, that the constituent properties of the body, free from all the taint and infirmity and corruptibility consequent upon sin and raised forever superior to all earthly conditions and limitations and so spiritualized (whatever that be) as to adapt it to the conditions of the new life, will exist in the future state?

8. The way Jesus took to prove His identity to His disciples does not conflict with our views. Suddenly standing in the midst of them. they were

afraid and took Him for an apparition. He at once appeals to their *senses* to convince them of His *corporeal* presence, His identity with the Jesus of their faith. With Thomas, the test was even stronger. He put his fingers into the *print of the nails*, and thrust his hand into the *wounded side*. Will my Brother tell me how this could be, if we are to take it all *literally*, in a physical sense? if we are we to believe that the body, risen, was the unchanged, identical body that hung on the cross and was laid away mangled and bleeding in the tomb? I believe, with many others, that *the human body of Jesus in heaven will forever exhibit the marks of the crucifixion*, and yet there will be such a *manifestation* of supreme Divinity in connection with it as shall fill angels and saints with eternal wonder and thanksgiving.

4. As the Scriptures plainly intimate that the bodies of the saints, "raised in glory" "and fashioned like unto Christ's glorious body," are immediately reinhabited by their glorified spirits, and received into heaven—so in the case of Jesus. There is not a hint anywhere that His body underwent any change after His resurrection in a single element or feature of it. We trace Him from the open tomb to Bethany, and while "His hands" were lifted up in "blessing" His disciples, "He was parted from them and carried up into heaven."

We must not confound the *body*, in its essential elements and organism, with spiritual and divine *manifestations*, either in the person of Jesus or of His saints.

Since the above was in type, we have received a second and quite lengthy criticism from Rev. S. G. Blanchard; we printed his first criticism with a brief reply in the April number. We cannot continue the discussion longer for obvious reasons. Several of the points enlarged upon in his last communication are covered by our reply to Dr. Kendall.

"When Greek Meets Greek."

Is not this famous quotation often misused? Recently one of our best literary religious journals referred to the contention of two great English divines about the genuineness of the Ignatian Epistles, characterizing the debate in their opposing volumes as a battle between giants, and rounding up with the familiar line, "When Greek meets Greek, then comes the tug of war."

Does it mean the tug of war between giant Greeks against each other, as one has often heard it applied to our late war between the Northern Greek and the Southern Greek—a combat between brothers of equal strength and courage; or is it the allusion to the well-known custom of the Greeks in close line of battle touching or joining their shields, so as to form unbroken lines of armor, rank on rank, and thus forcing the tug of war by the strength and compactness of their front?

The line is from Taylor's * "Rival Queens; or, The Death of Alexander," where Clytus is made to say to Alexander that Philip was the greater warrior:

"I have seen him march,
And fought beneath his dreadful banner,
where
The boldest at this table would have trembled.
Nay, frown not, sir, you cannot look me dead;
When Greeks joined Greeks, then was the tug of war."

Thus, does it not seem that we have read our wrong interpretation into the line until we have made "Greek meet Greek," face to face, when the poet's conception was according to the truth of history—Greek joining Greek.

How suggestive this old Greek war custom of that solid and aggressive unity which should distinguish the "soldiers of the Cross." "We, as workers together with Him," etc. Let Christian join Christian in the brave battle against all wrong. The "tug of war" with evil will never

come until we are able to lock our shields against the combined assaults of sin and Satan.

D. E. BUSHNELL.

Waynesburg, Pa.

"Manuscripts in the Pulpit" Once More.

"The use of the manuscript in the pulpit," by Dr. Taylor, in the April issue, I heartily endorse. I would like to add a suggestion, which will, I think, help to disarm prejudice against the manuscript in the pulpit.

One of the arguments against the manuscript is that "frequent turning of leaves distracts attention." This can and should be remedied. I offer the following method, which I have adopted:

My plan is to use perforated sermon paper; size, 8½x7 inches: 18 sheets, 86 pages, is ordinarily my limit for a sermon of 80 minutes. The number of pages will vary, of course, according to the rapidity with which one speaks and the boldness of the chi-rography. I take one sheet, fill one page and lay it aside; take another and do likewise, laying number two on the first written page, with the written side uppermost. I continue to do so until I have written and numbered 18 pages. Then turn the whole manuscript, and beginning with the *first* page, proceed as before to fill all unwritten pages, numbering in order, thus the first page after turning will be No. 19. Supposing the 86 pages to be filled, the manuscript is now ready for use. On beginning to preach, lay manuscript on left page of Bible, move first sheet of sermon to the right. This will give you two pages of written material before you. After finishing these, move No. 2 as before, placing it upon No. 1. While you deliver No. 3 you can move that to the right as before, and have two pages of the sermon before you again, and so on till the end, when the *whole* manuscript is turned and the same process repeated. Thus you avoid *turning leaves*, and have to turn manuscript but *once*

* Nathaniel Lee was the author of these lines.—Ede.

during the sermon. A little practice will enable one to so move the leaves that, other things being equal, a congregation will scarcely detect that you have a manuscript. I use perforated paper, so that after the sermon is delivered, a string can be passed through the holes and tied, thus keeping all together, that none be lost.

Dr. Taylor says: "A good, large, round hand and good jet black ink (if we only knew where to get it) are indispensable." We recommend "Arnold's Writing-fluid," purchased in pint

bottles, as the best black ink to be had. It flows freely, and does not mould. It is of a green color when first used, but after 24 hours becomes a jet black, holding its color. If I could not get Arnold's ink I would use violet. I tried this for a number of years, and liked it much better than any black ink I had ever used. A ten-cent package of "Diamond dyes" (violet) will make a quart of violet ink superior to that sold in stores. I keep it on my study table, and use it often in sermon-writing.

Croton, N. Y.

W. J. DAY.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

"A brave word spoken on earth is heard in heaven."

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g., "Salamander." *—Eds.]

Revival Service.

NEGLECTERS OF THE GOSPEL SURE OF PERDITION.

How shall we escape if we neglect so great salvation.—Heb. ii:3.

I. AN INFINITE OPPORTUNITY.

It offers "so great salvation." Not bodily, but spiritual; not temporary, but everlasting.

How great in view of—

1. The heaven, which is the home of it. From heaven; it leads to heaven.

2. The heart, which is the scene of it. There it cleanses and creates.

3. The hell, which is the want of it.

II. AN AWFUL INDIFFERENCE.

It sees that some shall "neglect" even so great salvation. Keen to save health, labor, money—everything but ourselves.

All the reasons are awful.

1. An awful hopelessness. Not fond hopes failing; but worse—lack of aspiration.

2. An awful thanklessness. The precious blood and the eternal life reveal no indebtedness.

3. An awful recklessness. Doom and debasement known, and hazarded.

III. AN UTTER IMPOSSIBILITY.

"How escape, if we neglect?" How avoid the penalty pronounced?

1. Flee? How leave God, or ourselves?

2. Plead? What excuse, since salvation is offered?

3. Pay? Our sensibilities not keen enough,—nor eternity long enough.

DEL.*

Now.

Behold, now is the accepted time: behold, now is the day of salvation.
—2 Cor. vi:2.

God never says "Behold," without showing something worth looking at, or telling something worth listening to. But here a double note of attention—"Behold, Behold." Surely He has something overwhelmingly important to say, demanding special regard. *Repeats* thought in varied language, as if would so fix it as never to be forgotten.

Impress two thoughts:

I. SALVATION THE THING TO BE SOUGHT.

1. Greatly needed. All sinned and sentenced. "Condemned already." Needed now.

2. Graciously provided. (1) Divinely planned. "Deliver, . . . ransom." (Job.) (2) Dearly purchased; gave "not silver," etc., but self.

3. Gratuitously proffered. Had for asking. To be *presently embraced* and *permanently enjoyed*.

II. NOW'S THE TIME TO SEEK IT.
Double "Now."

1. Commanded by Revelation. God ready, and calls now. "Now commandeth all men to repent."

2. Commended by Reason. Most important—first. What more important? Conscience, reason, gratitude, self-interest, say *Now*.

Why delay. (1) Unnecessary. "All *now* ready." (2) Unreasonable and wicked. Rebellion. God says "*To-day*." Devil, *To-morrow*.

3. Unnatural. (1) Dangerous. May be *last offer*. (2) Destructive. Ruinous to conscience, character. Evil strengthened, heart hardened, guilt increased. Esau. — When Hannibal *could* take Rome, *would* not. When he *would*, *could* not.

Accept *salvation NOW* A. M. *

MEETING GOD.

Prepare to meet thy God.—Amos iv : 12.

Thrilling announcement.

Not indicative of hopelessness, but the contrary. Means first, the necessity; second, the possibility; third, an encouragement to do so.

I. WHY SHOULD WE PREPARE TO MEET GOD?

1. Because we must meet Him. No uncertainty about this. (Phil. ii : 10.) Not like Luke xiv : 18. This meeting (1) universal, (2) personal, (3) final.

2. Because we are unfit to meet Him without preparation.

God holy we unholy. He describes us. (Jer. xvii : 9.)

II. HOW PREPARE?

Great question. Men's methods: Education, morality, resolution, penance—"filthy rags." (Isa. lxiv : 6.)

God has told us how: *Repent—accept Christ*. No other. (Matt. ii : 12.)

III. WHEN SHOULD WE PREPARE?

When would you think best?

God says *now*. (2 Cor. vi : 2.)

Why now? Because—

1. Now is the best time.

2. Now may be your only time.

3. No preparing after death—only judgment then. SHELEPH. *

Christian Culture.

PERSONAL RESPONSIBILITY.

After a long time the lord of those servants cometh and reckoneth with them.—Matt. xxv : 19.

INTRODUCTION.

I. A solemn, important subject:—destiny involved.

2. Theme:—Personal responsibility to God.

THE ARGUMENT.

1. Dependence of material universe.

2. Providential tendencies; results of wrong doing; unfinished justice here.

3. Soul's consciousness; right and wrong; choices; motives; forebodings.

4. Scriptures:—"Occupy till I come." "Account to God." "He will judge the world." "Weighed in the balances."

1. NATURE AND EXTENT OF RESPONSIBILITY.

1. Proportioned to natural endowments.

2. Its extent determined by possessions.

3. Affected by our relations in life.

4. Is equal to our opportunities.

II. RECKONING WITH THE FAITHFUL SERVANT.

1. Talents the gift of God.

2. Immediate and faithful improvement.

3. Happy account rendered.

4. Approved and rewarded.

III. RECKONING WITH THE UNFAITHFUL SERVANT.

1. His false reasoning: "Thou reapest," etc.

2. No improvement of the talent.

3. Account rendered with shame and guilt.

4. He was dispossessed and punished.

CONCLUSION.

1. "Occupy" till the Lord cometh.
2. Then answer with joy His call.
3. The greatest of all thoughts, my personal responsibility to God (Webster).

HUPOMENO.*

Communion-Preparatory Service.

DIPPING THE SOP.

Behold the hand of him that betrayeth me is with me on the table.—

Luke xxii: 21.

I. A WARNING AGAINST HYPOCRISY.

As Judas reaches out to grasp the cup, an exclamation of pain escapes from Jesus' lips: "Behold the hand!"

1. A disciple's hand, and dishonest. What he received as a disciple, he dealt with as a thief.

2. A friend's hand and false. We see, in that hand bending round the cup of loyalty, a forecast of the kiss.

3. A fool's hand found out. To act the hypocrite under that eye!

II. A LESSON IN RESPONSIBILITY.

v. 22. Judas and the Jews carried out a divine decree, yet the malice and the murder were theirs.

1. God's will does not force our will.
2. God's use of our sin does not end the sin.

3. God's doom on our life may be worse than death.

III. AN EXAMPLE OF SELF-DISTRUST.

v. 23. Judas had hidden his heart. The others were therefore in doubt of themselves.

A salutary fear this, for

1. Good hearts are capable of evil deeds. Once on the slope, the abyss is possible.

2. Great gifts are possibilities of guilt. Judas as the best business man got the office which led to his ruin.

3. Fear of sin is a foe to sin.

SELIG KIRCHE.*

Funeral Service.

THREE HELPS IN TROUBLE.

Let not your heart be troubled; ye believe in God, believe also in me.

—Jno. xiv: 1.

Trouble is sure, and so comfort is

seasonable. These *sounds* of the text soothe, and make a quiet for the restful truths.

I.—Christ names the only **CENTER OF REST**—"Believe," etc.

1. Our true rest, then, is spiritual. It is ours as we "believe."

2. It is divine. Believe "in God."

3. It is *Christian*. "Also in me."

Thus is God nearer, sweeter, and, to our faith, surer.

II.—Christ shows the coming **CIRCUMSTANCES OF REST**.

First must rest come into the heart before the heart can go into rest.

1. The rest of home. Within the "Father's house" is that content of heart, for which we vainly rear our roof-tree.

2. The rest of friendship. Christ unveils a place of reunion with Himself and His.

3. The rest of fortune. The "many mansions" are clustered round the great court of the palace. Lodged there we are lifted to princeliness, and made heirs of God.

III. Christ gives the best **CERTAINTY OF REST**.

1. He gives us His personal assurance of rest: "If it were not so I would have told you."

2. He gives us His personal achievement of rest: "I go to prepare a place for you."

3. He promises us His personal welcome into rest: "I will receive you."

DON.*

IT IS WELL.

It is well.—2 Kings iv: 26.

Death is not a calamity to the Christian.

"It is well."

I. IN VIEW OF THE UNSATISFACTORY NATURE OF LIFE.

"I would not live alway,
I ask not to stay
Where storm after storm
Rises dark o'er the way."

Paul would say, "To live is Christ," and yet he testified, "To depart and be with Christ is far better."

II. IN VIEW OF THE HOME PREPARED FOR THE SAVED.

Of a saved soul transported from a suffering body into the presence of Jesus, it may fitly be said :

" Oh change, Oh wondrous change!
Burst are the prison bars!
One moment here so low, so agonized,
And now beyond the stars."

They are never sick there, never tired, never sin; they never weep, never die.

III. "IT IS WELL" WITH THE CHILD

OF GOD EVEN IN THIS LIFE.

" Though sorrows like sea-billows roll,
Whatever my lot Thou hast taught me to
say,

It is well, it is well with my soul."

Because " we know that all things work together for good," etc. (1 Thess. v : 10.)

IV. APPEAL TO THE LIVING.

Is it well with your soul?

M. S. K.*

EDITORIAL NOTES.

Abandoning the Pulpit.

" I am now done with the pulpit forever." So writes a clergyman to us who has great abilities, is positive and aggressive in his views, and is a most spiritually minded man, faithful to his calling, but who, somehow or other, has failed to become popular with congregations, or, perhaps, we should say, in his case, with the powers in synods and conferences which often determine the popularity or lack of popularity of a clergyman with congregations. This clergyman is past fifty and has a large family. He says that he has tried every fair and honorable method to succeed in the ministry, but has failed, and that now he must go into business or starve. For a man with a large family to begin business at *fifty* is, we fear, to starve. We deeply regret to see such a preacher as is this one drop out of the ministry. But what alternative is there? Are there too many clergymen? Devoted clergymen are scarce. The harvest is still much greater than there are laborers rightly to attend to it. What then is the matter? This brother's case is not an isolated one. Let us have a free conference talk along this line.

An Illuminated Conscience Rather.

Sentiment is blind; conscience is blind. The reason is the only faculty that has vision; make your appeals to reason.—*Extract from a report of a sermon.*

Is it true that love and conscience and all other powers of the soul are blind, save the reason? Is it not

rather true that every attribute of the soul is *the touchstone of truth up to the level of its development*? A man with the musical faculty well developed hears an oratorio of Mozart and at once exclaims, " That is true music." What told him so? Was it the logical faculty? No; it was the sentiment of music within him. A child is a creature of sentiment, and yet a child is an excellent judge of human nature. A man finds usually what he brings. If he has beauty in him, he sees beauty everywhere; if he has in him a moral development, he recognizes everywhere the evidence of the existence of a moral universe. We would not underrate the logical faculty, but would urge : Follow rather its impulse springing from an illuminated conscience than the deductions of the most carefully trained logical faculty.

" Down with the Blue Laws."

I wish a little frank talk with you. I am an Englishman, but am settled in America, and am a clergyman. In common with most European clergymen, I have no sympathy with Prohibition views. I say, down with the " Blue Laws " in this age and country. Every man must be a law unto himself. You, I fear, have gone way off to the extreme. Much prosperity has made you mad. You have waxed fat and kicked. . . . T. E. D.

Now, we hope you feel better after relieving your mind of all that. We have neither waxed fat nor kicked. Why did you not point out, while you were at it, just the " Blue Laws " you would down. In Memphis now the cry is, Down with the Blue Laws which close the theatres on Sunday.

In New York, Mayor Hewitt is down on the Blue Laws which close liquor saloons on Sunday. And the pool-sellers at Albany are bringing every pressure to bear to down Blue Laws which are opposed to gambling. And there are some people who would regard the Paris system of legalizing houses of prostitution as a commendable innovation upon the "Blue Laws." "Every man," cry they with you, "should be a law unto himself." So he should be, but he isn't. "For rulers are not a terror to good works, but to the evil. . . . For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil." It is because the "natural man" is not a law unto himself that "the powers that be are ordained of God to help society to keep in subjection the unruly."

WE remember once hearing Henry Ward Beecher say: "The greatest of these is love; love is the fulfillment of the law, and includes obedience. A child that loves with all its heart, mind, and strength, need not be told to obey. It will be swift to anticipate every wish of the beloved parent. Its will is to do the will of the one it loves."

True of Some Brains, but Not of All.

Do you believe that the brain at about sixty ceases to evolve new ideas? I. G.
New Orleans, La.

From Our Note Book.

A CLERGYMAN: "I am not an unqualified admirer of Dr. Talmage, but when I read that masterly written criticism upon his preaching which you published in your April number, I could not help saying to myself after each scoring, "Nevertheless, Talmage is a success."

Our Offer for the Best Skeletons of Sermons

This offer was made in the February issue, and the time for sending in the manuscripts has now expired. We have received in all nearly *one thousand* sermon briefs. We are printing, from those we selected as best in our judgment, as fast as our space will permit. We shall continue to do so as long as the patience of our contributors and justice to our selections will seem to warrant. We can print but a part even of those selected as worthy of publication.

The Napkin is Mine.

SAYS a clergyman in a note to us: "Prohibition is oppressive. It is my right to drink what I please, and I will not surrender any right of mine. Justice and conscience must rule." Well, if justice alone must rule, God help us; we shall all fetch up in Sheol sure. "The greatest of these is charity." Love is mightier than the law. He who is not ready to yield his right at times for the good of his neighbor, is detestably selfish, no matter what manner of conscience he has. Very likely the man in the parable with the one talent was such an one. He would not have anything but what was his own, and oh would not suffer anybody else to have anything but his exact right. He hid the talent, so nobody else would get it; he knew just where to find it, for he was exact, conscientious. "Here, Lord," said he, "take what is thine own. This is thy talent; but remember, *the napkin is mine.*"—Quoted from *The Voice*.

LIVING ISSUES FOR PULPIT TREATMENT.

New York City Pauper Children.

FAVORITISM TO ROMAN CATHOLICS.

Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers.—Ex. xviii: 21, 23.

MR. RUSH C. HAWKINS, of New York, is thoroughly posted on this subject, and is known as a careful

and reliable statistician. At our request he has put at our service the following facts and statistics, showing appropriations under color of law from the City Treasury to a certain class of nominally charitable institutions. We invite careful scrutiny of these facts and statistics. No one believes that these enormous sums of money are entirely expended for the

support of these classes. These annual appropriations are the source of immense profit to the Papal Church, and go far to account for the unprecedented growth of that power in this city in the way of churches and parochial schools.

The statistics referred to (carefully compiled from official sources) are startling as to amounts, instructive to the taxpayer, and suggestive to those who are familiar with the history of the Roman hierarchy.

They are as follows:

A statement showing appropriations made by the State and City of New York to charitable institutions under the exclusive control of the Roman Catholic Church for 12 years, from 1878 to 1889, inclusive, paid from the Excise fund so far as applicable and balance (deficiency) made up by direct tax inserted each year in the annual levy, and chiefly for the support of children committed by police magistrates.

Institutions.	Organized.	1878.	1879.	1880.	1881.	1882.
Roman Catholic Orphan Asylum.	1833	\$12,719 84	\$19,770 11	\$26,658 63	\$15,363 06	\$17,284 89
St. Vincent De Paul's Orphan Asylum.	1856	500 00	650 00	1,250 00	500 00	1,000 00
St. Joseph's Asylum.	1858	2,000 00	2,100 00	1,110 00	500 00	.....
New York Catholic Protectory State..	1863	207,431 82	218,697 85	234,854 16	227,853 99	220,612 15
Foundling Asylum of the Sisters of Charity	.....	.....	.....	25,000 00	50,000 00	50,000 00
House of the Holy Family.	1869	188,086 78	220,300 56	236,713 96	241,303 49	231,546 11
St. Joseph's Industrial Home	1869	.....	1,500 00	3,500 00	900 00	1,500 00
Mission of the Immaculate Virgin	1869	5,800 00	10,472 00	39,831 26	62,311 10	.....
St. Stephen's Home	1870	.....	1,275 00	1,600 00	13,735 13	16,648 00
Asylum of the Third Order of the Sisters of St. Dominick..	1870	.....	2,160 00	3,220 00	1,922 57	2,000 00
St. Joseph's Home of the Missionary Sisters of the Third Order of St. Francis	1877	.....	.....	4,675 00	1,000 00	9,800 00
St. James's Home	1879	.....	.....	.....	.....	.....
Dominican Convent of Our Lady of the Rosary..	1879	.....	.....	.....	.....	.....
St. Ann's Home	1879	.....	.....	.....	.....	.....
St. Michael's Home..	1884	.....	.....	.....	.....	.....
St. Agatha's Home..	1884	.....	.....	.....	.....	.....
Appropriation of \$100,000 made in 1886 for general deficiency in 1885—the Roman Catholics got about 65 per cent., estimated.	.....	.....	.....	.....	.....	.....
		416,978 44				

1880.	1881.	1882.	1883.	1884.	1885.	1886.	Total.
\$5,758 06	\$25,978 08	\$10,424 76	\$19,452 68	\$16,434 11	\$13,046 18		\$182,900 90
1,140 00	300 00	7,163 90	6,067 39	6,312 13	6,060 55	\$5,702 65	86,066 02
10,071 14	14,067 14	31,063 99	27,554 55	39,902 00	41,259 29	44,184 56	214,432 67
209,054 73	333,396 00	206,842 04	211,906 41	210,931 74	197,982 57	242,000 00	2,591,492 44
50,000 00							175,000 00
236,066 09	232,453 21	239,990 84	242,753 81	264,666 55	247,606 49	249,013 80	2,831,653 81
2,164 14	540 00	9,586 19	10,435 00	11,301 52	14,637 88	12,000 00	62,044 73
77,102 49	22,979 15	80,232 84	81,519 99	76,809 53	60,670 62	86,631 39	674,445 00
24,046 29	21,500 00	25,329 64	43,385 88	62,400 35	71,922 15	106,271 80	389,182 24
14,286 29	18,475 99	37,874 54	35,125 70	38,123 62	41,297 14	48,914 21	243,360 06
32,727 71	15,494 63	29,406 08	31,335 40	37,747 78	38,850 42	41,011 70	242,108 72
.....	.....	.....	.....	43,271 66	41,530 68	52,740 41	175,582 75
.....	.....	.....	7,377 98	11,949 70	13,503 29	14,112 12	46,942 09
.....	.....	.....	9,236 69	17,602 06	30,199 41	43,009 74	101,637 89
.....	.....	.....	.....	.....	.....	2,814 27	2,814 27
.....	.....	.....	.....	.....	2,016 37	5,512 12	7,528 49
.....	.....	.....	.....	.....	7,924 02	14,402 78	22,326 80
.....	.....	.....	.....	.....	.....	85,000 00	85,000 00
						\$1,055,622 65	\$8,052,526 68

"An examination of these figures will show that the average appropriation for each of the 12 years has been \$671,044.04; for every week of those years, \$12,904.69, and for each day, \$1,843.52. If we divide the appropria-

tion for one day by $28\frac{1}{2}$ we find that these institutions ought to have had in their keeping each day during the 12 years 6,468 persons, the appropriations being based upon an allowance of \$2 per week or $28\frac{1}{2}$ cents per day

for each inmate. If we make the like calculation based upon the appropriation for 1875 the result calls for 4,008 inmates for each day of that year, and in 1886 the appropriations were made upon a basis of 10,144 beneficiaries cared for every day of that year.

If the calculations showing these results are correct, they prove not only a remarkable but a most dangerous growth of pauperism among the Roman Catholics of our city, and these liberal donations of public moneys are chiefly responsible for the enormous increase. So long as these institutions can obtain from the public Treasury \$2 per week for the support of each child they can capture, just so long will apparent pauperism continue to grow.

The great profit flowing from these pretended charity operations and accruing to the Roman Catholic Church became practically apparent during Tweed's reign, for we find, by reference to the list of "institutions" while he was in power (1869 and 1870), five of them came into existence and have been drawing large sums from the Treasury ever since, and from 1877 to 1884 nine more, controlled by the same power.

To me the proposition is almost self-evident, that while there may be much charity work performed by the management of these numerous associations, their business is carried on largely in the interest of making money for the Roman Catholic Church; and the appropriations from public moneys, to a considerable extent, go for building churches, parochial schools, or other purposes not contemplated by the law authorizing the appropriations. This particular field of industry has proved so unexpectedly profitable that in a bill now pending before the Legislature at Albany the parties in interest have had a provision inserted extending the authority to commit to these institutions under Roman Catholic control, and others, children up to the age of 14; the present law providing only for the committal of those under 12 years.

The money question involved in

this iniquitous policy, is not of as much importance as the economic and moral question. It is a question which concerns every citizen in the State and society at large. In view of the fact, often proved, that the Roman Catholics furnish over 80 per cent. of the criminals and paupers of the city of New York, is it wise or sensible as a measure of public policy, having a direct bearing upon the welfare of our local society, that these great amounts of money should be paid to institutions which are conducted with special reference to manufacturing more Roman Catholics, many of whom are likely to become criminals and paupers?

The culmination of this misappropriation abuse occurred in 1886, when the Board of Apportionment, consisting of Grace, Mayor; Loew, Comptroller; Nooney, President of the Board of Aldermen, and Coleman, President of the Tax Commission—three Roman Catholics and one German Protestant—donated to these institutions \$1,055,622.65.—There are thirteen other city charitable institutions aided from the same source and organized substantially for the same object, but under non-sectarian and Jewish control. These thirteen non-sectarian institutions, during the same period, received from the city the sum of \$4,467,310.33, that is, \$3,585,218.15 less than was awarded to the sectarian Roman Catholic institutions. And yet it is believed that the non-sectarian Protestant and Jewish institutions supported more dependent children than the sectarian Roman Catholic. Of course, there is no way of accounting for this excess upon the assumption that it was drawn for the support of pauper children at \$2 per head per week."

Such astounding facts need no comment. But they suggest the practical inquiry, Where is this thing to end? Whither are we drifting? Will Protestants never assert and vindicate their rights? Will Protestant taxpayers, groaning in all our cities under the burden of taxation, sit supinely and let a few officials and intriguing Romish priests and politicians trample on justice and liberty, and rob them in the name of sweet charity?

Sectarian and Special Legislation.

There are two bills pending in the Legislature of the State of New York of a most interesting character, and which are an outrage on the Protestant sentiment of the country. Our

readers will recall the persistent efforts of Roman Catholics in past years to force the so-called Freedom of Worship bill through the Legislature. An aroused public sentiment has hitherto defeated that measure. But the two bills referred to aim at the same results, and are covert but palpable assaults upon our public schools, the school fund, and religious freedom. One of these bills provides for the "commitment of idle, truant, vicious, and homeless children" to the Catholic Protectory of New York, and likewise provides that "the schools established and maintained by the New York Catholic Protectory shall participate in the distribution of the common school fund in the same manner as the common schools of the City and County of New York." Now, it is a well-known fact that the chief object of this Protectory is to secure to the Romish Church the numerous children intrusted to its care. It is entirely and intensely sectarian in its teachings and whole management. The bill now pending proposes to place the purely sectarian schools of the Protectory on precisely the same basis as that of the public schools of the City and County of New York. This is the point at issue between Protestants and Catholics; it is in direct conflict with the law of the State prohibiting sectarian appropriations; and yet this bill concedes all that is claimed by the advocates of sectarian Catholic schools. If this may be done in one case, it may be in all; if conceded to the demand of the Catholic Protectory of New York, then it must be to the Kings County Roman Catholic Protectory, now seeking an act of incorporation of the same Legislature, and, indeed, all over the State. This bill, enacted, would be the entering wedge for the destruction of our common school system as now organized. The State itself, through its taxing power, would become a propagator of the Catholic faith, and all taxpayers in the city would be compelled to share in the expenses of Catholic propagandism.

The Evangelical Alliance of the United States calls attention to another bill, No. 575, equally audacious in its defiance of the Constitution of the State, and equally subversive of American principles. The bill is to incorporate the King's County Roman Catholic Protectory, with a surrender by the State of the guardianship of its wards, and a share in the School Fund. A few items of the bill will

reveal its intent. All children of "Catholic parentage or training shall be committed to this corporation, *and to no other.*" Power is given "to bind out or indenture in this State, *and also in any State in the United States,* the children entrusted to its charge, the males till 21 and the females till 18 years." The corporation is made "the guardian of every child bound or held in service," and they are to report yearly the number indentured, "*but the names of such children need not be included in said report*" (no trace of a child after commitment). "The schools established and maintained by the Kings County Catholic Protectory shall participate in the distribution of *the common school fund* in the same manner and degree as the common schools or public schools of the city of Brooklyn and of the several towns of Kings County; and such schools shall be subject to the general superintendence and visitation of the Board of Education of the city of Brooklyn, *but shall remain under the immediate direction and management of this corporation.*"

This is a bold scheme for pauperizing children for the benefit of a sect and at the expense of the people, similar to what has long been pursued in the City of New York. From the Nineteenth Annual Report of the State Board of Charities (January, 1886), we give some startling facts bearing on this subject: "In Kings County there were in August, 1875, about 300 children in the 'Nursery,' a branch of the Almshouse. These were at that time transferred to sectarian institutions, and the number of dependent children at once increased wonderfully. In August of the succeeding five years, the number in the county was as follows:

" 1876.....	670
1877.....	874
1878.....	1,169
1879.....	1,404
1880.....	1,479

"That is an increase of FIVE HUNDRED PER CENT. in six years, dating from and including 1875." The cost of supporting these pauper children rose from \$40,000 to \$172,000. The number in the several asylums was: Roman Catholic, 1,288; all Protestant denominations, 266; Jewish, 17.

In view of such astounding statements no time should be lost and no effort spared to send up so loud and indignant a protest to the Legislature as shall secure the defeat of both of these obnoxious bills.

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